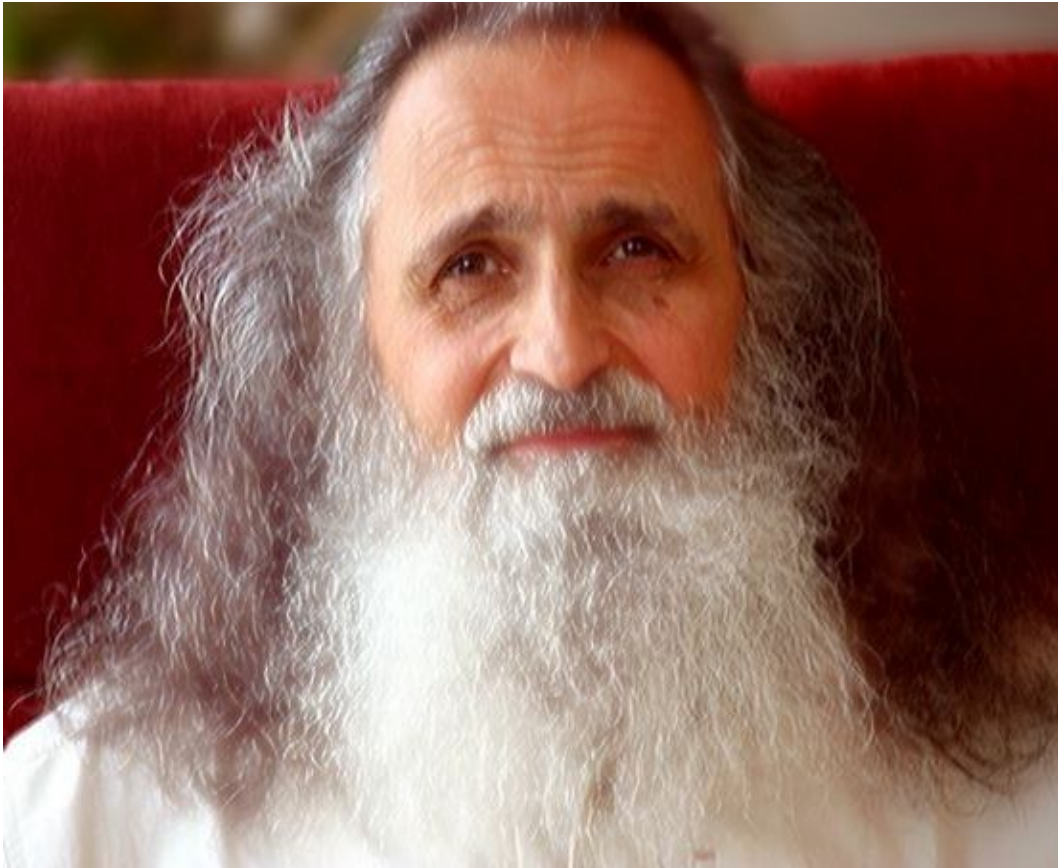


The Gate of reincarnations

(by Ari, ha-Kadosh)



with

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First edition

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ISBN:

Introduction

We're going to start with the study of the book Shaar HaGilGulim by Ari. This is the last book of the series of Eight Gates that he wrote. It doesn't matter that we're not starting in the right order – the first – then his second book, etcetera and then we would finally arrive at the Gate of Reincarnations. There exists a principle: *ein moukdam ou-meouchar b'torah*, there is no sooner or later in the Torah. I've already pointed this out several times by saying that it doesn't matter where you begin in the Kabbalah, from the very beginning, with Ets Chaim or another book. Of course you need to have a certain level to be allowed to touch a certain book, in the sense of... like a young student who doesn't sit in the auditorium of an university. There exists a certain requirement or demand of course to be able/to be allowed to touch something in the spiritual. I think that most of you are already 7 years in the Kabbalah. We have already learned so much. After a few lessons, b'ezrat Hashem, with G'ds help, we will have finished the entire first book of Zohar. The first book of Zohar that we learn is the key to the whole Zohar and to the Kabbalah. Actually to all true spiritual sources, it's a holy book. So we have already a certain foundation. And now, the moment has come to start with this masterpiece by my great teacher.

Not only you have to be prepared for this book, but also I need to be ready. Who am I to say that I'm able to do this? In silence, in the spirit, Ari whispered to me to start giving lessons in Shaar HaGilgulim. I then answered that my doubts were gone, now he had told me to start with it. But who in the whole world is able to manage and teach this masterpiece Shaar HaGilGulim? There is nobody. By saying 'nobody' I also meant myself, that even I'm not up to this task. In the spirit as it were Ari supported me and said: 'I will guide you. I will keep supporting you'. Inside, I had the feeling as if... how can I say it? To give a picture so you can experience what I've experienced. So you can form an idea of the proposal of my great teacher. It was as if I was placed on the top of a big rock and he said: 'dive, jump'. There was an abyss, pit below me, and a big ocean and when I looked at the horizon, there was no horizon to be seen. Where would I land? There were no shores. Below me there were only rocks and sea. There was no place to land. In front of me there was only an endless sea. It was like diving and not getting out alive. Ari saw the confusion in me and he said as it were: 'jump and I will be your lifebuoy, your rescuer. I will be with you and together we will make it'. Given my complete trust in my great teacher I decided to accept his proposal, because this isn't just a trust below my understanding, but above my understanding. Furthermore, I have had a lot of experience in the past and to the present day, that it helped me to cling myself to my great teacher. Time and time again he rescued me, so I decided to accept his proposal. This is my way of being ready to start with this masterwork that goes above all the understanding of humanity and also above my own head. Still we are going to start the course.

I took us so many years, but we're finally ready to start this special course. I remember in the first years of our study that I often referred to the book of Shaar HaGilGulim and I know that I've built up certain suspense and a high expectation for this book. This was a good think, because this will also help to receive an extra piece of salvation from this masterwork.

Learning Shaar haGilGulim requires a lot of self-study. I'm going to explain only a bit during the course. I will do what I have to do, but I'm not going to explain too much, because my task is not to take away one's work. My intention is to only outline what is strictly necessary to encourage you to search further for the answers. There are a lot of names used in this book. Ari took the names from the Torah and every name is linked to a story. The Torah is told in stories and every word is the name of Hashem. We know this, but it's also important to know what kind of character it was in the Torah. Because we know that Balaam, Pharaoh, Moshe and others are all names of Hashem. They are not persons, but we see them from the external. Sarah, Rebecca, Jacob, ... It's necessary who they are and which story is told about them. We will try to make an alphabetical register while working out this book, but also when we encounter a name, let us say Balaam. Then we'll provide it with a little number that refers to the bottom of the page with an explanation from the Torah about that character. This way we'll be able to help you and someone who learns on his own. B'ezrat Hashem we will make an e-book that will give extra information about the names that we will encounter in Shaar HaGilGulim. You will be able to use it immediately without having to search for information about a character.

This introduction should be sufficient to start with the book.

Lishuatcha kiviti Adonai, I have hoped for Your salvation Hawayah.

שער הגלגולים

הקדמה א

ונתחיל מ"ש חז"ל כי חמשה שמות יש לנפש, וזה סדרם ממטה למעלה, נפ"ש, רו"ח, נשמ"ה, חי"ה, יחיד"ה. ואין ספק כי לא נפל קריאת השמות הנזכרות, במקרה ובהזדמן. אמנם דע, כי האדם עצמו, הוא הרוחניות אשר בתוך גוף, והגוף הוא לבוש האדם, ואיננו האדם עצמו. וכמש"ה על בשר אדם לא ייסך, ונזכר בזה פרשת בראשית דף כ' ע"ב. ונודע כי האדם מקשר כל ד' עולמות אבי"ע, ולכן בהכרח הוא שיהיו בו חלקים מכל הארבעה עולמות, ואלו החלקים כל חלק מהם, נקרא בשם אחד מן החמשה שמות הנז' שהם נרנח"י כמו שיתבאר. ולא ברגע אחד זוכה לקחת כלם, רק כפי זכיותיו. ובתחלה נוטל חלק אחד הגרוע שבכלם, והוא הנקרא נפש. ואח"כ אם יזכה יותר, יקח גם את הרוח. וכמבואר בכמה מקומות בספר הזוהר, מהם בפרשת ויחי, ומהם בפרשת תרומה, ובפרט בריש פרשת משפטים דף צ"ד ע"ב, וז"ל, ת"ח, בר נש כד אתייליד, יהבין ליה נפש וכו'. ואחר שנתבאר זה, צריך שנודיעך עתה קצת הקדמות בענין דרוש הנזכר:

ענין נר"ן וכו', וחלוקא דרבנן, נתבאר ענינם באורך בש"ד, שער הפסוקים בפסוק ומעיל קטן תעשה לו אמו (שמואל א' ב'). וגם נתבאר בש"ה שער המצות, בפרשת ויחי בדיני האבילות ע"ש, ועוד נחדש דע, כי כל הנפשות הם מעולם העשיה בלבד, וכל הרוחות הם מעולם היצירה, וכל הנשמות הם מעולם הבריאה. אמנם רוב בני אדם, אין להם כל החמשה חלקים, הנקראים נר"ן וכו', רק חלק הנפש בלבד, אשר היא מן העשיה. אבל גם בזה יש מדרגות רבות, והוא, כי הנה העשיה עצמה, נחלקת לחמשה פרצופים, הנקראים - א"א, ואו"א, וזו"ן. והנה האדם טרם שיזכה להשיג רוחו, אשר מעולם היצירה, צריך שיהיה שלם בכל חמשה פרצופי נפש העשיה:

Page 1, line 1

שער הגלגולים

The Gate of reincarnations

(I use the word reincarnations, because I couldn't find a better word for it. I think the word reincarnation or incarnation can cause some confusion in the Kabbalah, as it refers to the word carne/flesh. The word incarnation only assumes the return of the body from one generation to the other. It only assumes the circulation of the body and not the circulation of

the soul. Is this clear? While we speak in the Kabbalah about the circulation of the soul, that a soul in another generation is embedded in another body. For us, in the Kabbalah, the soul is important and not the body. I'm going to use the word reincarnation, but know that this isn't the correct word for gilgul. Gilgul means the circulation of the soul and the plural of gilgul is gilgulim, which means the circulations of the soul. The title: "The Gate of the circulations of the soul" would be weird, so I translated it as reincarnations. But keep in mind what I just said.

הקדמה 1 Introduction 1 (or 1st introduction)

ונתחיל מ"ש חז"ל כי חמשה שמות יש לנפש, וזה סדרם ממטה למעלה, נפ"ש, רו"ח, נשם"ה, חי"ה, יחיד"ה. **And we will begin with what the Torah specialists have said, that there are five names given to the Nefesh** (to the soul of the human being, to his lower part, component Nefesh. Either he means Nefesh as one of the three components of the soul, or he means that Nefesh is the soul of the human being. We will see.) **and this is their order from beneath to above: Nefesh,** (he writes the five components with a double apostrophe to indicate the numerical value) **Ruach, Neshama, Chaya and Yechida.** (He's mentioning the five components of the soul that he calls Nefesh. We will see why he calls it nefesh. There is also Ruach that has five and Neshama that has five, but he's now talking about the Nefesh.)

ואין ספק כי לא נפל קריאת השמות הנזכרות, במקרה ובהזדמן. אמנם דע, כי האדם עצמו, הוא הרוחניות אשר בתוך גוף, והגוף הוא לבוש האדם, ואיננו האדם עצמו

Surely that the names mentioned here are not used by coincidence. (Ouwhezdamen is another word for coincidence. It's actually an expression: במקרה ובהזדמן b'mikra ouwehizdamen, accidentally and at random. Let's translate it like this.) (It's great what he tells us here. Look what he gives us at the beginning of this book, in the first introduction, the main principle:)

Know that the human being is the spiritual that is inside the body and that the body is a covering of the human being and is not the human being himself.

וכמש"ה על בשר אדם לא ייסך, וכנזכר בזוהר פרשת בראשית דף כ' ע"ב. (Ou'kemo shehakatouv, this expression is used when one quotes a phrase from the Holy Scripture.)

And as written in the Holy Scripture: (he quotes us) **'The human being he will not be masked/concealed by his flesh,** (Let the human being not be concealed/masked behind his flesh. It is difficult, as the language of the Torah is very brief, but I've translated it a bit in a describing way, and that's enough for now) **and as written in the Zohar in chapter Breshit, list 20 on the back side of the page.**

Line 10 after the point

ונודע כי האדם מקשר כל ד' עולמות אבי"ע, ולכן בהכרח הוא שיהיו בו חלקים מכל הארבעה עולמות, ואלו החלקים כל חלק מהם, נקרא בשם אחד מן החמשה שמות הנז' שהם נרנח"י כמו שיתבאר. (We need to keep fully concentrated here to not give something for lost.) **And it is known that the human being connects all the four worlds of abiy'a** (We have also learned this. Do you remember? The worlds are the outward part of the creation and the human being is the inward part. Look what he tells us: and it is known that the human being connects all four worlds of abiy'a with each other.) **and therefore it is obvious that within him there will be parts of all four worlds and these parts will be called after each of the five names as**

mentioned above, which are narancha'y (Nefesh, Ruach, Neshama, Chaya and Yechida), as will be explained.

ולא ברגע אחד זוכה לקחת כלם, רק כפי זכיותיו. ובתחלה נוטל חלק אחד הגרוע שבכלם, והוא הנקרא נפש. ואח"כ אם יזכה יותר, יקח גם את הרוח

And the human being will not be worthy to receive them all at once, only according to his merits. (The lights, the powers of Nefesh, Ruach, Neshama, Chaya and Yechida.) And in the beginning he takes the first part, the coarsest part which is called Nefesh. Afterwards, when he's more worthy, he will receive Ruach.

(He shows proof from the Zohar.):

וכמבואר בכמה מקומות בספר הזוהר, מהם בפרשת ויחי, ומהם בפרשת תרומה, ובפרט בריש פרשת משפטים דף. צ"ד ע"ב, וז"ל, ת"ח, בר נש כד אתייליד, יהבין ליה נפש וכו'. ואחר שנתבאר זה, צריך שנודיעך עתה קצת הקדמות בענין דרוש הנזכר

As it is explained in a few places in the book of Zohar, for example in the chapter Wayechi (a chapter from the Torah that is explained in the Zohar) and also in the chapter Trouma and in particular Mishpatim, list 94 on the back side (amoud bet means 2nd page of a list.) and those are his words (from the chapter Mishpatim. It's Zohar and therefore it's of course in Aramaic:) Come and see a human being who is given Nefesh when he's born etc.

ואחר שנתבאר זה, צריך שנודיעך עתה קצת הקדמות בענין דרוש הנזכר

And after this explanation, it is necessary that I let you know a bit more of what is said above.

ענין נר"ן וכו', וחלוקא דרבנן, נתבאר ענינם באורך בש"ד, שער הפסוקים בפסוק ומעיל קטן תעשה לו אמו (שמואל א' ב

The matter of nara'n (Nefesh, Ruach and Neshama) etc, (chalouka d'rabanat literally means 'part of our Torah specialists', but this expression is also used for a child of a rabbi or a spiritual person, who is a student of the Torah specialist) is explained in detail in gate four, the gate of psoukim (this is one of the books in the series of eight gates that Ari wrote. One of the eight books is Shaar haPsoukim, of the word Pasouk, a phrase from the Holy Scripture. It's a book about the phrases from the Holy Scripture, from the Torah, Tenakh, prophets and scriptures from a Kabbalistic point of view.) in the phrase: (about Shmu'el, still as a child, who later becomes one of the greatest prophets of all times) 'And his mother made him a small coat' (Shmu'el¹ 1:2).

דע, כי כל הנפשות הם מעולם העשיה בלבד, וכל הרוחות הם מעולם היצירה, וכל הנשמות הם מעולם הבריאה (He's now going to explain what was said before about the nara'n – Nefesh, Ruach and Neshama.) **Know that all Nefashot (plural of nefesh) are only from the world of Assiah and all Ruachot (plural of Ruach) are only from the world of Yetsirah and all Neshamot (plural of Neshama) are only from the world of Briah.** (These are the places or the worlds where the nara'n come from.)

¹ Shmu'el – one of the greatest prophets of Israel. Two books are called after him in the Holy Scripture, namely Shmu'el 1 and Shmu'el 2.

אמנם רוב בני אדם, אין להם כל החמשה חלקים, הנקראים נר"ן וכו', רק חלק הנפש בלבד, אשר היא מן העשיה

However, the majority of the people don't have all five parts (pay attention here) of the soul that is called nara'n, but have only one part that is from Assiah (they only have something of Nefesh. Listen carefully to what he's telling us. It's also very interesting what he tells us in line 26, do you see what he says? 'They don't have all five parts that is called nara'n'. We would expect him to say: all five parts of narancha'y – Nefesh, Ruach, Neshama, Chaya and Yechida, but he says nara'n. We have to look carefully to what he's telling us. After the second tsimtsum – we are the product of the second tsimtsum – we only have nara'n, three parts of the soul. Of course, Chaya and Yechida are still hidden in the Neshama.)

(Slowly, there has to be no tension. It doesn't matter whether you understand it or not... have trust, just like a baby who sleeps in his bed at night and listens to a fairy tale that's told by one of his beloved ones before he falls asleep. It's the same here, but not to fall asleep, but to stay awake, to wake up. The attitude needs to be pure, just like a child who listens with his two eyes wide open and with full confidence to the fairy tale and sees as if it's reality. For him it's the absolute reality. You need to have the same attitude. It is the reality, it is the true reality, it's what always works, the eternity itself.)

אבל גם בזה יש מדרגות רבות, והוא, כי הנה העשיה עצמה, נחלקת לחמשה פרצופים, הנקראים - א"א, ואו"א, וזו"ן.

But also within this (Assiah) there are a lot of levels, because Assiah itself is divided into five partsufim which are called Arich Anpin, Abba ve Ima and Zo'n.

והנה האדם טרם שיזכה להשיג רוחו, אשר מעולם היצירה, צריך שיהיה שלם בכל חמשה פרצופי נפש העשיה:
And before someone is worthy to reach the level of Ruach (literally: comprehend) from the world Yetsirah, it's necessary for him to firstly become perfect with the five partsufim of Nefesh of Assiah.

Page 1, line 31

ואע"פ שנודע, שיש מי שנפשו מן מלכות דעשיה, ויש מן יסוד דעשיה וכו', עכ"ז צריך שיתקן כל איש ואיש כל כללות עולם העשיה, ואח"כ יוכל לקבל רוחו אשר מן היצירה, לפי שהיצירה גדול מכל העשיה כלה. וכן עד"ז כדי להשיג נשמתו אשר מן הבריאה, צריך שיתקן האדם כל חלקי רוחו בכל היצירה, ואח"כ יוכל לקבל נשמתו אשר מן הבריאה, ולא יספיק לו כאשר יתקן מקום פרטי, שבו נאחז שרש נשמתו, רק צריך שיתקן כנזכר, עד שיהיה ראוי אל כל העשיה, ואז ישיג רוח היצירה. ועד"ז בשאר העולמות. פירוש הדברים, שיעסוק בתורה ובמצות, אשר היא כפי ערך העשיה כלה, ולא יספיק כפי פרטיות מקום אחיזת נפשו, והרי זה בבחי' קיום התורה והמצות

Despite the fact that it's known that there are those whose Nefesh are of Maluchut of Assiah (what does this mean? That their roots are of the Malchut of Assiah), and there are those who are of the yesod of Assiah, etc... nonetheless it's necessary that every person corrects the entire world of Assiah. (A person has to correct all aspects of the world Assiah or the whole narancha'y, Nefesh, Ruach, Neshama, Chaya and Yechida. His soul is maybe from the Malchut of Assiah and we would think that he only needs to correct until the Malchut of Assiah. What he's telling us now is very important. He says: No, he needs to correct Assiah entirely, all the aspects of Assiah. We shall see why it's like this) **and then he**

will be able to receive Ruach, which is of Yetsirah, because the world Yetsirah is higher than the world Assiah. (Do you see? One cannot correct Yetsirah if he at first didn't correct Assiah. This applies to all who is of the Nefesh of Assiah or of Yesod of Assiah till the Keter of Assiah. If someone is of the Keter of Assiah, then it's of course obvious that you have to correct Assiah entirely).

Additional commentary by me is on this level not necessary. It's a matter of personal growth and personal comprehension which I leave to each of you. I will only make the necessary clarifications and in general be careful when giving a comment. There are a lot of antecedents and you need to find the connections yourself, in the sense of where it refers to. There are a lot of antecedents in the holy language. They are used to let a person work creatively on the holy books.)

And it's the same to achieve/comprehend (achieve and comprehend are in the holy language one verb) **your Neshama** (Neshama comes from the Briah), **as it's necessary that a person at first corrects all parts of his Ruach in the entire Yetsirah** (he needs to correct Yetsirah entirely) **and afterwards he will be able to receive his Neshama which is from the Briah** (all Neshamot are as we know from the Briah) **and it's not enough for him, when he only corrects a certain place, to which the root of his Neshama is attached, it is necessary to correct, as said above, till he's suitable for the entire Assiah and then he will achieve/comprehend the Ruach of Yetsirah.**

(Do you see how important it is to work step by step in the spiritual. It's work, you gradually rise. It's necessary that a person first goes through the entire Assiah, then Yetsirah and then all of Briah.)

And on the same way in the other (page 2, line 1) **worlds. Explanation of words. Let him occupy himself with the Torah and the regulations which correspond with the whole Assiah**

(Look what he tells us: to occupy yourself with the Torah. He doesn't mean the Zohar, not the Kabbalah, but the Torah like it's learned traditionally. The whole Torah and all its regulations are from the world of Assiah. Can you imagine this? Without the Kabbalah, it's impossible to climb up higher. One can then under no circumstances receive Neshama. We shall see if one can receive Ruach entirely. Can you imagine? If one is not occupied with the secret study, with the Kabbalah, then he's doomed to stay on a lower level, to stay here. Who shall help him then? You can learn the Torah all your life and follow all its regulations and it's only Assiah. You only correct the Nefesh, even then not entirely. He says completely, but one has to work very hard to correct his Nefesh completely. Their occupation is a priori from the beginning doomed to fail. Without the Kabbalah it's impossible to reach one's gmar tikoun, this means to correct yourself entirely, the whole Nefesh, the whole Ruach and the whole Neshama of his soul.

And it will not be sufficient to correct yourself to the particularities of the place where your Nefesh is attached to and see here that it's with regard to fulfilling the Torah and the regulations.

(Do you see what the tells us straightforward? One can correct Assiah by fulfilling the Torah and the regulations, but one has to work very hard to correct it; like the traditional/orthodox do. It's terrible when one knows that it's like this and doesn't do it. They know it's like this, and still they learn the practical Torah. This way they will not be able to come to terms with Hashem. It's out of the question that they will be able to finish their job and achieve perfection.)

Line 4)

וכן אם חטא ופגם באיזה מקום של העשיה, אע"פ שאיננו מקום אחיזת נפשו, צריך לתקנו. האמנם אם איזה נפש אחרת חסר מלעשות איזו מצוה, אשר היא מעולם העשיה, או אם עשה שום עבירה ופגם בה, אין זה מחוייב לתקן חסרון מצוה, או פגם של עבירה זולתו, אא"כ היו שניהם ממקום אחד, כמו שיתבאר לקמן בע"ה. או אפשר, כי אין שם תקון נופל, אלא בתקון פגם עבירה בלבד, ולא בעשיית קיום כל רמ"ח מצות עשה. או אפשר, והוא הנכון, כי דרך משל, מי שהוא ממלכות דנוקבא דעשיה הנקראת נפש דעשיה, צריך שיתקן כל המלכיות דרוח, ונשמה, וחייה, יחידה של העשיה.

And in case a human being sinned and caused damage to a certain place in Assiah (in his kelim) despite the fact that it's not the place where his Nefesh is attached, then he still needs to correct it.

(Do you see what he says? When a human being failed, he still needs to stand up on his own. Don't say: Jesus saved us, he died for us, so I can occasionally sin. Not Sundays, but on a Monday, because I go to church on Sunday. Or like Jews do: on Saturday we go to the Synagogue, but on Sunday we can sin and from Monday we can cheat on the taxes again. Steal or all kinds of other things, in a concealed manner. But of course Hashem sees everything. So: you fell, you get up. You sinned, so you correct it. Responsibility is given to the human being. One cannot call upon a person or Yeshua. Yeshua, Yeshua, ... even Yeshua says don't cry out Yeshua, Yesua, ... and think that it will help. You have to do it yourself. When Yeshua cures someone, what does he say to him? Go home and don't sin anymore. Go to your own kelim and don't sin anymore. That is the correction. Yeshua can of course help to correct yourself, but you have to then lighten your kelim, repent/teshuva and go to the Binah, which means going to Yeshua. Through that you will receive liberation, the power of rescue.)

(He's going to say something that will be difficult to understand, but he will explain it further on.)

However, if one or another Nefesh lacks him to do a certain regulation, which (regulation) is from the world of Assiah (or the fulfilling of it belongs to the world of Assiah) or he committed some kind of violation and caused damage to that regulation, then he's not forced to correct the shortage that was caused by the fulfilling of this regulation or to repair the damage of this violation, unless both are from one place, as I will explain b'ezrat Hashem further on.

Or it is possible (another possibility) that there it's no question of correction, but it's only a matter of correction in the correction of damage by violation (there is no question of

another correction, than the correction of damage of violation. Damage of violation by doing the regulations, he told us.) **and not while fulfilling all 248 regulations of doing.**

What does he want to say us? It can be that he only violated a certain prohibition and not while fulfilling one or another order of all orders – of doing. He didn't violate an order, but a violation.

This book is to make us work. It's not an anthology, but a book to climb, to purify oneself with it and to build up.)

Or it is possible (another possibility) **that for example; who is from the Malchut of the Nukvah of Assiah** (whose root is from the Malchut of the Nukvah of Assiah) **he is called Nefesh of Assiah, then it is necessary to correct all Malcheyot** (Malcheyot is plural of Malchut) **of Ruach and Neshama, and Chaya and Yechida of Assiah.** (So it not sufficient that he only does the Nefesh of the Assiah, because it's the root of his soul, but the whole narancha'y of the Assiah.)

Line 13 after the point)

והנה מי שלא תקן רק מלכות של עשיה, אין בו רק נפש מן הנפש שבעשיה. ומי שתקן גם ז"א דעשיה, יהיו בו נפש רוח מן העשיה. ואם תקן גם אימא דעשיה, יהיו בו נר"ן מן העשיה. וכן עד"ז, עד שנמצא, כי מי שתקן כל חמשה פרצופים דעשיה, יש לו נרנח"י, וכל חמשה בחינות אלו, כל בחינה מחמשתן, שלימה בשלשה חלקיה, שהם עבור, ויניקה, ומוחין כנזכר בפסוק ומעיל קטן תעשה לו אמו וגו', נקראת נפש שלימה דעשיה, ואז יזכה אל הרוח מן היצירה. וגם בחלק זה הנקרא רוח, יש בו כל חמשה מדרגות הנז', וכלם נקראים רוח שלם דיצירה. וכן עד"ז בנשמת הבריאה. וכן בחיה. וכן ביחידה. ואין להאריך בזה עתה:

And who only corrects the Malchut of Assiah, he only has nefesh of nefesh that is in the Assiah (The whole Nefesh is in the Assiah. Who corrects Assiah entirely, he has the Nefesh, the whole Nefesh. But who only corrected the Malchut of Assiah, he only has the Nefesh of the Nefesh that is in the Assiah.)

Line 14 after the point)

And who also corrects Z'a (so not only Malchut) **of Assiah** (Ruach of Assiah, it's kli with regard to Z'a, but Ruach with regard to light.) **he shall have Nefesh and Ruach of Assiah.** (He shall have two lights of Assiah. This means that he corrected two kelim: Malchut and Z'a of Assiah. Normally we say Keter and Chochmah, because who corrects Keter, he receives Nefesh and who corrects the kli Chochmah, he receives Ruach, but this is when we speak of the five sfirot. We're now talking about the Nefesh, Ruach and Neshama, the three compartments in the human being, because the fourth and fifth – Chochmah and Yechida, are in the general point of view hidden in the Neshama. If only Malchut is corrected, then it's only Nefesh. With the kli Z'a, Ruach is also added. Don't get confused with what we've just learned. There is no discrepancy with what we've learned. One kli, with one light. And with Z'a, two kelim with two lights.)

And when he also corrects Ima/mother (Binah) of Assiah, then within him there will be nara'n (Nefesh, Ruach, Neshama) **of Assiah.**

(What I had said about the three parts/compartments of the soul, Nefesh, Ruach, Neshama of the Nefesh or of the Ruach or of the Neshama... There exists only five and all five narancha'y have to be corrected, as we have learned. Sometimes he means three: ibur, yenika and mochin, the three stadia of correction of a certain level. Actually he has to correct his particular aspects of Nefesh, Ruach and Neshama.)

And he has to continue on the same way till he corrects all five partsufim of Assiah, narancha'y (Nefesh, Ruach, Neshama, Chaya and Yechida. All five lights of Assiah) and all of these five aspects are divided into three parts, which are ibur, yenika and mochin.

(So every aspect has three. So these are the three parts when we speak of the three parts of the kli. Ibur is the outward part of a kli, yenika is the middle part and mochin is the inward part. This in every aspect. Pay attention to what I'm trying to say. If we for example take Nefesh the Nefesh, then it also needs to have those three stadia/parts of Nefesh the Nefesh, or the kli that receives the Nefesh the Nefesh. And so with every part that he corrects, this threesome/troika has to be present: ibur, yenika, mochin – outward, middle, inward part of a kli.)

As it is said in the phrase (of Shmu'el, what we've learned in the previous page) **'And his mother made him a small coat etc'** (they translate it as shirt, but coat is better) **and this is called the complete Nefesh of Assiah** (All five particular lights of Assiah, the whole narancha'y of Assiah, that is called the entire Nefesh of Assiah.) **and then he will be worthy to receive the Ruach of Yetsirah.** (Then he can start correcting the world Yetsirah.

We only correct our own kelim and bring them in accordance with the world of Yetsirah in the general aspect. Is it clear what we're doing? We don't leave our kelim. We only purify our own kelim and build them up so they would be in accordance with for example narancha'y of Assiah. We then have our own kelim, the complete Nefesh of Assiah, that we can receive. We are then in accordance with the qualities of Assiah.

As you know, the human being is a little world on itself. Exactly in the same way he brings himself in accordance with the structure of the universe, with the matrix like the world is built from above. This means that if a human being corrects himself in the Assiah, he brings himself in accordance with the world of Assiah – one aspect of it, more aspects or all aspects of Assiah – then he indeed also corrects Assiah to the extent of his corrections. We see that by individual corrections one contributes to the general correction. If a human being corrects himself, then he also corrects to that extent the whole world. His corrections are as it were spread around the world.

It's interesting he? A correction of a Jew is of course not only for the benefit of Jews. Absolutely not. Pay attention to what I'm saying: everything what a person corrects – also a Jew – goes equally to his best friends, other Jews, Jews of the same synagogue, as to a Arabs, to the Palestinians, to terrorists and suicides who blow themselves up because of their ideas... When a person corrects himself, he contributes to the improvement of the whole world and not to only a certain part of the people. If I corrected my Assiah, then I certainly contributed

to the sweetening of the gvurot of the terrorists. With this I also fulfill the prescription to love your enemies.

Then you will understand in which way we can love our enemies: only by working on yourself, you love another one, including your enemies. Because of your corrections, you do good to your enemies. This means loving your enemies. How else can we love our enemies? By saying sweet words... No, by transforming your wish to receive into the wish to give in the way that he learns us. If you correct yourself, then you correct the whole world in the extend of your particular correction.)

And also in the Ruach there are five steps, as said above (all narancha'y: Nefesh, Ruach, Neshama, Chaya and Yechida of Ruach) **and they are called the full Ruach of the Yetsirah.** (If you take them all – the narancha'y of the Ruach, then together they are the full Ruach of Yetsirah.)

And it's the same with the Neshama of Briah. (It also has five Neshamot: Nefesh de Neshama, Ruach de Neshama, Neshama de Neshama, Chaya de Neshama and Yechida de Neshama, together they are the full Neshama.)

And it's the same with the light Chaya and Yechida.

And it's now not needed to go deeper into this.

Lesson 2

ואע"פ שנודע, שיש מי שנפשו מן מלכות דעשיה, ויש מן יסוד דעשיה וכו', עכ"ז צריך שיתקן כל איש ואיש כל כללות עולם העשיה, ואח"כ יוכל לקבל רוחו אשר מן היצירה, לפי שהיצירה גדול מכל העשיה כלה. וכן עד"ז כדי להשיג נשמתו אשר מן הבריאה, צריך שיתקן האדם כל חלקי רוחו בכל היצירה, ואח"כ יוכל לקבל נשמתו אשר מן הבריאה, ולא יספיק לו כאשר יתקן מקום פרטי, שבו נאחז שרש נשמתו, רק צריך שיתקן כנזכר, עד שיהיה ראוי אל כל העשיה, ואז ישיג רוח היצירה. ועד"ז בשאר העולמות. פירוש הדברים, שיעסוק בתורה ובמצוות, אשר היא כפי ערך העשיה כלה, ולא יספיק כפי פרטיות מקום אחיזת נפשו, והרי זה בבחי' קיום התורה והמצוות

וכן אם חטא ופגם באיזה מקום של העשיה, אע"פ שאיננו מקום אחיזת נפשו, צריך לתקנו. האמנם אם איזה נפש אחרת חסר מלעשות איזו מצוה, אשר היא מעולם העשיה, או אם עשה שום עבירה ופגם בה, אין זה מחוייב לתקן חסרון מצוה, או פגם של עבירה זולתו, אא"כ היו שניהם ממקום אחד, כמו שיתבאר לקמן בע"ה. או אפשר, כי אין שם תקון נופל, אלא בתקון פגם עבירה בלבד, ולא בעשיית קיום כל רמ"ח מצוות עשה. או אפשר, והוא הנכון, כי דרך משל, מי שהוא ממלכות דנוקבא דעשיה הנקראת נפש דעשיה, צריך שיתקן כל המלכיות דרוח, ונשמה, וחיה, יחידה של העשיה

והנה מי שלא תקן רק מלכות של עשיה, אין בו רק נפש מן הנפש שבעשיה. ומי שתקן גם ז"א דעשיה, יהיו בו נפש רוח מן העשיה. ואם תקן גם אימא דעשיה, יהיו בו נר"ן מן העשיה. וכן עד"ז, עד שנמצא, כי מי שתקן כל חמשה פרצופים דעשיה, יש לו נרנח"י, וכל המשה בחינות אלו, כל בחינה מחמשתן, שלימה בשלשה חלקיה, שהם עבור, ויניקה, ומוחין כנזכר בפסוק ומעיל קטן תעשה לו אמו וגו', נקראת נפש שלימה דעשיה, ואז יזכה אל הרוח מן היצירה. וגם בחלק זה הנקרא רוח, יש בו כל חמשה מדרגות הנז', וכלם נקראים רוח שלם דיצירה. וכן עד"ז בנשמת הבריאה. וכן בחיה. וכן ביחידה. ואין להאריך בזה עתה:

ואע"פ שנודע, שיש מי שנפשו מן מלכות דעשיה, ויש מן יסוד דעשיה וכו', עכ"ז צריך שיתקן כל איש ואיש כל כללות עולם העשיה, ואח"כ יוכל לקבל רוחו אשר מן היצירה, לפי שהיצירה גדול מכל העשיה כלה.

And despite the fact that it is know that there are those whose Nefesh is of Malchut of the Assiah (What does this mean? That his root is of the Malchut of the Assiah), and there are those whose Nefesh is of the Yesod of Assiah etc... nevertheless it's necessary that every human being corrects the entire world of Assiah (A human being has to correct all aspects of the Assiah or the whole narancha'y; Nefesh, Ruach, Neshama, Chaya and Yechida. His soul may be from the Malchut of Assiah and we would think that he only needs to correct till the Malchut of Assiah. It's very important what he's telling us now. He says: No, he has to correct Assiah entirely, all the aspects of Assiah. We'll see later why.) and afterwards he will be able to receive Ruach, which is from Yetsirah, as the world Yetsirah is higher than the world of Assiah. (Do you see? He cannot correct Yetsirah, unless he corrected Assiah first. This applies to someone who is from the Nefesh of Assiah or of the Yesod of the Assiah, till the Keter of Assiah. If someone is of the Keter of Assiah, then it's obvious that he has to correct Assiah entirely.)

(Additional comments by me are superfluous to learn Sha'ar HaGilgulim on this level. It's a matter of personal growth, personal comprehensions that I leave to every one of you. I only make the necessary differentiations, I clarify certain things, but I try to be very cautious. There are a lot of antecedents that you have to figure out yourself, make the necessary

connections. There are a lot of antecedents in the holy language. They're used to let the human being work creatively on the holy books.)

וכן עד"ז כדי להשיג נשמתו אשר מן הבריאה, צריך שיתקן האדם כל חלקי רוחו בכל היצירה, ואח"כ יוכל לקבל נשמתו אשר מן הבריאה, ולא יספיק לו כאשר יתקן מקום פרטי, שבו נאחז שרש נשמתו, רק צריך שיתקן כנזכר, עד שיהיה ראוי אל כל העשיה, ואז ישיג רוח היצירה.

And in the same way one has to achieve/comprehend (achieve and comprehend is one verb in the holy language) **his Neshama** (Neshama is from the Briah), **but at first he has to correct all parts of his Ruach in the entire Yetsirah** (he has to correct the entire narancha'y of Ruach) **and afterwards he will receive his Neshama, which is from the Briah** (all Neshamot come from the Briah as we know) **and it's not enough for him when he only corrects a certain place, to which the root of his Neshama is attached. He needs to correct, as said above, till he's suitable for the whole Assiah** (to be suited, when he corrects Assiah entirely) **and then he will achieve/comprehend Ruach of Yetsirah.**

(Do you see how important it is to work step by step in the spiritual? It's work, it's a gradual rise. Everything is necessary so that a human being at first goes through the entire Assiah, then the Yetsirah and then the entire Briah.)

ועד"ז בשאר העולמות. פירוש הדברים, שיעסוק בתורה ובמצות, אשר היא כפי ערך העשיה כלה, ולא יספיק כפי פרטיות מקום אחיזת נפשו, והרי זה בבחי' קיום התורה והמצות

And in the same way in the other (page 2, line 1) **worlds. Explanation of words. Let him occupy himself with the Torah and the regulations which correspond with the whole Assiah.**

(Look what he tells us: to occupy yourself with the Torah. He doesn't mean the Zohar, not the Kabbalah, but the Torah like it's learned traditionally. The whole Torah and all its regulations are only from the world of Assiah. Can you imagine this? Without the Kabbalah, it's impossible to climb up higher. One can then under no circumstances receive Neshama. We shall see if one can receive Ruach entirely. Can you imagine? If one is not occupied with the secret study, with the Kabbalah, then he's doomed to stay on a lower level, to stay here. Who shall help him then? You can learn the Torah all your life and follow all its regulations and it's only Assiah. You only correct the Nefesh, even then not entirely. He says completely, but one has to work very hard to correct his Nefesh completely. Their occupation is a priori from the beginning doomed to fail. Without the Kabbalah it's impossible to reach one's gmar tikoun, this means to correct yourself entirely, the whole Nefesh, the whole Ruach and the whole Neshama of his soul.)

And it will not be sufficient to correct yourself to the particularities of the place where your Nefesh is attached to and see here that it's with regard to fulfilling the Torah and the regulations.

(Do you see what he tells us straightforward? One can correct Assiah by fulfilling the Torah and the regulations, but one has to work very hard to correct it; like the traditional/orthodox do. It's terrible when one knows that it's like this and doesn't do it. They know it's like this,

and still they learn the practical Torah. This way they will not be able to come to terms with Hashem. It's out of the question that they will be able to finish their job and achieve perfection.)

וכן אם חטא ופגם באיזה מקום של העשיה, אע"פ שאיננו מקום אחיזת נפשו, צריך לתקנו

And in case a human being sinned and caused damage to a certain place in Assiah (in his kelim) despite the fact that it's not the place where his Nefesh is attached, then he still needs to correct it.

(Do you see what he says? When a human being failed, he still needs to stand up on his own. Don't say: Jesus saved us, he died for us, so I can occasionally sin. Not Sundays, but on a Monday, because I go to church on Sunday. Or like Jews do: on Saturday we go to the Synagogue, but on Sunday we can sin and from Monday we can cheat on the taxes again. Steal or all kinds of other things, in a concealed manner. But of course Hashem sees everything. So: you fell, you get up. You sinned, so you correct it. Responsibility is given to the human being. One cannot call upon a person or Yeshua. Yeshua, Yeshua, ... even Yeshua says don't cry out Yeshua, Yesua, ... and think that it will help. You have to do it yourself. When Yeshua cures someone, what does he say to him? Go home and don't sin anymore. Go to your own kelim and don't sin anymore. That is the correction. Yeshua can of course help to correct yourself, but you have to then lighten your kelim, repent/teshuva and go to the Binah, which means going to Yeshua. Through that you will receive liberation, the power of rescue.)

(He's going to say something that will be difficult to understand, but he will explain it further on.)

האמנם אם איזה נפש אחרת חסר מלעשות איזו מצוה, אשר היא מעולם העשיה, או אם עשה שום עבירה ופגם בה, אין זה מחוייב לתקן חסרון מצוה, או פגם של עבירה זולתו, אא"כ היו שניהם ממקום אחד, כמו שיתבאר לקמן בע"ה.

However, if one or another Nefesh lacks him to do a certain regulation, which (regulation) is from the world of Assiah (or the fulfilling of it belongs to the world of Assiah) or he committed some kind of violation and caused damage to that regulation, then he's not forced to correct the shortage that was caused by the fulfilling of this regulation or to repair the damage of this violation, unless both are from one place, as I will explain b'ezrat Hashem further on.

או אפשר, כי אין שם תקון נופל, אלא בתקון פגם עבירה בלבד, ולא בעשיית קיום כל רמ"ח מצות עשה.

Or it is possible (another possibility) that there is no question of correction, but it's only a matter of correction in the correction of damage by violation (there is no question of another correction, than the correction of damage of violation. Damage of violation by doing the regulations, he told us.) and not while fulfilling all 248 regulations of doing.

(What does he want to say us? It can be that he only violated a certain prohibition and not while fulfilling one or another order of all orders – of doing. He didn't violate an order, but a violation.

This book is to make us work. It's not an anthology, but a book to climb, to purify oneself with it and to build up.)

או אפשר, והוא הנכון, כי דרך משל, מי שהוא ממלכות דנוקבא דעשיה הנקראת נפש דעשיה, צריך שיתקן כל המלכיות דרוח, ונשמה, וחיה, יחידה של העשיה.

Or it is possible (another possibility) that for example; who is from the Malchut of the Nukvah of Assiah (whose root is from the Malchut of the Nukvah of Assiah) he is called Nefesh of Assiah, then it is necessary to correct all Malcheyot (Malcheyot is plural of Malchut) of Ruach and Neshama, and Chaya and Yechida of Assiah. (So it not sufficient that he only does the Nefesh of the Assiah, because it's the root of his soul, but the whole narancha'y of the Assiah.)

והנה מי שלא תקן רק מלכות של עשיה, אין בו רק נפש מן הנפש שבעשיה.

And who only corrects the Malchut of Assiah, he only has Nefesh of Nefesh that is in the Assiah (The whole Nefesh is in the Assiah. Who corrects Assiah entirely, he has the Nefesh, the whole Nefesh. But who only corrected the Malchut of Assiah, he only has the Nefesh of the Nefesh that is in the Assiah.)

ומי שתקן גם ז"א דעשיה, יהיו בו נפש רוח מן העשיה.

And who also corrects Z'a (so not only Malchut) of Assiah (Ruach of Assiah, it's kli with regard to Z'a, but Ruach with regard to light.) **he shall have Nefesh and Ruach of Assiah.** (He shall have two lights of Assiah. This means that he corrected two kelim: Malchut and Z'a of Assiah. Normally we say Keter and Chochmah, because who corrects Keter, he receives Nefesh and who corrects the kli Chochma, he receives Ruach, but this is when we speak of the five sfirot. We're now talking about the Nefesh, Ruach and Neshama, the three compartments in the human being, because the fourth and fifth – Chochma and Yechida, are in the general point of view hidden in the Neshama. If only Malchut is corrected, then it's only Nefesh. With the kli Z'a, Ruach is also added. Don't get confused with what we've just learned. There is no discrepancy with what we've learned. One kli, with one light. And with Z'a, two kelim with two lights.)

ואם תקן גם אימא דעשיה, יהיו בו נר"ן מן העשיה.

And when he also corrects Ima/mother (Binah) of Assiah, then within him there will be nara'n (Nefesh, Ruach, Neshama) of Assiah.

(What I had said about the three parts/compartments of the soul, Nefesh, Ruach, Neshama of the Nefesh or of the Ruach or of the Neshama... There exists only five and all five narancha'y have to be corrected, as we have learned. Sometimes he means three: ibur, yenika and mochin, the three stadia of correction of a certain level. Actually he has to correct his five particular aspects of Nefesh, Ruach and Neshama.)

וכן עד"ז, עד שנמצא, כי מי שתקן כל חמשה פרצופים דעשיה, יש לו נרנח"י, וכל המשה בחינות אלו, כל בחינה מחמשתן, שלימה בשלשה חלקיה, שהם עבור, ויניקה, ומוחין כנזכר בפסוק ומעיל קטן תעשה לו אמו וגו', נקראת נפש שלימה דעשיה, ואז יזכה אל הרוח מן היצירה.

And he has to continue on the same way till he corrects all five partsufim of Assiah, narancha'y (Nefesh, Ruach, Neshama, Chaya and Yechida. All five lights of Assiah) and all of these five aspects are divided into three parts, which are ibur, yenika and mochin.

(So every aspect has three. So these are the three parts when we speak of the three parts of the kli. Ibur is the outward part of a kli, yenika is the middle part and mochin is the inward part. This in every aspect. Pay attention to what I'm trying to say. If we for example take Nefesh the Nefesh, then it also needs to have those three stadia/parts of Nefesh the Nefesh, or the kli that receives the Nefesh the Nefesh. And so with every part that he corrects, this threesome/troika has to be present: ibur, yenika, mochin – outward, middle, inward part of a kli.)

As it is said in the phrase (of Shmu'el, what we've learned in the previous page) **'And his mother made him a small coat etc'** (they translate it as shirt, but coat is better) **and this is called the complete Nefesh of Assiah** (All five particular lights of Assiah, the whole narancha'y of Assiah, that is called the entire Nefesh of Assiah.) **and then he will be worthy to receive the Ruach of Yetsirah.**

(Then he can start correcting the world Yetsirah.

We only correct our own kelim and bring them in accordance with the world of Yetsirah in the general aspect. Is it clear what we're doing? We don't leave our kelim. We only purify our own kelim and build them up so they would be in accordance with for example narancha'y of Assiah. We then have our own kelim, the complete Nefesh of Assiah, that we can receive. We are then in accordance with the qualities of Assiah.

As you know, the human being is a little world on itself. Exactly in the same way he brings himself in accordance with the structure of the universe, with the matrix like the world is built from above. This means that if a human being corrects himself in the Assiah, he brings himself in accordance with the world of Assiah – one aspect of it, more aspects or all aspects of Assiah – then he indeed also corrects Assiah to the extent of his corrections. We see that by individual corrections one contributes to the general correction. If a human being corrects himself, then he also corrects to that extent the whole world. His corrections are as it were spread around the world.

It's interesting he? A correction of a Jew is of course not only for the benefit of Jews. Absolutely not. Pay attention to what I'm saying: everything what a person corrects – also a Jew – goes equally to his best friends, other Jews, Jews of the same synagogue, as to a Arabs, to the Palestinians, to terrorists and suicides who blow themselves up because of their ideas... When a person corrects himself, he contributes to the improvement of the whole world and not to only a certain part of the people. If I corrected my Assiah, then I certainly contributed to the sweetening of the gvurot of the terrorists. With this I also fulfill the prescription to love your enemies.

Then you will understand in which way we can love our enemies: only by working on yourself, you love another one, including your enemies. Because of your corrections, you do good to your enemies. This means loving your enemies. How else can we love our enemies? By saying sweet words... No, by transforming your wish to receive into the wish to give in the way that he learns us. If you correct yourself, then you correct the whole world in the extend of your particular correction.)

וגם בחלק זה הנקרא רוח, יש בו כל חמשה מדרגות הנז', וכלם נקראים רוח שלם דיצירה.

And also in the Ruach there are five steps, as said above (all narancha'y: Nefesh, Ruach, Neshama, Chaya and Yechida of Ruach) **and they are called the full Ruach of the Yetsirah.** (If you take them all – the narancha'y of the Ruach, then together they are the full Ruach of Yetsirah.)

וכן עד"ז בנשמת הבריאה. וכן בחיה. וכן ביחידה. ואין להאריך בזה עתה:

And it's the same with the Neshama of Briah. (It also has five Neshamot: Nefesh de Neshama, Ruach de Neshama, Neshama de Neshama, Chaya de Neshama and Yechida de Neshama, together they are the full Neshama.)

And it's the same with the light Chaya and Yechida.

And it's now not needed to go deeper into this.

End of lesson 2 Sha'ar HaGilgulim.

Lesson 3

ועתה צריך שנבאר, חלוק אחד שיש, בין הנפש של העשיה, אל שאר החלקים, שמן היצירה, והבריאה, והאצילות. ובזה יתבאר ג"כ תימא גדולה, שאיך אפשר שמי ששרשו במלכות דעשיה, יוכל לעלות עד הכתר

דעשיה כנזכר, שא"כ נמצא, שכיון שכל בני ישראל מוכרחים להתגלגל, עד שיושלמו בכל נרנח"י, נמצא שמוכרח הוא שכלם יתעלו בכתר דעשיה, ובכתר דיצירה, ובכתר דבריאה. וכל שאר הבחינות יהיו בטלים. ואמנם זה לא יעלה על הדעת, כי פשוט הוא אצלנו, כי יש מבני ישראל אנשים מבחי' מלכות, ויש מן היסוד וכו', כנזכר בתחלת ספר התקונים, דאית בהו ראשי אלפי ישראל מצד הכתר, וחכמים מצד החכמה, ונבונים מן הבינה:

ואמנם באור ענין זה הוא תלוי במה שנבאר, כי יש חלוק בין העשיה, לשאר שלשה העולמות שלשתם ביחד. והוא באופן זה, דע, כי בענין העשיה לבדה, הוא באופן זה, כי מי ששרשו במלכות דעשיה, פשוט הוא, כי נפשו היא במלכות דעשיה בדוקא, אמנם עכ"ז, ע"י תקון מעשיו, מזדככת נפשו, מדרגה אחר מדרגה, עד שתתעלה היא עצמה בכתר דעשיה, ותוכלל ותתעלה עד שם ממש. אבל עכ"ז שעלה עד הכתר דעשיה, עדיין שם איננו רק בבחי' מלכות דכתר דעשיה, כי אין שרשו אלא מבחי' מלכות, אבל מוכרח הוא שצריך שיזדכך עד שיעלה עד הכתר דעשיה ממש, אע"פ שעדיין אז איננו נקרא, רק מבחי' מלכות דכתר דעשיה. ועל דרך זה בשאר מדרגות העשיה, כי איננו נקרא רק בבחינת מלכות של המדרגה ההיא:

ואמנם ביצירה ובריאה ואצילות אין הדבר כן, אמנם מי ששרש רוחו במלכות של היצירה, ותקן והשלים המדרגה הזאת, כאשר יזדכך ויתקן גם היסוד דיצירה, אז יקבל ג"כ רוח אחד מן היסוד דיצירה ממש, והרוח הראשון אשר לו מהמלכות דיצירה, נשאר למטה במלכות דיצירה, כי שם מקומו. וכן כששלים גם ההוד דיצירה, יניח גם את הרוח הב' אשר לו מן היסוד ביסוד דיצירה, ויקבל רוח א' מן ההוד דיצירה. וכן עד"ז עד הכתר דיצירה. לפי שכיון שתקן את נפשו בכל מדרגות עשיה, יש בו יכולת לקבל רוח, מכל חלקי היצירה כלה, וכן הענין בבחי' הנשמה, אשר לו מן הבריאה:

וצריך שנבאר טעם אל האמור, והוא, לפי שהעשיה היא למטה בכל העולמות, ולכן היא נתונה שם בין הקליפות הסובבים אותה, ולכן אע"פ שכבר האדם תקן נפשו, כפי בחי' מקום שרשו אשר בעשיה, עכ"ז אם יניחנה שם, יש פחד אולי יתאחזו בה הקליפות אשר שם, ולכן צריך שיזדכך מעשיו יותר ויותר, עד שיעלנה למעלה למעלה כל מה שיוכל, עד מקום שרשו בכתר דעשיה. ואמנם היצירה, מכ"ש שאר העולמות שלמעלה ממנה, אין שום פחד מאחיזת הקליפות אשר בעולם העשיה, ולכן כיון שתקן את רוחו בשרשו אשר ביצירה, הנה אם יתקן יותר, אז ישאר רוחו הראשון שם במקום שרשו, ויקנה רוח שני יותר עליון מלמעלה, ואין צריך להעלות את רוחו הראשון למעלה, כי אין שם פחד:

Page 2, line 23)

(Just like with Pri Etz Chaim, a lot of commas are used in this book. We'll try not to pay attention to them, as it complicates the reading. Look, in line 23 we already have three commas that are not necessary. And in line 24 only the first comma is used correctly, the other two not. A quick remark, so you know.)

And it's now necessary that we explain the one difference that there is between the Nefesh of the Assiah and the other parts that are from the Yetsirah, Briah and Atsilut.

(Before we continue, I would like to remind you of something that we have learned in our basic course of Kabbalah, about the root of the soul. Do you remember? Also the distribution system – which we have learned and which is also mentioned in the book Kabbalah for Complete Life Management - ... that the human being who walks on earth, that from him rises a column of four amas and it connects him in the first instance with the root of his soul. I would like to arouse that within you, remind you of what we have learned, and you can now make connections and it will help you a bit to follow what he will tell us now.)

ועתה צריך שנבאר, חלוק אחד שיש, בין הנפש של העשיה, אל שאר החלקים, שמן היצירה, והבריאה, והאצילות. ובזה יתבאר ג"כ תימא גדולה, שאיך אפשר שמי ששרשו במלכות דעשיה, יוכל לעלות עד הכתר דעשיה כנזכר,

שא"כ נמצא, שכיון שכל בני ישראל מוכרחים להתגלגל, עד שיושלמו בכל נרנח"י, נמצא שמוכרח הוא שכלם יתעלו בכתר דעשיה, ובכתר דיצירה, ובכתר דבריאה.

And by this the great question will also be explained (*teema* is question in Aramaic), **that how it's possible that someone whose root (of his soul) is in the Malchut of Assiah, that he is capable of rising to the Kether of Assiah, as mentioned before, if it's like this, then it shows that all people (souls) of Yisrael have to reincarnate till their complete in the whole NaRaNCha'Y. (Nefesh, Ruach, Chaya, Yechida) It seems of necessity that they all will have to rise to the Keter of Assiah and to the Keter of Yetsirah (dependent on the root of their soul) and to the Keter of Briah.**

וכל שאר הבחינות יהיו בטלים. ואמנם זה לא יעלה על הדעת, כי פשוט הוא אצלינו, כי יש מבני ישראל אנשים מבחי' מלכות, ויש מן היסוד וכו', כנזכר בתחלת ספר התקונים, דאית בהו ראשי אלפי ישראל מצד הכתר, וחכמים מצד החכמה, ונבונים מן הבינה:

And all previous aspects will be perished/annulled.

But it will not come across in your mind (do not let it occur in your mind, do not think this way), **because it's simple (clear) for us that from the sons (people) of Yisrael there are people of the aspect of Malchut** (who have Malchut as root of their soul) **and there are those who have Yesod, etc... as mentioned in the beginning of the book Tikunim** (Tikunim Zohar) (quotation:) **There are within them (Yisrael) who are the heads of thousands of Yisrael** (they who have responsibility/power over thousands of Yisrael) **and that is from the side of Keter and there are wise men from the side of Chochmah** (they come from the Chochmah, they receive the Chochmah) **and understanding people who are from the Briah** (they receive their insight from Briah).

Line 34)

ואמנם באור ענין זה הוא תלוי במה שנבאר, כי יש חלוק בין העשיה, לשאר שלשה העולמות שלשתם ביחד.

And the explanation of this matter is linked with what we're going to explain, because there exists a difference between Assiah and the other three worlds together. (So Assiah on one hand and the other three worlds Yetsirah, Briah and Atsilut on the other hand.)

Line 35 after the point)

והוא באופן זה, דע, כי בענין העשיה לבדה, הוא באופן זה, כי מי ששרשו במלכות דעשיה, פשוט הוא, כי נפשו היא במלכות דעשיה בדוקא, אמנם עכ"ז, ע"י תקון מעשיו, מזדככת נפשו, מדרגה אחר מדרגה, עד שתתעלה היא עצמה בכתר דעשיה, ותוכלל ותתעלה עד שם ממש.

And this on the following way concerning Assiah only, because those whose root (of his soul) is in Malchut of Assiah, it is clear that his Nefesh is actually in the Malchut of Assiah, however by correcting his actions, his Nefesh becomes thinner, step by step, till she rises by herself to the Keter of Assiah and she is joined together and rises indeed till there.

(Now pay close attention what the difference is. The Nefesh indeed rises till the Keter of Assiah.)

אבל עכ"ז שעלה עד הכתר דעשיה, עדיין שם איננו רק בבחי' מלכות דכתר דעשיה, כי אין שרשו אלא מבחי' מלכות, אבל מוכרח הוא שצריך שיזדכך עד שיעלה עד הכתר דעשיה ממש, אע"פ שעדיין אז איננו נקרא, רק מבחי' מלכות דכתר דעשיה.

But despite the fact that she (the soul) rose till the Keter of Assiah, she is only in essence of the Malchut of Keter of Assiah, because her root is only of Malchut, but it's still necessary that she becomes thin so she can rise till the Keter of Assiah, despite the fact that she then belongs to the aspect of Malchut of the Keter of Assiah.

(I have already said in the introduction lesson that we have to learn a lot to be able to make the connections ourselves. I'm going to gradually "chew up" less. You work on your own and what you don't understand, you read it again. If you still can't understand it, know that Ari always gives us a helping hand, it will come later, but that's not important. The most important thing is that you follow. It's not difficult, only concentrate in which place it is on the Tree of Life, where the root of the soul is and how the soul gets to the root and higher, above its root. Things that step by step need to be revealed and not only by understanding or not understanding with our mind. Go above your mind.)

ועל דרך זה בשאר מדרגות העשיה, כי איננו נקרא רק בבחינת מלכות של המדרגה ההיא:

And in the same way (page 3, line 1) in the other steps of Assiah, because that one is only called to the aspect of Malchut of that relevant step.

(Is it clear? So all those... Now I'm going to again... Anyway know that Malchut rises and when Malchut rises in the Assiah to the Yesod, then she rises to the Malchut of Yesod. When she rises to the Hod, then she rises till the Malchut of the Hod and when she rises to the Keter, then she rises up till the Malchut of Keter. A short summery.)

(Pay attention to the difference between Assiah and all the other worlds. I'm going to repeat it again: if the root of the soul is in the Malchut of Assiah, then it rises to the Malchut of the next relevant step, one of the ten steps/sfirot, but to the Malchut of that relevant step. Again: the original Malchut of the Malchut, the step of the Malchut itself in the world Assiah rises.)

ואמנם ביצירה ובריאה ואצילות אין הדבר כן, אמנם מי ששרש רוחו במלכות של היצירה, ותקן והשלים המדרגה הזאת, כאשר יזדכך ויתקן גם היסוד דיצירה, אז יקבל ג"כ רוח אחד מן היסוד דיצירה ממש, והרוח הראשון אשר לו מהמלכות דיצירה, נשאר למטה במלכות דיצירה, כי שם מקומו.

However, it's not like this in the Yetsirah, Briah and Atsilut, because when the root of his Ruach is in the Malchut of the Yetsirah and he corrected it and he fulfilled this step, and when he'll make himself thinner and also correct the Yesod of the Yetsirah, then he will receive one Ruach of the Yesod of Yetsirah, by which the first Ruach that he had of the Malchut of the Yetsirah stays below in the Malchut of the Yetsirah, because his place is there.

(Do you see it? It's not like this in the Assiah, in the Assiah the Malchut herself rises higher to the next step, but it's not necessary in the Yetsirah, Briah, as here she stays in her own place. The human being corrects his soul, when it's in the Yetsirah, and obtains the Ruach of Yesod. If he corrects more, then he will get Ruach of Hod, but his first Ruach – the Malchut of Yetsirah – stays in its place. He will explain us why it's like this.)

(It's great how he explains it to us):

וכן כשישלים גם ההוד דיצירה, יניח גם את הרוח הב' אשר לו מן היסוד ביסוד דיצירה, ויקבל רוח א' מן ההוד דיצירה.

And it's the same when he fulfills/completes (does correction) the Hod of Yetsirah, then he leaves the second Ruach that he had received from the Yesod of Yetsirah behind and he receives one Ruach of the Hod of Yetsirah.

וכן עד"ז עד הכתר דיצירה. לפי שכיון שתקן את נפשו בכל מדרגות עשיה, יש בו יכולת לקבל רוח, מכל חלקי היצירה כלה, וכן הענין בבחי' הנשמה, אשר לו מן הבריאה

And in the same way till the Keter of Yetsirah.

And because he corrected his Nefesh in all the steps of Assiah, he's now able to receive Ruach of all the parts of the whole Yetsirah and it's also the same with the aspect of Neshama in the Briah. (In the Briah he receives Neshama.)

(He's now going to explain why there is this difference):

וצריך שנבאר טעם אל האמור, והוא, לפי שהעשיה היא למטה בכל העולמות, ולכן היא נתונה שם בין הקליפות הסובבים אותה, ולכן אע"פ שכבר האדם תקן נפשו, כפי בחי' מקום שרשו אשר בעשיה, עכ"ז אם יניחנה שם, יש פחד אולי יתאחזו בה הקליפות אשר שם, ולכן צריך שיזדכך מעשיו יותר ויותר, עד שיעלנה למעלה למעלה כל מה שיוכל, עד מקום שרשו בכתר דעשיה

And it's necessary that we explain the reason of this matter of what is said and this is because Assiah is below all the worlds and is surrounded by klipot, despite the fact that the human being already corrected his Nefesh to the aspect of the place of his root (of his soul) that is in the Assiah. (he corrected his Nefesh till his root. His root can be in the Malchut of the Assiah, in the Yesod of the Assiah... Despite the fact that he already corrected his Nefesh – brought his Nefesh to his root by correcting himself – inside the world of Assiah.)

Nevertheless when he will leave his soul to rest there (leave it behind) then there exists a fear (danger) that the klipot there would maybe seize it and therefore it is necessary that he keeps thinning his actions more and more (thin your actions means doing corrections, gradually go higher to the light) till his soul will rise above and again above (gradually higher), as much as possible (what does he want to say us?) till the place of his root in the Keter of Assiah.

ואמנם היצירה, מכ"ש שאר העולמות שלמעלה ממנה, אין שום פחד מאחיזת הקליפות אשר בעולם העשיה, ולכן כיון שתקן את רוחו בשרשו אשר ביצירה, הנה אם יתקן יותר, אז ישאר רוחו הראשון שם במקום שרשו, ויקנה רוח שני יותר עליון מלמעלה, ואין צריך להעלות את רוחו הראשון למעלה, כי אין שם פחד

However, the Yetsirah and all the more the other worlds that are above her (Yetsirah), there is absolutely no fear there of the seizing of the klipot, as in the world of Assiah. Therefore, since he (the human being) corrected his Ruach in his root that is in the Yetsirah (He came to his root in the Yetsirah), when he shall correct more (Do you see? You can always correct more. It's not the we have to correct our soul till the place where it comes from, till the root of the soul. The more the better of course.) then his first Ruach will stay in the place of his root and he (the human being) will obtain the second higher Ruach (of an higher place then where he came from) and it's not necessary to rise his first Ruach above, because there is no fear there (of the seizing of the klipot).

Lesson 4

וז"ס פסוק (שמואל ב' י"ד) ולא ישא אלהים נפש וחשב מחשבות לבלתי ידח ממנו נדח וגו'. כי כל המחשבות אשר הוא חושב, הוא לבחי' הנפש בלבד, יען היא בעשיה, ויש פחד אולי ידח ממנו נדח, בשביל הקליפות אשר שם. ואמנם התקון אשר הוא עושה אל הנפש מפחד הנזכר הוא, כי לא ישא אלהים נפש. פירוש כי אין השי"ת נושא ומגביה לאדם, לתת לו נפש אחרת יותר מעולה ממה שהוא שרשו, לפי שאם היה עושה כן, היה צריך שתשאר נפשו הראשונה למטה במקומה, והיתה נדחת נדח בקליפות אשר שם, ולכן איננו נותן לו נפש אחרת

יותר נשואה וגבוהה, רק הנפש הראשונה לבדה, היא עצמה העולה למעלה כפי מעשיו, עד כתר דעשיה, ואין לו נפש אחרת זולתה. משא"כ ביצירה ושאר העולמות, כי רוחו או נשמתו וכו' נשאר למטה במקום שרשו, ומרויח רוח אחר יותר עליון, כפי תקון מעשיו כנזכר. וז"ס הקדמה נודעת, כי כל אדם יכול להיות כמרע"ה, אם ירצה לזכך מעשיו, לפי שיכול לקחת לו רוח אחר יותר גבוה, עד רום היצירה, וכן נשמה מרום הבריאה וכו'.

גם בזה תבין ענין המפורסם בדברי רז"ל, כי רוחיהון דצדיקייא או נשמתיהון, באים ומתעברים באדם, בסוד הנקרא עיבור, לסייעו בעבודת השי"ת, וכמ"ש במדרש הנעלם מכתובת יד, על הבא ליטהר מסייעים אותו, ר' נתן אומר נשמתם של צדיקים, באות ומסייעים אותו. וכמ"ש בהקדמה פרשת בראשית בספר הזוהר, על רב המנונא סבא, שבא אצל ר"א ורבי אבא, כדמות טעין חמרי וכו'.

והנה אין ספק, כי רוחיהון ונשמתיהון דצדיקים, הם גנוזות וצרורות בצרור החיים, כל אחד במקום שרשו הראוי לו, את ה' אלהיהם ואינם יורדים ממקומם כלל. אבל אותם הרוחין הראשונים שנשארו למטה, בכל בחינה ומדרגה שביצירה, ולא עלו עד למעלה כנזכר, הם היורדים ומתעברים באדם, לסייעו כנזכר, והרוח העיקרי היותר עליון מכולם שקנה ע"י מעשיו, הוא הצרור לעד בצרור החיים, ואינו זו משם, וכן עד"ז בנשמה וח"י:

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Page 3, line 24

וזה"ס פסוק (שמואל ב' י"ד) ולא ישא אלהים נפש וחשב מחשבות לבלתי ידח ממנו נדח וגו'.

And that is the essence of the verse (Shmu'el 2, 14) (Traditionally this verse would be translated as follows: *"But that is not what G'd desires; rather, he devises ways so that a banished person does not remain banished from him."* Of course this is absolutely not correct, but this way you can see how it's translated traditionally. There is of course a difference in meaning and without the Kabbalah it would be impossible to understand it. Pay attention to what is really written, without the fabrications, without trying to understand with your earthly mind and logic. Literally, it's written:) **And Elokim shall not rise Nefesh and shall not think thoughts without rejecting from Him the rejection.** (Even though we don't understand it, we will see later on how great it is when we can translate the Hebrew from the Torah, Tenach literally. It will give us immensely more than the traditional, linear translations.

Try to forget the traditional translation now. We have to concentrate on the translation that I just translated literally, without us understanding the meaning of it yet.)

כי כל המחשבות אשר הוא חושב, הוא לבח' הנפש בלבד, יען היא בעשיה, ויש פחד אולי ידח ממנו נדח, בשביל הקליפות אשר שם.

Because all the thoughts that He (Elokim/Binah) thinks (has), is only for the benefit of Nefesh, because she (Nefesh) is in the Assiah and there exists a fear (danger) that maybe the rejection will reject from them (nedach/rejection, these are the klipot that reject, this means the s'a) because of the klipot that are there in the Assiah. (The rejection refers to the klipa that reject the kedousha from the human being. She draws from the Nefesh that is in the Assiah.)

(Just great what he tells us here:)

ואמנם התקון אשר הוא עושה אל הנפש מפחד הנזכר הוא, כי לא ישא אלהים נפש.

And the tikun/correction that he does to the Nefesh, because of the fear, as said above, is that Elokim will not rise the Nefesh (and that is the tikun).

(It's great what he tells us here, we only don't understand what he's telling us yet, that the verse says that Elokim shall not rise the Nefesh. We have learned that it is the Nefesh that rises. Do you remember? We'll see how he will explain it to us.)

פירוש כי אין השי"ת נושא ומגביה לאדם, לתת לו נפש אחרת יותר מעולה ממה שהוא שרשו, לפי שאם היה עושה כן, היה צריך שתשאר נפשו הראשונה למטה במקומה, והיתה נדחת נדח בקליפות אשר שם, ולכן איננו נותן לו נפש אחרת יותר נשואה וגבוהה, רק הנפש הראשונה לבדה, היא עצמה העולה למעלה כפי מעשיו, עד כתר דעשיה, ואין לו נפש אחרת זולתה

Explanation, because Hashem, blessed be He, doesn't give the human being another Nefesh that is more elevated than the one that is attached to his root, because if He would do this, (give the human being another Nefesh to rise) than it would be necessary that his first Nefesh would be left behind, below in her place, and it would be rejected to the klipot that are there and therefore, He doesn't give the human being another Nefesh that is more elevated and higher, than the first Nefesh, that rises above in accordance to his deeds (deeds of the human being) till the Keter of the Assiah and he has no other Nefesh than this one.

משא"כ ביצירה ושאר העולמות, כי רוחו או נשמתו וכו' נשאר למטה במקום שרשו, ומרויח רוח אחר יותר עליון, כפי תקון מעשיו כנזכר

Contrary to the world Yetzirah and the other worlds, because his Ruach (in the world Yetzirah) or his Neshama (in the world Briah) etc... stay below in the place of his root. When it is in the Yetzirah, then he gets another Ruach, higher Ruach in accordance with the correction of his deeds, as mentioned before. (He can rise it to the Yesod of Yetzirah, etc, ... above, dependant on his deeds.)

וז"ס הקדמה נודעת, כי כל אדם יכול להיות כמרע"ה, אם ירצה לזכך מעשיו, לפי שיכול לקחת לו רוח אחר יותר גבוה, עד רום היצירה, וכן נשמה מרום הבריאה וכו'

And that is the essence/secret of the famous introduction, (the Torah specialists had said... pay attention to what they had said:) that every human being can be like Moshe our teacher (Pay attention to what is expected of the human being, how the human being can be like Moshe rabeenou. Moshe, the great prophet of Hashem who brought the Torah, the greatest prophet. He says to us that the Torah specialists have said that every human being can be like Moshe rabeenou/our teacher. Pay attention to the conditions:) in case he will wish to clean and make his deeds thinner (to make thinner means to go higher, to go to the Keter),

so this way he can take a higher Ruach till the top of the Yetsirah and the same with the Neshama to the top of the Briah, etc.

(It's great what he tells us here. Pay attention, it's not our genes, DNA, or so that decide how a human being is and which talents he has, etc, ... It's written here that every human being can be like Moshe rabeenou, the greatest prophet ever, the prophet of Hashem, who was worthy to bring the Torah down, to humanity. The condition is not... "I can't, I'm too weak, I don't have the talent, I'm just a regular person, ..." No, every human being can do it, but he has to wish. Nothing else than to wish to make his deeds thinner. Just look how great. Here is a lot of food for thought, for the true meditation.)

(It's a powerful book. I had told in the introductory lesson that it is a practical, application study. It's indeed like this, because it's the application of the teachings of Etz Chaim with regard to reincarnation, but it's a great and powerful book.)

גם בזה תבין ענין המפורסם בדברי רז"ל, כי רוחיהון דצדיקייא או נשמתיהון, באים ומתעברים באדם, בסוד הנקרא עיבור, לסייעו בעבודת השי"ת, וכמ"ש במדרש הנעלם מכתובת יד, על הבא ליטטר מסייעים אותו, ר' נתן אומר נשמתם של צדיקים, באות ומסייעים אותו

By this, you will also understand the famous question of the Torah specialists, (he quotes them:) because the Ruach of the Tzadikim or their Neshama, (plural Neshamot, Nishmateehon/ their neshamot) come and are begotten in the human being, in essence, it is called ibur/arousing to help them in their work for Hashem, blessed be He (in his spiritual work) as it is written in the Midrash HaNeelam (concealed Midrash/allegorical narratives) in manuscripts: (of Midrash HaNeelam. We will later b'ezrat Hashem learn Midrash HaNeelam.) He who comes to clean/purify himself, he will be helped. (We have also learned this in Shlavej HaSulam.) Rabbi Nathan says that souls of righteous who are already in heaven, (who had lived and are in the higher now) come and help them (a person in this world).

(He gives us an example from the first book of Zohar that we have learned, the introduction to Zohar.)

As written in the introduction, in the chapter of Breshit, in the book of Zohar about rav HaMenouna sabah (Do you remember? We had learned in the Zohar that rav HaMenouna saba came to the two travellers.) that he came to rabbi Elazar and rabbi Abba to help them climb higher on the spiritual ladder and his soul came in the image of a donkey-driver, etc.

(This is a powerful phenomenon what he tells us now. The soul of a righteous is embedded in a human being who works on himself and only needs a little push. What does this mean. Pay attention to how this works. A human being comes close to the qualities that bring him in accordance with that soul. That soul can be from a much higher place, but there is already a certain accordance between them. There are also other aspects that play a part, but then that soul is embedded in him.

What does this mean? Everything is built in accordance to qualities. We know that if we make our deeds thinner and go to the Keter, we then have connection with Yeshua. At that moment – where we are and where he is... heaven and earth, are not comparable with each other, but Keter is Keter everywhere. The place of our Keter, in the state when we go to the Keter... we stand in straight line with every Keter in the system of the universe on the scale of souls. We will then also experience Yeshua. This means that Yeshua comes in your heart. You can then feel him yourself, as if he enters your body and not stories that he came to the human being from the outside, in flesh and blood. That is impossible, because we know that flesh and blood come from the unclean part, the unclean system of powers. Therefore, Yeshua had told: *‘When I return to my Father in heaven, only then I can really come to you’*. He meant the heart of the human being. *‘When you come to me, you will have the feeling that I come to you’*. This is the phenomenon that he is talking about.)

(Look how great he explains it to us.)

והנה אין ספק, כי רוחיהון ונשמתיהון דצדיקים, הם גנוזות וצרורות בצרור החיים, כל אחד במקום שרשו הראוי לו, את ה' אלהיהם ואינם יורדים ממקומם כלל.

And see here that it is without doubt that the Ruachot (plural of Ruach) and Neshamot (plural of Neshama) of the righteous are hidden and bundled in the bundle of life (to the Source of life), each one in the place of his root that fits him and (as Moshe says:) Hashem your Elokim and they don't descend from their place. (Clear? They are located to the source where they belong to and each one has its own place, lower or higher.)

(He says something extraordinary here, something that the world absolutely doesn't know. All those childish views, all those childish, religious words that they use... They don't know, as it's about experiencing here. Without the Hebrew it's impossible to experience what we learn here. Clear? This is what lies in the root and they never move from their place, because they are anchored to the Source of Life.)

אבל אותם הרוחין הראשונים שנשארו למטה, בכל בחינה ומדרגה שביצירה, ולא עלו עד למעלה כנזכר, הם היורדים ומתעברים באדם, לסייעו כנזכר, והרוח העיקרי היותר עליון מכולם שקנה ע"י מעשיו, הוא הצרור לעד בצרור החיים, ואינו זז משם, וכן עד"ז בנשמה וח"י:

But the first Ruach that was left behind below (so the Ruach that was acquired by the righteous through his deeds here on earth) and every aspect and every step that is in the Yetzirah (He gives Yetzirah as an example) that didn't rise higher as said before, (so the lower, the first Ruach, when we speak about the Yetzirah) they (Ruchin is the plural of Ruach in Aramaic) descend and are begotten as it were in the human being to help him, as said before, (he repeats it) but the core/essential Ruach, which is the most elevated of all, is the one that the human being acquired through his deeds and that one is anchored (literally: bundled) for always to the bundle of life and it doesn't move from there and it is the same way in Neshama (he gave us an example in the Yetzirah) and in Chaya and Yechidah.

Lesson 5

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עוד יש טעם שני אל מש"ל בענין החלוק שיש בין העשיה אל שאר העולמות, והוא, כי נודע כי כל העולמות הם כללות י"ס בלבד, והנה העשיה כלה איננה רק ספירה אחת לבדה, והיא ספירת המלכות. ולכן הנפש אשר משם, יכולה לעלות היא עצמה עד הכתר דעשיה, כי הכל ספירה אחת, אבל היצירה היא בחינת ששה ספירות חג"ת נה"י כנודע, והם בחינות נפרדות זו מזו, ולכן מי ששרשו ממלכות דיצירה, אע"פ שנתקן, אין יכול לעלות

ולהכלל ולעמוד למעלה ביסוד דיצירה, ולכן צריך שישאר למטה, ויקנה רוח חדש מן היסוד דיצירה, אם ירצה לעלות שם, ע"י מעשיו הטובים. וכן עד"ז בשאר שש קצוות שביצירה כנזכר:

דע, כי כמו שנתבאר אצלינו, שבכל עולם ועולם יש חמשה פרצופים, א"א, ואו"א, וזו"ן. כך יש כנגדם חמשה בתי' בנשמות האדם, והם בסדר זה ממטה למעלה, נרנ"י. והנה הנפש ההיא, מנוקבא דז"א. והרוח, מז"א, והנשמה, מאימא. וחייה, מאבא, שהוא חכמה, כי שם מקום החיים, כנודע בסוד והחכמה תחיה בעליה. והיחידה, מא"א, הנקרא כתר, לפי שהוא יחיד ומיוחד, מכל שאר הספירות, שאין לו נקבה, כנודע מפסוק ראו עתה כי אני אני הוא, הנדרש בזה"ז פרשת בראשית:

ודע, כי אחר שהאדם זכה ליקח נר"ן, ואח"כ פגם בהם ע"י חטאו, ולכן יצטרך לחזור בגלגול לתקן את אשר עוות, הנה בחזרתו לבא בגלגול, ותבא בו הנפש, אע"פ שתקן את הנפש הזאת, אין הרוח שלו נכנס ובא אצלו, לפי שהרוח הוא פגום, ואיך ישרה וינוח על הנפש הנתקנת, ולכן הרוח ההוא יבא בגלגול באדם אחד, מורכב על נפש הגר. וכן הנשמה באופן זה. והנפש שנתקנה לגמרי, תבא לו רוח אחד מתוקן של איזה צדיק שנתדמה אליו במעשיו הטובים בפרטם כיוצא בהם, והוא אליו תמורת רוחו של עצמו ממש. וכן עד"ז אם תקן גם רוחו לגמרי, תבא לו נשמת איזה צדיק כנזכר, ותהיה אליו תמורת נשמתו ממש. וז"ס מ"ש חז"ל גדולים צדיקים במיתתם יותר מבחייהם כו'. והנה כאשר יפטר האיש הזה מן העולם, תלך נפשו עם הרוח ההוא, ועל ידו תקבל השפע הראוי אליה. וכאשר רוחו של עצמו הבאה בגלגול באדם אחר, מורכב על נפש הגר כנזכר, נתקן גם הוא לגמרי, אז הנפש הראשונה אומרת, אלכה ואשובה אל איש הראשון, כיון שנתקן. וכן הענין בנשמה עם הרוח אחר פטירת האדם כשחוזרים בגלגול להתקן יחד:

הקדמה ב

בסדר כניסת הנר"ן באדם, בתחלת גלגוליהם בפעם הראשונה החדשה, כמו שיתבאר בע"ה. הנה בעת שנולד גוף האדם ויוצא לאויר העולם, נכנסת בו הנפש שלו, ואם יוכשרו מעשיו, יזכה ויכנס בו הרוח בתשלום שנת השלש עשרה שאז נקרא איש גמור כנודע. ואם יוכשרו עוד מעשיו מאז ואילך, נכנסת בו הנשמה בתשלום שנת העשרים, כנזכר בסבא דמשפטים אבל אם לא תקן את הרוח לגמרי, לא תכנס בו הנשמה, ויהיו בו נו"ר בלבד. וכן אם לא תקן את הנפש לגמרי, אין בו רק נפש בלבד, וישאר מבלי רוח ונשמה, וישארו הרוח והנשמה באתר ידוע לקב"ה, ותמן אזדמן דוכתייהו לכל חד וחד מנהון:

ואמנם אם לא תקן את הנפש לגמרי בפעם א', ונפטר מן העולם, אז צריך שתחזור הנפש ההיא בגלגול, עד כמה פעמים, עד שתזדכך כל צרכה לגמרי, ואז אע"פ שנשלמה, אין הרוח שלה נכנס בה, כיון שלא נתקן הנפש אלא ע"י גלגול, אם לא בדוחק גדול, כמו שיתבאר לקמן בע"ה. ולכן צריך שיפטר מן העולם, ותחזור הנפש להתגלגל, ואז תזכה אל הרוח שלה. ואם יתקן גם הרוח, אז צריך שיפטר מן העולם, ואח"כ יתגלגל, ותבא בו גם הנשמה, ע"ד הנז' בענין הרוח. ואם לא תקן הרוח, צריך שיתגלגלו כמה פעמים הנפש עם הרוח, עד שיתוקן הרוח, ואז ימות האדם, ויחזור ויתגלגל הנפש והרוח וגם הנשמה, עד שיתוקנו שלשתם, ואז אין לו צורך עוד להתגלגל כלל, כי בהיות גם הנשמה נתקנת, הרי הוא אדם שלם כנודע:

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In the beginning, it's very important to learn all the introductions with the utmost concentration, as he lays the foundation for the future here, for the way the whole process of reincarnation will take place.)

עוד יש טעם שני אל מש"ל בענין החלוק שיש בין העשיה אל שאר העולמות, והוא, כי נודע כי כל העולמות הם כללות י"ס בלבד, והנה העשיה כלה איננה רק ספירה אחת לבדה, והיא ספירת המלכות.

There exists a second reason/meaning, about what was said above, that there is a difference between Assiah and the other worlds, and that is, because it is known that all the worlds have a total of ten sfirot (so every world has ten sfirot. This is clear hē, the

general aspect.) **and see here that the whole Assiah exists of only one sfirah and that is sfirah Malchut.** (Just as we have learned, that after the correction, during the creation of the worlds: Atzilut... Malchut had only 1/10th of her sfirah and Z'A – do you remember? – only had 6/10th. This is maybe a parallel to what he says that the whole Assiah has only one sfirah, namely Malchut.)

ולכן הנפש אשר משם, יכולה לעלות היא עצמה עד הכתר דעשיה, כי הכל ספירה אחת, אבל היצירה היא בחינת ששה ספירות חג"ת נה"י כנודע, והם בחינות נפרדות זו מזו, ולכן מי ששרשו ממלכות דיצירה, אע"פ שנתקן, אין יכול לעלות ולהכלל ולעמוד למעלה ביסוד דיצירה, ולכן צריך שישאר למטה, ויקנה רוח חדש מן היסוד דיצירה, אם ירצה לעלות שם, ע"י מעשיו הטובים. וכן עד"ז בשאר שש קצוות שביצירה כנזכר:

And therefore, the Nefesh that comes from there, can rise himself to the Keter of Assiah, as it is only one sfirah, but Yetzirah is the aspect of six sfirot: chaga't nh'y, as already known, and these aspects are separated from each other and therefore the one whose root is of the Malchut of Yetzirah, in spite of the fact that he corrected it, cannot rise and merge and stand above in the Yesod of Yetzirah and therefore it is necessary that it stays below and will receive new Ruach of Yesod of the Yetzirah (pay attention to what he says) in case he will wish to rise there through his good deeds. (Do you see? Only the human being decides if he wants it or not.) And in the same way for the other six endings/ends that are in the Yetzirah, as they were called. (So he only gave an example of Yesod. It's the same way when someone wants to rise from the Hod till the Chessed.)

דע, כי כמו שנתבאר אצלינו, שבכל עולם ועולם יש חמשה פרצופים, א"א, ואו"א, וזו"ן. כך יש כנגדם חמשה בתי' בנשמות האדם, והם בסדר זה ממטה למעלה, נרנ"י.

Know that there are five partzufim in every world: a'a, aw'i and zo'n and that they correspond with the five aspects in the souls of the human being, which are in the following order: from beneath to above, narancha'y (Nefesh, Ruach, Neshama, Chaya and Yechida. Do you see that what we learn here, Shaar HaGilgulim, draws parallels between the structure of the worlds – the Tree of Life – and the structure of the souls, on the scale of the souls.)

והנה הנפש ההיא, מנוקבא דז"א. והרוח, מז"א, והנשמה, מאימא. וחיה, מאבא, שהוא חכמה, כי שם מקום החיים, כנודע בסוד והחכמה תחיה בעליה. והיחידה, מא"א, הנקרא כתר, לפי שהוא יחיד ומיוחד, מכל שאר הספירות, שאין לו נקבה, כנודע מפסוק ראו עתה כי אני אני הוא, הנדרש בסה"ז פרשת בראשית:

And see that Nefesh is of the Nukvah of Z'A, and that Ruach is of the Z'A, and Neshama of the Ima, while Chaya comes from the Abba that is Chochmah, because the place of life is there, as already known in essence (as it was said:) and the Chochmah shall give life (vitality) to her possessor. (Do you see how great it is? Chochmah gives life and therefore it's Chaya, from the word 'life'.)

And Yechidah is of A'A that is called Keter (Arich Anpin is Keter. Atik... We have said that Atik is a partzuf that lies between two worlds. Actually, every world starts from the worlds abiey'a from a'a.), because it is unique and united from all other sfirot and doesn't have a feminine part (do you see that Keter doesn't have a feminine part, it doesn't have a

duality) as it is known from the verse: **‘Look that I am I’, as it was explained in the book of Zohar in the chapter Breshiet.** (This is what we have started to learn in the beginning of this school year.)

(Do you see what is written here? Keter doesn't have any connection, is unique and doesn't have a feminine part. It's remarkable that he doesn't have a feminine part within himself. It's great what he wants to teach us here about the Keter, that he doesn't have a feminine part within himself. This brings us to Yeshua, who was also single: masculine and no feminine. So feminists who fight for equality and proclaim that G'd could be a female, we can clearly see here by learning this book, that it is absolutely impossible. Masculine is the power of giving. It has nothing to do with a man or woman in this world, but essentially – as regards to our soul – it is like this. Therefore we see that Yeshua wasn't married, didn't have a 'connection' with a woman. He couldn't renounce himself as Keter. This is an extra, very powerful proof that he is and will be the Rescuer/Mashiach.)

(He's going to tell us something great. We come step by step to the human being, the soul in our world, with regard to the reincarnation. Step by step. There is not a lot to explain from my part, as it's a matter of comprehension.)

ודע, כי אחר שהאדם זכה ליקח נר"ן, ואח"כ פגם בהם ע"י חטאו, ולכן יצטרך לחזור בגלגול לתקן את אשר עוות, הנה בחזרתו לבא בגלגול, ותבא בו הנפש, אע"פ שתקן את הנפש הזאת, אין הרוח שלו נכנס ובא אצלו, לפי שהרוח הוא פגום, ואיך ישרה וינוח על הנפש הנתקנת, ולכן הרוח ההוא יבא בגלגול באדם אחד, מורכב על נפש הגר.

And know that when the human being became worthy to take/receive NaRa'N (Nefesh, Ruach and Neshama) and then damaged them by his sin, it will be necessary for him to incarnate and come back to correct what he had made bent (what he had twisted, damaged by his sins), **and behold that upon his return** (turning back) **in the incarnation and at the arrival of the Nefesh to him** (Nefesh enters him), **in spite of the fact that he corrected his Nefesh, his Ruach will not enter him, because the Ruach is damaged and how would this Ruach rest and lie on the corrected Nefesh and therefore his Ruach will go to another human being during the incarnation and mix with the Nefesh of a proselyte.** (Just hear. I can't add anything here. Just listen to what he says. Step by step... It's just a matter of comprehension and not a matter of explaining. If a human being is not ready and someone would explain it to him, how would that help in the spiritual? It wouldn't.)

וכן הנשמה באופן זה. והנפש שנתקנה לגמרי, תבא לו רוח אחד מתוקן של איזה צדיק שנתדמה אליו במעשיו הטובים בפרטם כיוצא בהם, והוא אליו תמורת רוחו של עצמו ממש.

And it's the same with the Neshama. And the Nefesh that is corrected entirely, will receive a corrected Ruach of another righteous person who resembles him (qua structure, soul, etc) **with regard to his good deeds like they are in detail, and indeed it** (the Ruach of the righteous person) **comes to him** (to the person who corrects himself) **instead of his own Ruach.**

וכן עד"ז אם תקן גם רוחו לגמרי, תבא לו נשמת איזה צדיק כנזכר, ותהיה אליו תמורת נשמתו ממש. וז"ס מ"ש חז"ל גדולים צדיקים במיתתם יותר מבחייהם כו'. והנה כאשר יפטר האיש הזה מן העולם, תלך נפשו עם הרוח ההוא, ועל ידו תקבל השפע הראוי אליה.

And in case he corrects his Ruach entirely, then Neshama will come to him, but of another tzadik, as mentioned (above), and it will indeed be with him instead of his own Neshama.

And this is the essence of what the Torah specialist had said that: *'the righteous are greater when they die, then when they live'* etc.

And know that when this human being dies (disappears from this world. Literally: will leave this world) his Nefesh will go with that Ruach and by this he will receive in abundance that what is suitable for him.

וכן עד"ז אם תקן גם רוחו לגמרי, תבא לו נשמת איזה צדיק כנזכר, ותהיה אליו תמורת נשמתו ממש. וז"ס מ"ש חז"ל גדולים צדיקים במיתתם יותר מבחייהם כו'. והנה כאשר יפטר האיש הזה מן העולם, תלך נפשו עם הרוח ההוא, ועל ידו תקבל השפע הראוי אליה.

And when his own Ruach goes to another human being during the incarnation, and which is then mixed with the Nefesh of the proselyte, as mentioned before, then also he is corrected entirely, and then the first Nefesh says (with regard to powers of course) I will go and will return to the first human being, because he is corrected.

Page 5, line 1 after the point)

וכן הענין בנשמה עם הרוח, אחר פטירת האדם כשחוזרים בגלגול להתקן יחד

And it's the same with the matter Neshama with Ruach after the passing away of the human being when they return in the gilgul/incarnation to be corrected together.

הקדמה ב

Second introduction

(Do you see, step by step we come closer to the human being himself, the things that he has to correct and how they come to him during incarnations as time goes by, etc.)

בסדר כניסת הנר"ן באדם, בתחלת גלגוליהם בפעם הראשונה החדשה, כמו שיתבאר בע"ה

(This introduction is:) **In the order of bringing in the NaRa'N (Nefesh, Ruach, Neshama) in the human being at the beginning of their incarnations during the first new time, as will be explained b'ezrat Hashem.**

הנה בעת שנולד גוף האדם ויוצא לאויר העולם, נכנסת בו הנפש שלו, ואם יוכשרו מעשיו, יזכה ויכנס בו הרוח בתשלום שנת השלש עשרה שאז נקרא איש גמור כנודע. ואם יוכשרו עוד מעשיו מאז ואילך, נכנסת בו הנשמה בתשלום שנת העשרים, כנזכר בסבא דמשפטים אבל אם לא תקן את הרוח לגמרי, לא תכנס בו הנשמה, ויהיו בו נו"ר בלבד

Look, when the body of a human being is born and it comes in the air of this world, (appears in this world, is born) **then Nefesh is brought in him** (Interesting. Every word is striking. Do you see that not the soul is born, but the body is born and the soul is brought in him. Every word is striking, but this is the work of every one of you. Try to taste it yourself.) **and in case his actions are improved, (of the word kosher) then he will be worthy that Ruach will be brought in him during the completion of his thirteenth year, then he will be called man.**

And in case his deeds are improved even more, from then till further, (so from his thirteenth and further) **then Neshama is brought in him** (not Ruach, but Neshama) **during the completion of his twentieth year as it is called in the book of Saba Mishpatim,** (chapter Mishpatim/laws in Zohar and there a certain Saba/old wise man speaks. It's explained there. It's one of the most difficult passages in the Zohar. Pay attention: the entire Mishpatim in Zohar is more than 100 pages if I'm not mistaking. And Saba speaks there... The entire chapter Mishpatim deals with the laws in the Torah and he says that it all has a connection with the incarnation. Therefore, the chapter Mishpatim in the Zohar is such an important source, also for Ari, to complete this book.) **but when he doesn't correct his Ruach entirely, then Neshama will not enter him and there will be only Nefesh and Ruach in him.**

וכן אם לא תקן את הנפש לגמרי, אין בו רק נפש בלבד, וישאר מבלי רוח ונשמה, וישארו הרוח והנשמה באתר ידוע לקב"ה, ותמן אודמן דוכתייהו לכל חד וחד מנהון:

And it's the same when his Nefesh is not corrected entirely and then he will only have Nefesh and he will stay without Ruach and Neshama (Pay attention to what he says:) **and Ruach and Neshama will stay in a place that is known to the Holy One, blessed be He and they will be ready there, there will be the place for one or another, for every one of them** (the place of every one of them).

ואמנם אם לא תקן את הנפש לגמרי בפעם א', ונפטר מן העולם, אז צריך שתחזור הנפש ההיא בגלגול, עד כמה פעמים, עד שתזדכך כל צרכה לגמרי, ואז אע"פ שנשלמה, אין הרוח שלה נכנס בה, כיון שלא נתקן הנפש אלא ע"י גלגול, אם לא בדוחק גדול, כמו שיתבאר לקמן בע"ה. ולכן צריך שיפטר מן העולם, ותחזור הנפש להתגלגל, ואז תזכה אל הרוח שלה.

And in case he didn't correct his Nefesh entirely, in one go (this means in one gilgul/incarnation) **and left this world (died), then it is necessary that this Nefesh will return in the gilgul/incarnation as many times till she is completely thinned and then, despite the fact that she is completed entirely, Ruach will not enter him, because his Nefesh was only corrected by the gilgul and also by a great pressure, as it will be explained b'ezrat Hashem. And therefore it is necessary that he will leave this world (will die) and his Nefesh will return to reincarnate and then he will be worthy to receive Ruach.**

ואם יתקן גם הרוח, אז צריך שיפטר מן העולם, ואח"כ יתגלגל, ותבא בו גם הנשמה, ע"ד הנז' בענין הרוח.

(He continues with the Ruach:) **And in case he is also able to correct his Ruach, then it is necessary that he leaves this world (dies) and reincarnates and receives Neshama in the way as explained above in the matter of Ruach.**

ואם לא תקן הרוח, צריך שיתגלגלו כמה פעמים הנפש עם הרוח, עד שיתוקן הרוח, ואז ימות האדם, ויחזור ויתגלגל הנפש והרוח וגם הנשמה, עד שיתוקנו שלשתם, ואז אין לו צורך עוד להתגלגל כלל, כי בהיות גם הנשמה נתקנת, הרי הוא אדם שלם כנודע

And in case he didn't correct his Ruach, then it is necessary that Nefesh with Ruach are reincarnated a few times till Ruach will be corrected and the human being will die and his Nefesh, Ruach and Neshama will return and reincarnate till all three are corrected and then it will no longer be necessary to reincarnate, since the Neshama is also corrected, then he is a complete human being as already known.

Lesson 6

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אבל צריך שתדע, כי כאשר נתקנה הנפש וחזרה אח"כ לבא בגלגול, כדי לקחת את הרוח שלה כנוצר, כדי לתקן גם אותו, הנה אם באותו גלגול יחטא האדם איזה חטא, אין פגם ההוא פוגם בנפש, כדי שנאמר שצריכה עוד הנפש ההיא להתגלגל פעם אחרת יחידית להתקן ע"ד הנזכר, לפי שכיון שיש שם רוח, הנה הפגם ההוא פוגם ברוח לבדו עד שיתוקן. ולכן אם יצטרך איזה גלגולים אחרים, כדי לתקן את הרוח, באים נפש ורוח ביחד,

ומתגלגלים שניהם, עד ישתלם תקון הרוח, ואז יפטר האדם, ויחזור ויתגלגלו הנפש והרוח, גם הנשמה שלשתם ביחד, עד שישתלם גם תקון הנשמה, ואז בגלגולים ההם, אם חטא אדם, אין הפגם פוגם רק בנשמה לבדה, ע"ד שביארנו בענין תקון הרוח:

והנה לפעמים יהיה, שהנפש בעת תקון שלה, נשלמה ונזדככה בתכלית גדול, ואז איננה צריכה לחזור להתגלגל עם הרוח, בעת תקון הרוח, אבל הנפש נשארת למעלה במקום הראוי לה בצרור החיים, והרוח לבדו ירד בגלגול לתקן עצמו, והנה אינו יכול לבא יחידי, אלא מלבוש תוך נפש, ולכן הנה הוא מתלבש תוך נפש הגר, כנזכר בסבא דמשפטים, ומתגלגלים יחד שניהם עד שיתקן הרוח הזה, ואז יפטר מן העולם, ויחזור להתגלגל, ואז תתחבר עמו הנפש הראשונה שלו, ויתגלגלו יחד שניהם, כדי לקבל גם את הנשמה שלהם, עד שתתקן גם הנשמה גם היא. ולפעמים ג"כ יבא הרוח לבדו בגלגול עם הנשמה, עד שתתקן הנשמה, ואז אין לאדם הזה עוד שום גלגול, ויתחברו שלשתם יחד למעלה בצרור החיים כראוי אליהם:

ודע, כי עכ"ז אותה נפש הגר, כיון שנתחברה בעה"ז עם הרוח ההוא, וסייעו להטיב מעשיו, והיתה מרכבה אליו בעה"ז, ועל ידה זכה הרוח ההוא להתקן, לכן גם נפש הגר ההיא, תעלה עם נפש העיקרית של הרוח ההוא, ויהיו שתיהם במדריגה אחת בעה"ב, שכנים יחד, ולא תתפרד ממנה:

גם דע, כי לפעמים יהיה, שכאשר תתגלגל הנפש לבדה לתקן עצמה, תשתלם כ"כ במעשיה, עד שתזכה אל מדרגת הרוח שלה, והנה אז אין יכולת אל הרוח שלה לבא עמה כנז"ל, לפי שהכלל הוא שאין שניהם או שלשתם יכולים להתעבר יחד בגלגול אחד, אם לא בדוחק גדול, כמו שיתבאר בדרוש אחר, שם, אלא כל אחת תתגלגל לבדה כנז"ל, כי תחלה צריך לתקן הנפש, ואף אשר נתקנה, אי אפשר לרוח לבא עמה, אבל צריך שימות, ואחר כך תחזור הנפש להתגלגל, ואז תזכה אל הרוח. וכן אחר שנתחברו שניהם נפש ורוח, ונתקנו שניהם, אי אפשר שיקבלו הנשמה שלהם, עד שיתגלגלו פעם אחרת, ואז יזכו אל הנשמה:

וצריך לידע, מה נעשה לנפש בעוד שכבר נתקן לבדה בלתי הרוח שלה כנזכר. ואמנם סוד הענין הוא, כי כפי מדרגת הזדככות, ומעלת תקון הנפש ההיא, כך במדרגה ההיא עצמה, יתגלגל אז בגוף האדם ההוא, בעודו בחיים חיותו, נפש אחד של איזה צדיק, אשר כבר נשלם להתקן ולהתגלגל, ולא נצרך להתגלגל, ונכנס כאן ונעשת נפש הצדיק הזה, במקום רוח אל נפש האדם הזה, ולפעמים אפשר שיתגלגלו שם נפשות ראשונים, עד אברהם אבינו ע"ה, וכיוצא בו, כפי תקון והזדככות נפש האדם הזה:

וענין זה שהוא גלגול בחיים, נקרא אצל החכמים סוד העבור וזהו ההפרש שיש בין גלגול לעבור. ולפעמים אפשר שיתעבר בו רוח ממש, של אדם צדיק, אפילו שיהיה מרוחות הצדיקים הראשונים, עד האבות נ"ע, אפילו בזמנינו זה האחרון, והכל תלוי כפי ערך מצות שעושה האדם הזה, כי יש מצות שיש בסגולתם כח, להמשיך נפש הצדיק בסוד עבור, ויש מצות ממשיכות רוח צדיק כנזכר:

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אבל צריך שתדע, כי כאשר נתקנה הנפש וחזרה אח"כ לבא בגלגול, כדי לקחת את הרוח שלה כנזכר, כדי לתקן גם אותו, הנה אם באותו גלגול יחטא האדם איזה חטא, אין פגם ההוא פוגם בנפש, כדי שנאמר שצריכה עוד הנפש היא להתגלגל פעם אחרת יחידית להתקן ע"ד הנזכר, לפי שכיון שיש שם רוח, הנה הפגם ההוא פוגם ברוח לבדו עד שיתקן.

(Look carefully, learn how it works, how the phenomenon gilgulim/incarnations of the soul works within the system.)

But you need to know that when the Nefesh is corrected and afterwards returns in the gilgul/(in his next lifetime)incarnation (Pay attention: when there is a question of incarnation, then this means that at the birth of the human being, this correction is already in

the soul.) **to take her Ruach, as it was said, to also correct him (the Ruach) and in case during the same gilgul/incarnation a human being commits a sin, then this damage (that he caused by his sin) won't damage the Nefesh, so we could say that this Nefesh would need to be incarnated once again (another time) to be corrected in the way as it was said, and since there is Ruach, then this damage is only caused to the Ruach, till it will be corrected.**

ולכן אם יצטרך איזה גלגולים אחרים, כדי לתקן את הרוח, באים נפש ורוח ביחד, ומתגלגלים שניהם, עד ישתלם תקון הרוח, ואז יפטר האדם, ויחזור ויתגלגלו הנפש והרוח, גם הנשמה שלשתם ביחד, עד שישתלם גם תקון הנשמה, ואז בגלגולים ההם, אם חטא אדם, אין הפגם פוגם רק בנשמה לבדה, ע"ד שביארנו בענין תקון הרוח:

(It's very important what he tells us now, how the principle of the correction works.) **And when other incarnations are needed to correct Ruach (pay attention:) then Nefesh and Ruach will both reincarnate till the Ruach is completely corrected and then the human being will pass away (die) and will return and Nefesh and Ruach and also Neshama will return all three together and incarnate till also the tikun/correction of the Neshama is completed and, in case a human being sins and causes a damage, then this damage is only cause to the Neshama during that incarnation, (Do you see? The damage is only caused to that what is being corrected and not to what has already been corrected. It's great what we're learning now.) as it was explained in the matter of correction of the Ruach.**

והנה לפעמים יהיה, שהנפש בעת תקון שלה, נשלמה ונודככה בתכלית גדול, ואז איננה צריכה לחזור להתגלגל עם הרוח, בעת תקון הרוח, אבל הנפש נשארת למעלה במקום הראוי לה בצרור החיים, והרוח לבדו ירד בגלגול לתקן עצמו, והנה אינו יכול לבא יחידי, אלא מלבוש תוך נפש, ולכן הנה הוא מתלבש תוך נפש הגר, כנזכר בסבא דמשפטים, ומתגלגלים יחד שניהם עד שיתקן הרוח הזה, ואז יפטר מן העולם, ויחזור להתגלגל, ואז תתחבר עמו הנפש הראשונה שלו, ויתגלגלו יחד שניהם, כדי לקבל גם את הנשמה שלהם, עד שתתקן גם הנשמה גם היא.

(It's a rather long sentence, but it's so well-ordered, so fluent... just great. It is not at all annoying that it's so long.) **And sometimes, when the Nefesh in the time of its correction is completed and thinned strongly, (or: thinned extremely. Corrected to a great extent.) then she doesn't need to come back to reincarnate with the Ruach in the time of the correction of the Ruach, but the Nefesh stays above in the place that is suitable for her in the bundle of life (this is an expression: צרור החיים tsour hachayim/bundle of life) and only Ruach descends in the incarnation to be corrected and see that he can't come alone, and therefore he is imbedded in the Nefesh of the proselyte, as it was said in Saba the Myshpatim (The comment in the Zohar. I've already mentioned this several times. This chapter in the Zohar, Myshpatim/laws. There Saba, the old wise man speaks.) and they are reincarnated together (come together in the reincarnation) till this Ruach will be corrected and then the human being will pass away in this world (or die) and will reunite with her, his first Nefesh and they will (both) reincarnate together (for what?) to also receive their Neshama, so that the Neshama will also be corrected.**

ולפעמים ג"כ יבא הרוח לבדו בגלגול עם הנשמה, עד שתתקן הנשמה, ואז אין לאדם הזה עוד שום גלגול, ויתחברו שלשתם יחד למעלה בצרור החיים כראוי אליהם:

And sometimes, only Ruach will come in the incarnation with the Neshama (so without the Nefesh) till the Neshama is corrected and then this human being won't need any incarnation anymore and all three will be united together above in the bundle of life, as it should be for them (this means to their capability, to their level).

ודע, כי עכ"ז אותה נפש הגר, כיון שנתחברה בעה"ז עם הרוח ההוא, וסייעו להטיב מעשיו, והיתה מרכבה אליו בעה"ז, ועל ידה זכה הרוח ההוא להתקן, לכן גם נפש הגר ההיא, תעלה עם נפש העיקרית של הרוח ההוא, ויהיו שניהם במדריגה אחת בעה"ב, שכנים יחד, ולא תתפרד ממנה:

(Hear what he says. Repeat it and hope that it will be revealed to you. You only have to do your best to receive it.)

And know, bearing everything in mind, that this Nefesh of the proselyte, (a proselyte is someone who's from another nation, but becomes a Jew. Becoming a true proselyte, means someone who comes with his heart to the Creator. This is a proselyte - remember this very well – and not someone who receives a paper and is proclaimed Jew by following their laws and undergoing a circumcision.) since it was united in this world with the Ruach and helped him to improve his deeds and it was the merkawa/carrier for it (for the Ruach) in this world and because of this, (because of the Nefesh of the proselyte) the Ruach became worthy to be corrected and therefore the Nefesh of this proselyte will rise with the basic Nefesh of the Ruach and they will both be together in one level in the future world and it (the Nefesh of the proselyte) will not separate from her.

גם דע, כי לפעמים יהיה, שכאשר תתגלגל הנפש לבדה לתקן עצמה, תשתלם כ"כ במעשיה, עד שתזכה אל מדרגת הרוח שלה, והנה אז אין יכולת אל הרוח שלה לבא עמה כנז"ל, לפי שהכלל הוא שאין שניהם או שלשתם יכולים להתעבר יחד בגלגול אחד, אם לא בדוחק גדול, כמו שיתבאר בדרוש אחר, שם, אלא כל אחת תתגלגל לבדה כנז"ל, כי תחלה צריך לתקן הנפש, ואף אשר נתקנה, אי אפשר לרוח לבא עמה, אבל צריך שימות, ואחר כך תחזור הנפש להתגלגל, ואז תזכה אל הרוח.

And also know that sometimes, when only Nefesh reincarnates to correct herself, then she will become as perfect as possible in her deeds, till she's worthy to receive Ruach. But know that her Ruach can't come, as said above, because the principle is that they can't be begotten with two or three together in one gilgul, (this means... One more time: I've told you that gilgul means to reincarnate. He tells us that two or three - two is Nefesh and Ruach, and three is Nefesh, Ruach and Neshama – can't be begotten together, can't come together in one incarnation.) unless it's for a very urgent matter, as it will be explained later on. But (the main principle is:) each (Nefesh or Ruach or Neshama) will reincarnate alone (separate from each other) as mention above (this is a very important principle), because one has to first correct Nefesh and even when it's corrected, (pay attention:) it's impossible for the Ruach to join her, and it's necessary that this human being dies (in that incarnation) and then, Nefesh will reincarnate again, and then she will be worthy to receive Ruach.

וכן אחר שנתחברו שניהם נפש ורוח, ונתקנו שניהם, אי אפשר שיקבלו הנשמה שלהם, עד שיתגלגלו פעם אחרת, ואז יזכו אל הנשמה:

And also when Nefesh and Ruach are united and both are corrected, it's impossible that they will receive their Neshema till they are reincarnated once again and then they will be worthy of the Neshama (be worthy to receive the Neshama).

וצריך לידע, מה נעשה לנפש בעוד שכבר נתקן לבדה בלתי הרוח שלה כנזכר. ואמנם סוד הענין הוא, כי כפי מדרגת הזדככות, ומעלת תקון הנפש ההיא, כך במדרגה ההיא עצמה, יתגלגל אז בגוף האדם ההוא, בעודו בחיים חיותו, נפש אחד של איזה צדיק, אשר כבר נשלם להתקן ולהתגלגל, ולא נצרך להתגלגל, ונכנס כאן ונעשת נפש הצדיק הזה, במקום רוח אל נפש האדם הזה, ולפעמים אפשר שיתגלגלו שם נפשות ראשונים, עד אברהם אבינו ע"ה, וכיוצא בו, כפי תקון והזדככות נפש האדם הזה:

And one has to know what becomes of the Nefesh when she is corrected on her own, without her Ruach, as it was mentioned. However, the essence (literally: secret) of this question depends on the level of thinning and the extent of the correction of the Nefesh and then she herself will incarnate in the body of the human being while he lives (we're learning a new phenomenon here) and he receives the Nefesh of a righteous person (she incarnates in his body while he lives. So he doesn't have to die first. During his life, he receives the Nefesh of another tzadik/righteous person) whose correction and incarnation is already completed and so he doesn't have to reincarnate anymore and the Nefesh of this tzadik/righteous person becomes as Ruach for the Nefesh of this human being. (It's interesting what he says. Do you see? It's not always like this... Sometimes it happens that he corrects his Nefesh and dies, and afterwards in another incarnation, his Ruach comes with the Nefesh. But it can also be, that the Ruach of a certain tzadik enters a human being, in the body of a human being, while he lives.) And sometimes it's possible that (in the human being) the first Nefesh are reincarnated (Nefashot, the lower souls of the first/previous) till Avraham, our father of blessed memory (do you see what he's telling us?) etc... and this all is according to the correction and the thinning of the Nefesh of the human being. (Do you see that everything is in the hands of the human being? If the human being thins himself and thins himself even more, then even the souls of the patriarchs can enter a person and live inside of him. Do you see?)

וענין זה שהוא גלגול בחיים, נקרא אצל החכמים סוד העבור וזהו ההפרש שיש בין גלגול לעבור.

(What he tells us now is of great importance. We have learned two concepts now, two ways of incarnation. The first is the gilgul/incarnation after death – It's very important what I'm trying to say, what also he's trying to say – and the other way is the gilgul/incarnation while a human being still lives. Remember this principle very good. This is also what he's explaining.)

And the second way, which is the gilgul/incarnation during life, is called (it has a name) by the Torah specialists ibur/begetting and this is the difference that between gilgul and ibur. (From now on, we're going to use these two concepts. Gilgul is incarnation by which the human being gets what he gets at birth. Ibur/begetting means that there may change things in the human being while he lives. If a human being does good deeds, by his thinning, by the work of his thinning an ibur can take place, a soul of another stadium can enter him to help him.)

ולפעמים אפשר שיתעבר בו רוח ממש, של אדם צדיק, אפילו שיהיה מרוחות הצדיקים הראשונים, עד האבות נ"ע, אפילו בזמנינו זה האחרון, והכל תלוי כפי ערך מצות שעושה האדם הזה, כי יש מצות שיש בסגולתם כח, להמשיך נפש הצדיק בסוד עבור, ויש מצות ממשיכות רוח צדיק כנזכר:

(It's great what he tells us now. Try to give everything you have, stay concentrated to let it enter you.)

And sometimes it's possible that Ruach of a tzadik/righteous person is begotten in the human being, even the Ruach of the first tzadik till the patriarchs, (נ"ע is a rare abbreviation: nouchou eden) may they rest in Gan Eden/the Paradise, even in our final time. And everything depends on which extent the human being fulfills the regulations, because there are regulations that have the power to attract the Nefesh of a tzadik like in the essence of ibur/begetting and there are (other) regulations that have the power to attract the Ruach of a righteous person, as mentioned before.

Lesson 7

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גם אפשר, שלפעמים יארע כי יתעבר בו נפש איזה צדיק, ואח"כ יזכה ויתעבר בו עוד נפש צדיק אחר יותר גדול מן הראשון. ונמצא כי יש בו נפש מפאת עצמו, והנפש של הצדיק שבאה לו בתחלה, הוא לו במקום רוח. והנפש השנית של הצדיק היותר מעולה, שבאה לו באחרונה, תהיה לו בבחי' נשמה:

ולפעמים יתוקן נפש האדם כ"כ, עד שיזכה להשיג נפש איזה צדיק, ואח"כ ישיג בחי' רוח ממש של איזה צדיק אחד מעולה מכלם, עד שיוכל להיות, שישגי רוחו של אברהם אבינו ע"ה. וז"ס מ"ש ז"ל במדרשים, ובפרט במדרש שמואל, אין לך דור שאין בו כאברהם אבינו ע"ה, וכיצחק, וכיעקב, ומשה ושמואל וכו'. והנה בהתחלקות פרטים אלו, כשל כח הקולמוס להעלות כלם על ספר, והמשכיל יבין ויקיש מעצמו אל שאר החלוקים והפרטים:

ואמנם הכלל הוא, כי כפי ערך תקון וזכוך מעשה הנפש ההיא של האדם, כך תוכל לזכות, להשיג נשמה מנשמות הראשונים, עד תכלית העליון שבכולם. ואפילו בדורינו זה, יוכל להיות כך. ועד"ז תוכל להקיש ג"כ, כאשר נתגלגלו יחד הנפש והרוח של האדם, וכבר נתקנו שניהם, והנה אינם יכולים להשיג הנשמה שלהם עד גלגול אחר כנזכר. והנה בעודם בחיים אז אירע להם ע"ד הנז"ל, כי נכנס עמהם בסוד העבור, איזו נפש, או רוח, או נשמה, של איזה צדיק, והיא להם בבחינת נשמתם. וכל הפרטים שנתבארו בענין היות הנפש לבדו מתוקנת, הם ג"כ עתה ממש, ואין להאריך:

גם לפעמים יארע, שאחר שנתגלגלו יחד שלשת חלקיו, נר"ן שלו, ונתקנו כולם, כי אז יתעבר בו איזו נפש, או רוח, של איזה צדיק כנזכר, הנה כשיפטר מן העולם, יוכל להתעלות כפי בחי' הצדיק ההוא שנתעבר בו, ושם בעולם הבא יהיו שניהם במעלה ובמדרגה אחת. וז"ס מ"ש בהקדמת בראשית בספר הזוהר דף ז' ע"ב, שנפל הרשב"י ע"ה על פניו, וראה את רב המנונא סבא ז"ל, וא"ל דבהווא עלמא יהוויין שכיבין יחד, הוא ורב המנונא סבא, ודי בזה:

והנה ענין העבור הזה, הוא לשתי סבות, האחת היא, כי ע"י עבור נפש הצדיק באיש הזה, תתקן נפש האיש הזה, ותזדכך, כדוגמת ערך נפש הצדיק ההוא, ועי"כ תוכל לעלות בעוה"ב, במדרגת מעלת הצדיק ההוא, כנזכר כי הצדיק ההוא יעזרהו ויסייעהו, להוסיף מצות וקדושות יתירות, והנה סבה זו היא לצורך האיש הזה. עוד סבה שנית, לתועלת הצדיק עצמו המתעבר בו, כי כיון שהוא מסייעו להוסיף מצות ותקונם, נוטל חלק בהם, וז"ס מ"ש ז"ל, גדולים צדיקים, שאפילו במיתתם זוכים לבנים וכו'. והוא, כי הוא מזכה אל האיש הזה, ונעשה לו כאב להדריכו ולסייעו, וזוכה בסבתו כנזכר:

.....

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גם אפשר, שלפעמים יארע כי יתעבר בו נפש איזה צדיק, ואח"כ יזכה ויתעבר בו עוד נפש צדיק אחר יותר גדול מן הראשון.

It's also possible that sometimes the Nefesh of a certain tzadik/righteous person is begotten in a person while he lives (comes inside him while he still lives) and then he will be worthy to also receive the Nefesh of another tzadik (through his deeds), a tzadik that is greater than the first one.

ונמצא כי יש בו נפש מפאת עצמו, והנפש של הצדיק שבאה לו בתחלה, הוא לו במקום רוח. והנפש השנית של הצדיק היותר מעולה, שבאה לו באחרונה, תהיה לו בבחי' נשמה:

(Pay great attention here:) **So it seems that he (this person) on the one hand has the Nefesh of himself (his own Nefesh) and on the other hand the Nefesh of the tzadik that entered him at first (the Nefesh of the first tzadik that entered or was begotten in him) and becomes for this person as Ruach** (We have learned that a person has to die otherwise. When his life ends, then the Ruach can enter him in the next incarnation. But we are learning about the principle ibur now. How he can obtain more parts of his soul in one lifetime. He tells us that the Nefesh of the first tzadik came to him instead of Ruach.) **while the second Nefesh of the tzadik who was greater (the second tzadik), came to him as last and will be as the aspect**

Neshama for him (instead of Neshama).

(Do you see how it's possible to finish your job through your own deeds? How a person can accelerate his own completion through his deeds. As he told us, this can be done by thinning your deeds.)

ולפעמים יתוקן נפש האדם כ"כ, עד שיזכה להשיג נפש איזה צדיק, ואח"כ ישיג בחי' רוח ממש של איזה צדיק אחד מעולה מכלם, עד שיוכל להיות, שישג רוחו של אברהם אבינו ע"ה.

(Pay attention to what he says:)

And sometimes the Nefesh of a person can be corrected in such an extent that he will be worthy to reach the Nefesh of a tzadik and after that he will reach the aspect of Ruach of another tzadik that is higher than all the rest till (pay attention) it will be possible for him to reach the Ruach of our patriarch Avraham, peace be with him.

(Do you see what he says? The Ruach of Avraham can even be begotten in a person. Everything depends on the person in question. He doesn't say that it's only for the elevated souls, no, he speaks of every person. It's reserved for everyone. Every person has the potential to thin himself in such an extent that he reaches the Ruach of the patriarch Avraham.)

וז"ס מ"ש ז"ל במדרשים, ובפרט במדרש שמואל, אין לך דור שאין בו כאברהם אבינו ע"ה, וכיצחק, וכיעקב, ומשה ושמואל וכו'.

And that is the essence of what was said (by the Torah specialists) **and may their memories be of blessing in the Midrashim/allegorical explanations and in particular the Midrash Shmu'el.** (The great prophet. He quotes from that book:) **There is no generation that would not have people like Avraham our father, peace be with him and like Yitshak, Ya'akov, Moshe, Shmu'el and so on.** (In every generation, there are souls who are just like Avraham, like Yitshak, like Ya'akov... Religious people think that in the past, there was Avraham, Yitshak or Ya'akov, but it's not like that. It depends on the human being, what we are and it has nothing to do with fate. A person can voluntarily, of own free will, choose for the holy and climb higher and higher.)

והנה בהתחלקות פרטים אלו, כשל כח הקולמוס להעלות כלם על ספר, והמשכיל יבין ויקיש מעצמו אל שאר החלוקים והפרטים

And notice that the power of the pen gets exhausted/tired by the many differences and particularities and it becomes difficult to write everything down in a book (an interesting description, way of saying) **and the maskiel/wise man will understand and draw by himself an analogy between the other parts (differences) and the particularities.**

ואמנם הכלל הוא, כי כפי ערך תקון וזכוך מעשה הנפש ההיא של האדם, כך תוכל לזכות, להשיג נשמה מנשמות הראשונים, עד תכלית העליון שבכולם. ואפילו בדורינו זה, יוכל להיות כך.

(Always pay close attention while learning the spiritual, that you know when he's talking about the general or the particular aspect: both aspects are necessary, both build you up.)

And the main principle depends on the extent of correction and thinning of the deed of

Nefesh of a person. This way he will be worthy to achieve Neshama (a high soul) of the first souls (like Avraham, etc) till the highest limit of all (all souls that existed). And it will even be possible in our generation.

ועד"ז תוכל להקיש ג"כ, כאשר נתגלגלו יחד הנפש והרוח של האדם, וכבר נתקנו שניהם, והנה אינם יכולים להשיג הנשמה שלהם עד גלגול אחר כנזכר.

And in the same way, he (the human being) will draw an analogy when in a gilgul (of a person) the Nefesh and the Ruach will come together and both are corrected, then they cannot receive their Neshama than in another gilgul, as it was explained. (We have learned that it's not possible in one gilgul. After death, in another generation, it would be possible, not otherwise. Qua gilgul, it's not possible. The Nefesh has to come first, then this person has to die, come back in another gilgul and only then receive his Ruach, etc. But it's possible with the phenomenon ibur/begetting that a person receives all parts during one lifetime of a person, by thinning his deeds, by refining his energies, he can receive a higher compartment of his soul. Look what he says:)

והנה בעודם בחיים אז אירע להם ע"ד הנז"ל, כי נכנס עמהם בסוד העבור, איזו נפש, או רוח, או נשמה, של איזה צדיק, והיא להם בבחינת נשמתם. וכל הפרטים שנתבארו בענין היות הנפש לבדו מתוקנת, הם ג"כ עתה ממש, ואין להאריך:

And while they live, it happens to them as mentioned above, because Nefesh or Ruach or Neshama of a tzadik is brought into them as ibur and it becomes as Neshama for them. (Clear? A higher, more elevated soul becomes as Neshama for a person.)
And all the details that we have explained in this matter when only Nefesh is corrected, also apply here and there is no need any more to explain it in detail.

גם לפעמים יארע, שאחר שנתגלגלו יחד שלשת חלקיו, נר"ן שלו, ונתקנו כולם, כי אז יתעבר בו איזו נפש, או רוח, של איזה צדיק כנזכר, הנה כשיפטר מן העולם, יוכל להתעלות כפי בחי' הצדיק שהוא שנתעבר בו, ושם בעולם הבא יהיו שניהם במעלה ובמדרגה אחת.

(Just great what he's telling us. Every one of you has to work on himself. I have no words to... I want to help you understand it, but it's not about understanding, but about experiencing. This is what I want you to have and experience. Work on yourself. May it happen to you, that you gradually get closer to experiencing the divine, the eternal life. This is the divine, nothing else.)

And sometimes, when all three parts of his soul, Nefesh, Ruach and Neshama are corrected and are incarnated together, then the Nefesh or Ruach of a tzadik will be begotten in him and when this person will pass away from this world, then he will be able to rise in accordance with the aspect of that tzadik/righteous person who was begotten in him and in the Future World, (ha-olam haba, the world to come or like the mass would say 'in heaven', where one comes when he dies) they will both be on one level and one step.

וז"ס מ"ש בהקדמת בראשית בספר הזוהר דף ז' ע"ב, שנפל הרשב"י ע"ה על פניו, וראה את רב המנונא סבא ז"ל, וא"ל דבההוא עלמא יהוויין שכיבין יחד, הוא ורב המנונא סבא, ודי בזה:

And that is the essence of what is said in the introduction of Breshiet in the book of Zohar (the book that we have learned) the reverse side of page 7, that Rashbi fell on his face and saw rav haMenouna Saba of blessed memory and it's not because they were in the other world (that they had passed away) and I said enough now.

(It means that it wasn't after their death, but it was during the lifetime of Rashbi/rabbi Shimon bar Yochai that he saw rav haMenouna Saba. Seeing means to be in accordance with qualities. He reached a certain level so that rav haMenouna Saba could enter Rashbi. He doesn't say how and what, but we can apply the principle.)

והנה ענין העבור הזה, הוא לשתי סבות, האחת היא, כי ע"י עבור נפש הצדיק באיש הזה, תתקן נפש האיש הזה, ותזדכך, כדוגמת ערך נפש הצדיק ההוא, ועי"כ תוכל לעלות בעוה"ב, במדרגת מעלת הצדיק ההוא, כנזכר כי הצדיק ההוא יעזרהו ויסייעהו, להוסיף מצות וקדושות יתירות, והנה סבה זו היא לצורך האיש הזה.

(Listen carefully to what he says. Everything is up to you. Everything is here. Through this book, one can rise till Avraham avinou/our father, till Moshe, but everything is in your hands. You have to open your heart. You have to let everything work to be in accordance with what you hear. It will bring salvation and raising of your soul.)

And notice that the matter of ibur is for two reasons. Firstly, because of the Nefesh of the tzadik in a person, the Nefesh of the person will be corrected and he (his Nefesh) will be thinned to the level of the Nefesh of the tzadik and because of that, he (this person) will be able to rise to the Future World, (Literally: the world to come, the world that connects with a person's soul after his death. But in this case, his soul, his Nefesh, can reach olam haba while he still lives in this world.) **in accordance with the level of this tzadik, as it was mentioned, (why?) because this tzadik will help and help him** (יעזרהו jazrehou means 'to help him' in Hebrew and ויסייעהו means 'will help him' in Aramaic. It's great that he uses both expressions. We have learned that one part of a partzuf is as it were Hebrew and the other part is Aramaic. He uses the same expression, but in two languages, two parts of the holy language.) **to add regulations and Holinesses to himself, and notice that it's for the benefit of this person.** (Ibur, but the reason is for the benefit of this person in who the Nefesh of the tzadik is begotten.)

עוד סבה שנית, לתועלת הצדיק עצמו המתעבר בו, כי כיון שהוא מסייעו להוסיף מצות ותקונם, נוטל חלק בהם, וז"ס מ"ש ז"ל, גדולים צדיקים, שאפילו במיתתם זוכים לבנים וכו'. והוא, כי הוא מזכה אל האיש הזה, ונעשה לו כאב להדריכו ולסייעו, וזוכה בסבתו כנזכר:

There is a second reason and that's for the benefit of the tzadik who is begotten in a person, because he helps that person to add corrections and regulations, he becomes part of it and that is what the Torah specialists had said, (he quotes:) the righteous persons are so great that even when they die, (when they are dead and not in this world anymore) they become worthy to have sons etc. ('To become worthy to have sons', the souls that they help, in who they are begotten, they are as it were their sons. Why do they become worthy to have sons in their state of being dead?) **And that is because he (the soul of tzadik) makes this person worthy and he (the tzadik) becomes as father for him to guide and help him and he (the person) becomes worthy thanks to the tzadik, as it was said.**

Lesson 8

Page 7, line 35

ודע, כי הצדיק הזה, כיון שנכנס בו לסייעו בחיים חייתו בסוד העבור כנזכר, ולא בסוד גלגול, לכן הוא קרוב לשכר ורחוק להפסד, כ"א האיש הזה יעשה מצות, נוטל חלק בשכר ההוא. וז"ס מ"ש ז"ל כי הצדיק נוטל חלקו וחלק חבירו בג"ע, והבן סוד העמוק הזה, ואין עתה עת להאריך בו. אמנם אם ירשיע האיש הזה, אין לצדיק ההוא שום עונש והפסד עמו, יען כי הוא איננו מתעבר בו, רק להיטיב אליו, ולא להרע לו, ואדרבא אם האיש ההוא חוזר בו מאשר תקן להטיב, אז הצדיק ההוא נפרש ממנו והולך לו. וטעם הדבר הוא, במה שנתבאר, כי סוד העבור הוא בחיים של האדם, ואיננו דבוק ונקשר עם גוף האדם, כמו הנפש של האדם עצמו בגלגול, שנכנסה בו בעת שנולד, ונתקשרה ונתדבקה שם בתכלית הדבוק, ואינה יכולה לצאת משם עד יום המיתה. משא"כ בנפש הצדיק שנכנסת שם בסוד העבור, כי נכנסת ברצונה, ויוצאת ברצונה. ואם האדם יתמיד בצדקתו,

גם הצדיק ההוא יתמיד שכונתו אצלי, כדי ליטול חלק במעשה האיש הזה, ועומד שם עד שיפטר האיש הזה מן העולם, ויעלו שניהם יחד במדרגה אחת כנז"ל. ואם האיש הזה ירשיע מעשיו, אז הצדיק ההוא מואס בחברתו והולך לו, כי הנה איננו עומד שם בקבע, רק בהשאלה, כדמיון אושפיזא המתאכסן בבית בעל הבית, עד זמן שיוכשר בעיניו, ואם אינו מוצא שם נחת רוח הולך לו, ולסבה זו ג"כ כאשר יקרה איזה יסורין אל האיש הזה, אין הצדיק ההוא מרגיש בצער כלל, ואינו סובלם עמו, יען כי איננו דבוק שם רק בהשאלה:

הכלל העולה, כי לפעמים יעשה האדם איזו מצוה גדולה, אשר על ידה יזכה שיתעבר בו נפש איזה צדיק מן הראשונים, ואז אפשר להיות כי יתקן ויזדכך כל כך, עד שתשוב נפשו של האיש הזה, במדרגת נפש הצדיק ההוא ממש, ואז צריך שישלים האדם גם רוחו ונשמתו בתכלית הזכוך, עד אשר יהיו ראויים להתלבש בנפש המזוככת ההיא. ואחרי זה יהיה שקול במדרגת הצדיק ההוא ממש, ויעלה למעלה ממקום שרש נשמתו אשר ממנה חוצבה. וכל זה הוא, לסבת עזר וסיוע הצדיק ההוא:

ודע, כי לפעמים אפשר שתתעלה נפש האדם, עד שתהיה נפשו מעולם האצילות, והוא, כי הנה כלל הדבר הוא, כי הנפש מן עשיה, והרוח מן יצירה, והנשמה מן בריאה, ואמנם בדרך פרט, הנה בכל עולם מאלו, יש. בו בח"נר"ן, ונמצא כי לפעמים יהיו באדם נר"ן, מעשיה יצירה בריאה. ולפעמים יהיו לו נר"ן ממלכות ומז"א ומאימא דעשיה, ולפעמים שלשתם מן היצירה, ולפעמים שלשתם מעולם הבריאה, ולפעמים כלם מן האצילות, נפש, מנוקבא דז"א. רוח, מז"א. נשמה, מאימא. חיה, מאבא. ולפעמים נפש מעשיה, ורוח ונשמה מיצירה. ולפעמים נפש מיצירה, ורוח ונשמה מבריאה. ולפעמים נפש מבריאה, ורוח ונשמה מאצילות. וכן עד"ז בכל פרט ופרט שבכל עולם מד' עולמות אבי"ע כנודע כי כל עולם מאלו הד' עולמות, כלול הוא מכל ד' עולמות אבי"ע, ומי"ס, וכן עשר מעשר עד אין מספר, ואין כח בקולמוס להאריך בכל פרטים אלו כלם, כי עצמו מספר, והמשכיל יבין ויקיש מעצמו:

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ודע, כי הצדיק הזה, כיון שנכנס בו לסייעו בחיים חייתו בסוד העבור כנזכר, ולא בסוד גלגול, לכן הוא קרוב לשכר ורחוק להפסד, כ"א האיש הזה יעשה מצות, נוטל חלק בשכר ההוא.

And know that this tzadik entered him (a person) to help him in his life while he lives as ibur, as it was said, and not in the essence of gilgul. (Gilgul is at birth and ibur is during a lifetime that a spark of a tzadik is embedded in a person in accordance with his deeds)
Therefore, he (the tzadik) is close to be rewarded and is far from losing, because in case this person shall follow the regulations, then he (the tzadik) will take part in the reward.

וז"ס מ"ש ז"ל כי הצדיק נוטל חלקו וחלקו חבירו בג"ע, והבן סוד העמוק הזה, ואין עתה עת להאריך בו.

And that is the essence of what the Torah specialists had said, because the tzadik takes his part and a part of his companion in Gan Eden/the Paradise and understand this deep essence and there is no time now to go more deeply into it.

אמנם אם ירשיע האיש הזה, אין לצדיק ההוא שום עונש והפסד עמו, יען כי הוא איננו מתעבר בו, רק להיטיב אליו, ולא להרע לו, ואדרבא אם האיש ההוא חוזר בו מאשר תקן להיטיב, אז הצדיק ההוא נפרש ממנו והולך לו.

However, when this person does wrongly (does bad deeds) then the tzadik (who is embedded in him) has absolutely no punishment and no loss with him (with this person), because he was not begotten with him (he entered this person) and only wants to do good (to improve) and not to do him harm (or with him) and in case this person (through his bad

deeds) **shall return** (to the state as it was before the tzadik corrected him) **to the state before he corrected for the good, then the tzadik will separate from him and will leave him.**

(We have to keep an eye on the two important aspects that we are learning in Shaar haGilgulim: firstly there exists gilgul/incarnation by which a Nefesh, a spark, needs to be corrected at the birth of a person, sparks that he has to correct: for example a tzadik who is begotten in him at birth during a gilgul. On the other hand, when a person starts thinning his deeds during his life, the soul of a tzadik can enter him to help him. Always keep an eye on these two aspects.)

Page 8, line 1 after the point)

וטעם הדבר הוא, במה שנתבאר, כי סוד העבור הוא בחיים של האדם, ואיננו דבוק ונקשר עם גוף האדם, כמו הנפש של האדם עצמו בגלגול, שנכנסה בו בעת שנולד, ונתקשרה ונתדבקה שם בתכלית הדבוק, ואינה יכולה לצאת משם עד יום המיתה.

And the reason for this was already explained, because the essence of ibur/begetting is during the lifetime of a person and is not attached and connected with the body of a person, while the Nefesh that enters a person in an incarnation at the time of his birth, is connected and attached very strongly and she (the Nefesh) cannot get loose till the day of his dying.

משא"כ בנפש הצדיק שנכנסת שם בסוד העבור, כי נכנסת ברצונה, ויוצאת ברצונה.

In contrast to the Nefesh of the tzadik who enters (in a person) in essence of ibur, because she (the Nefesh of the tzadik) goes inside when she wishes and leaves when she wishes.

ואם האדם יתמיד בצדקתו, גם הצדיק ההוא יתמיד שכונתו אצלו, כדי ליטול חלק במעשה האיש הזה, ועומד שם עד שיפטר האיש הזה מן העולם, ויעלו שניהם יחד במדרגה אחת כנז"ל.

And in case a person stays persistent in his righteousness, then the tzadik will also remain persistent in his residence with him (with this person) to take part in the deeds of this person and he will stay there till this person will leave this world (will die) and then, they will both rise in one step, as said above.

(This is completely different than having faith in Jesus that he died for us, so we can do what we want. If you believe in Jesus, then your sins will be forgiven. That's a very primitive way of believing. If someone has or has not a belief, he has to work on himself. If he does right, then he will be rewarded, and if he doesn't, then that's his problem.)

ואם האיש הזה ירשע מעשיו, אז הצדיק ההוא מואס בחברתו והולך לו, כי הנה איננו עומד שם בקבע, רק בהשאלה, כדמיון אושפיזא המתאכסן בבית בעל הבית, עד זמן שיוכשר בעיניו, ואם אינו מוצא שם נחת רוח הולך לו,

(Just great what he tells us here and it applies to our daily life):

And in case this person ירשיע will do wrongly (it comes from the word רשע rasha/wicked person) **then the tzadik will dislike his relation with him and will go away, because he doesn't stay there forever, only on request, like a guest who is invited to someone's**

house and he stays there till the host remains kosher/pleasant in his eyes and in case he (the guest) doesn't find it pleasant anymore (with the host), then he leaves. (You can't keep a guest permanently. If you're not friendly to your guest, then he will leave. It's a good comparison that he gives with the Nefesh of the tzadik who is embedded, comes as a guest, to live/stay with a person. And he will stay there as long as the deeds of that person are friendly.)

ולסבה זו ג"כ כאשר יקרה איזה יסורין אל האיש הזה, אין הצדיק ההוא מרגיש בצער כלל, ואינו סובלם עמו, יען כי איננו דבוק שם רק בהשאלה

And for that reason, when this person suffers (grief in Aramaic is always in plural: יסורין yesourien) **then the tzadik doesn't suffer with him** (pay attention to what he tells us) **and he (the tzadik) doesn't have to endure it with him** (why not?) **because he isn't attached to him and is only there upon request.** (He is not connected with the body of a person. He only came upon request, through accordance with qualities, but he isn't attached to the body of a person like it is the case in a gilgul/incarnation.)

(Look, we have already learned 8 pages about the phenomenon incarnation which actually has two paths: a path of incarnation, so at birth and a path of ibur, during the lifetime of a person.)

הכלל העולה, כי לפעמים יעשה האדם איזו מצוה גדולה, אשר על ידה יזכה שיתעבר בו נפש איזה צדיק מן הראשונים, ואז אפשר להיות כי יתוקן ויזדכך כל כך, עד שתשוב נפשו של האיש הזה, במדרגת נפש הצדיק ההוא ממש, ואז צריך שישלים האדם גם רוחו ונשמתו בתכלית הזכור, עד אשר יהיו ראויים להתלבש בנפש המזוככת. והיא.

When a person does (fulfills) a great regulation, then he will be worthy that the ibur of a tzadik of the first tzadikim (from Avraham) will take place in him and this is the great principle. Then he could be corrected and thinned to such a degree till the Nefesh of this person will return to the step of the Nefesh of this tzadik (will come together with the Nefesh of the tzadik, so they will be on the same level) **and then it will be also necessary that this person fulfills/completes his Ruach and his Nesjama as much as possible till they will be suitable to be embedded in this thinned Nefesh.**

ואחרי זה יהיה שקול במדרגת הצדיק ההוא ממש, ויעלה למעלה ממקום שרש נשמתו אשר ממנה חוצבה.

And then he will be equal (have the same value) with the step of this tzadik and he will rise above to the place of the root of his soul from which he was cut out.

וכל זה הוא, לסבת עזר וסיוע הצדיק ההוא

And this is all thanks to the עזר help and סיוע assistance (עזר and סיוע are synonyms) **of this tzadik.**

(Also here, I strongly advise you – as an advice and not as an obligation... There is no such thing as an obligation in the Kabbalah, also not from a teacher to its student. We already know

that there is no violence in the spiritual. A teacher in the Kabbalah, in the true Teaching, may never be supreme or give directives. He has to guide someone and give advice. Not by saying: "Do this and do that or follow me". It's very important what I'm trying to say. Nevertheless, I advise you to repeat every lesson, after the lesson or at another point in time. Do not read the lesson only once, but several times. Hear what I say, really. Try to hear what I'm saying: repeat the lessons because it makes kelim. You won't make kelim when you only read a lesson once. It will only make an impression on your soul, but no kelim will be made. The light is inside you, but when you read it for the second time, when you repeat it, then you will obtain what you had read the first time. Is this clear? The point is that it has to become a part of you.)

ודע, כי לפעמים אפשר שתתעלה נפש האדם, עד שתהיה נפשו מעולם האצילות, והוא, כי הנה כלל הדבר הוא, כי הנפש מן עשיה, והרוח מן יצירה, והנשמה מן בריאה, ואמנם בדרך פרט, הנה בכל עולם מאלו, יש בו בח"נ נר"ן, ונמצא כי לפעמים יהיו באדם נר"ן, מעשיה יצירה בריאה

And know that sometimes it is possible that the Nefesh of this person will rise till she (his Nefesh) becomes part of Atzilut, while the principle is that Nefesh is of the Assiah, the Ruach is of the Yetzirah and the Neshama is of the Briah. However, in the particular aspect every world (the three worlds Briah, Yetzirah and Assiah) have the aspects NaRa'N (Nefesh, Ruach and Neshama) and sometimes a person will have NaRa'n of Assiah, of Yetzirah or of Briah.

ולפעמים יהיו לו נר"ן ממלכות ומז"א ומאימא דעשיה, ולפעמים שלשתם מן היצירה, ולפעמים שלשתם מעולם הבריאה, ולפעמים כלם מן האצילות, נפש, מנוקבא דז"א, רוח, מז"א, נשמה, מאימא, חיה, מאבא. ולפעמים נפש מעשיה, ורוח ונשמה מיצירה.

And sometimes he will have NaR'aN of the Malchut and of the Z'A and of the Ima from the Assiah (from the Malchut we have Nefesh, from the Z'A we have Ruach and from the Ima we have Neshama from the world Assiah) and sometimes this threesome is from the Yetzirah, sometimes it is from Briah and sometimes from the Atzilut: Nefesh of the Nukva of Z'A, Ruach of the Z'A, Neshama of the Ima and Chaya of the Abba.

ולפעמים נפש מעשיה, ורוח ונשמה מיצירה.

And sometimes Nefesh is from the Assiah (pay attention) while Ruach and Neshama are from the Yetzirah.

ולפעמים נפש מיצירה, ורוח ונשמה מבריאה. ולפעמים נפש מבריאה, ורוח ונשמה מאצילות.

And sometimes Nefesh is from the Yetzirah while Ruach and Neshama are from the Briah (he is giving us examples that there are so many possibilities; actually endlessly) and sometimes Nefesh is from the Briah while Ruach and Neshama are from the Atzilut.

וכן עד"ז בכל פרט ופרט שבכל עולם מד' עולמות אבי"ע כנודע כי כל עולם מאלו הד' עולמות, כלול הוא מכל ד' עולמות אבי"ע, ומי"ס, וכן עשר מעשר עד אין מספר, ואין כח בקולמוס להאריך בכל פרטים אלו כלם, כי עצמו מספר, והמשכיל יבין ויקיש מעצמו

And in the same way for every peculiarity that is in every world of the four worlds Abiy'a, as known to us, because every world of these four worlds contain (for their part) all four worlds of Abiy'a and (every world exists out of) ten sfirot and every sfirot has (on his part) ten sfirot that goes on endlessly (literally: till no number) and there is no power in a pen to endure (literally: to go into detail) all the details together, because it is obvious and the wise man will understand it and draw an analogy himself.

Lesson 9

Page 8, line 38)

אבל צריך שתדע, כי מה שאמרנו, שפעמים יהיו לו נר"ן מן היצירה, או מן הבריאה וכו', אין כונתנו לומר, שאין לו נפש מצד העשיה כלל, כי הנה נודע שאפילו השכינה הנקראת מלכות, היא מקננא בעשיה, ומכ"ש בנפש של האדם. אבל כונתנו לומר, כי הנפש של האדם הבאה מעשיה, תזדכך כל כך, עד שאינה נרגשת, בערך סבת אור הנפש דיצירה שבו, ואז נקרא הכל נפש דיצירה. וכן עד"ז בשאר החלוקות, כי אפילו כשאנו אומרים שיהיו לו נר"ן מן האצילות, הוא בהיותם מתלבשים תוך הנפש ורוח ונשמה, דעשיה יצירה בריאה, אלא שאינם עולים בשם, וכלם נטפלים ונקראים בשם אצילות. ומזה תקיש אל שאר הפרטים הנזכרים:

עוד יש חלוק אחר בבחי' הגלגול בעצמה אם בענין המתגלגל בבחי' גלגול בכל גוף שיזדמן, או במתגלגל ע"י אחיו, אשר זה נקרא סוד היבום, והוא, כי כשבא בבחי' גלגול לכך, הנה אינם מתגלים ביחד שלשתם הנר"ן,

ולא שניהם יחד, אלא הנפש לבדה עד שתתקן, ואח"כ בגלגול אחר, הנפש והרוח לבדם, עד יתוקן הרוח. ואח"כ בגלגול אחר, הנר"ן, עד שתתקן הנשמה, ואז נשלמו גלגוליו כנז"ל. או לפעמים כל אחד משלשתם יתגלגל לבדו בפני עצמו כנז"ל. אבל כשמתגלגל ע"י אחיו, ובא בסוד יבום, יכולים להתגלגל שם יחד שלשתם הנר"ן. אמר הכותב חיים, הנה מן הסבא דמשפטים משם דאפילו בסוד היבום, אינם באים יחד, אלא הנפש והרוח לבדם, ולא הנשמה וצ"ע:

הקדמה ג

בענין הגלגול והיבום והעבור, וז"ל, וראיתי להרחיב יותר בדרוש זה של הגלגול והיבום והעבור. הנה בחי' העבור היא בחיים כנז"ל, ר"ל, כי לפעמים יזדמן ליד האדם איזו מצוה, ויעשנה כתקנה, ואז יזדמן לו נפש אחד, מן איזה צדיק קדמון, שעשה אותה המצוה עצמה כתקנה, וכיון שנתדמו יחד בענין מצוה זאת, יתעבר בו נפש הצדיק ההוא. ולא עוד, אלא שגם אפשר, שבהיות גם הצדיק ההוא נמצא עמו בזמנו בחייו, תתעבר בו נפשו לסבה הנז', כי כאשר האיש הזה יעשה איזו מצוה, או מצות המתייחסות אל הצדיק ההוא, כי גם הוא עשאה כמוהו כתקנם, אז תתעבר בו נפש הצדיק ההוא, עם היות שניהם ביחד בחיים. וז"ס פסוק ותדבק נפש דוד ביהונתן, כי בהיות שניהם יחד בחיים, נתעברה נפש דוד ביונתן. ואמנם בחי' הגלגול, צריך להרחיב מעט בענינה, ולכן נתחיל עניינה מאדם הראשון, לכשיובנו הדברים בנקל. (הגהה - אמר הכותב, נראה כי במצוה אחת כתקנה יספיק להמשיך התחלת העבור ולא יצטרך להישתלם בכל המצות עד כאן):

.....

Pag. 8 r.38)

אבל צריך שתדע, כי מה שאמרנו, שפעמים יהיו לו נר"ן מן היצירה, או מן הבריאה וכו', אין כונתנו לומר, שאין לו נפש מצד העשיה כלל, כי הנה נודע שאפילו השכינה הנקראת מלכות, היא מקנא בעשיה, ומכ"ש בנפש של האדם

Page 8, line 38)

But it is necessary for you to know what we have said, that sometimes he (this person) will have NaRa'N (Nefesh, Ruach, Neshama) of the Yetzirah or the Briah etc. But it is not in our intention to say that he doesn't have Nefesh in the Assiah at all, because it is known that even the Shechyna, that is called Malchut, is settled in the Assiah and even more in the Nefesh of a person (the human being is the inner part of the creation, of the worlds).

אבל כונתנו לומר, כי הנפש של האדם הבאה מעשיה, תזדכך כל כך, עד שאינה נרגשת, בערך סבת אור הנפש דיצירה שבו, ואז נקרא הכל נפש דיצירה

But our intention was to say that the Nefesh of this person, the Nefesh that came from the Assiah, will thin herself in such an extent till she is not felt anymore compared to the light Nefesh of the Yetzirah that is within him and then everything will be called Nefesh of the Yetzirah.

Page 9, line 1)

וכן עד"ז בשאר החלוקות, כי אפילו כשאנו אומרים שיהיו לו נר"ן מן האצילות, הוא בהיותם מתלבשים תוך הנפש ורוח ונשמה, דעשיה יצירה בריאה, אלא שאינם עולים בשם, וכלם נטפלים ונקראים בשם אצילות. ומזה תקיש אל שאר הפרטים הנזכרים

And also in the same way as for the other parts, because even though we say that he will have NaRa'N of the Atzilut, then this means that they are already embedded in the Nefesh, Ruach and Neshama of Assiah, Yetzirah and Briah, but they are not called by name, because they are secondary and are called Atzilut. (Secondary to Atzilut. We know that on a certain step/level, wherever in the spiritual, only the highest light, the highest step is counted. What is not mentioned is already included in the higher.)
And with that (in the same way) you will make an analogy with the other particularities that were mentioned.

עוד יש חלוק אחר בבחי' הגלגול בעצמה אם בענין המתגלגל בבחי' גלגול בכל גוף שיזדמן, או במתגלגל ע"י אחיו, אשר זה נקרא סוד היבום, והוא, כי כשבא בבחי' גלגול לכך, הנה אינם מתגלים ביחד שלשתם הנר"ן, ולא שניהם יחד, אלא הנפש לבדה עד שתתקן, ואח"כ בגלגול אחר, הנפש והרוח לבדם, עד יתוקן הרוח.

There exists another difference in the aspect of incarnation, both in the matter of the person who is incarnated with the entire body that he encounters (like it is prepared for him) and someone who incarnates because of his brother, which is called in the essence/secret of ibum. (Ibum means levirate marriage. If they are brothers and one of them dies while he didn't have a child, then the other has to marry his brother's widow. I will not go into detail about this matter, as there is nothing more to discuss. He will explain a thing or two, but it's important for you to know what levirate marriage is. What I have said is enough for now to understand/to be able to follow this phenomenon in the book of Shaar haGilgulim.)
When he is incarnated in this way (in the matter of gilgul), then his three NaRa'N (Nefesh, Ruach and Neshama) aren't exposed together, or two of them, but (he is born) only with the Nefesh till he corrects her.

ואח"כ בגלגול אחר, הנר"ן, עד שתתקן הנשמה, ואז נשלמו גלגוליו כנז"ל. או לפעמים כל אחד משלשתם יתגלגל לבדו בפני עצמו כנז"ל.

Afterwards in another incarnation, Nefesh, Ruach and Neshama come (separately) till the Ruach is corrected and in another incarnation Nefesh, Ruach and Neshama come till the Neshama is corrected and then his incarnations will be complete as said above. Or sometimes, each of the threesome will be incarnated separately, as said above.

אבל כשמתגלגל ע"י אחיו, ובא בסוד יבום, יכולים להתגלגל שם יחד שלשתם הנר"ן.

(Pay attention, this is an exception:)

However, when he is incarnated because of his brother and he comes in essence of ibum/levirate marriage, then the entire set of three: Nefesh, Ruach and Neshama can be incarnated together (in one go).

אמר הכותב חיים, הנה מן הסבא דמשפטים משם דאפילו בסוד היבום, אינם באים יחד, אלא הנפש והרוח לבדם, ולא הנשמה וצ"ע:

(He refers to another place where it is written differently):

The writer Chaim (Vital) said that in (a big piece in the Zohar, a commentary for the chapter Mishpatiem/Laws. We have already said this before, it is Saba, an old wise man... the

entire piece from that chapter is called Saba the Mishpatim) **Saba the Mishpatim** (the piece from Zohar) **from there** (we have learned, we learn) **that even in essence of ibum/levirate marriage only Nefesh and Ruach come together and not the Neshama and one has to be approach this accurately.**

(We are starting with the next fragment, paragraph):

3 Introduction הקדמה ג

(We're still reading the introduction. This book is made up of introductions. An introduction to a certain subject. There are a lot introductions and this is the third one. The first five words on line 18 are introductory words and according to me they are the words of the commentator, someone who wrote a commentary for this book.)

בענין הגלגול והיבום והעבור, וז"ל, וראיתי להרחיב יותר בדרוש זה של הגלגול והיבום והעבור.

The matter of the incarnation, the levirate marriage and the begetting, and those are his words (probably the words of the commentator. It's not important for us. He refers to the words of rabbi Chaim Vital. This is how I read it: and then the words of Chaim Vital begin) **and I want to go deeper into explaining the incarnation, the levirate marriage and the begetting.**

(I want to ask your utmost concentration. You already know what it means to be fully concentrated. You have to do it, it's all about that.

Before we continue, I want to remind you that gilgul is the incarnation when someone is born with a spark that he has to correct. He receives it at his birth and has to carry it and work on it. Ibur/begetting means begetting during the lifetime of a person. Because someone does something, thins himself and obtains a spark of a tzadik who had lived in the past to help him. We have already learned this.)

הנה בחי' העבור היא בחיים כנז"ל, ר"ל, כי לפעמים יזדמן ליד האדם איזו מצוה, ויעשנה כתקנה, ואז יזדמן לו נפש אחד, מן איזה צדיק קדמון, שעשה אותה המצוה עצמה כתקנה, וכיון שנתדמו יחד בענין מצוה זאת, יתעבר בו נפש הצדיק ההוא.

And notice that the aspect of ibur is during a lifetime, as mentioned above, i.e. because sometimes a person encounters a certain regulation (he comes across a certain regulation that he can do) **and if he does it properly, then the Nefesh of a previous tzadik will be invited in him** (so it will enter him) **who** (a tzadik in the past) **had also done the same mitzvah properly in his time** (when he was still in this world, he had also accomplished the same regulation properly.)

(Pay attention to what he tells us now:)

And because they came together (they are similar to each other) **in the matter of this regulation** (to be in accordance with qualities with regard to this mitzvah) **then the Nefesh of the righteous person will be begotten in this person.**

(Do you see? Also here we can clearly see that it's about the accordance with qualities.

Nothing else is asked of a person and nothing else will bring a person salvation, only his inner work, bringing yourself in accordance with a higher step and then something like this will happen to you.)

(Just great what he tells us more about the ibur. Pay attention:)

ולא עוד, אלא שגם אפשר, שבהיות גם הצדיק ההוא נמצא עמו בזמנו בחייו, תתעבר בו נפשו לסבה הנז', כי כאשר האיש הזה יעשה איזו מצוה, או מצות המתייחסות אל הצדיק ההוא, כי גם הוא עשאה כמוהו כתקנם, אז תתעבר בו נפש הצדיק ההוא, עם היות שניהם ביחד בחיים.

And not only that, (moreover) it's also possible that this righteous person resides in him (in another person) while he (the tzadik) still lives (so when a person does a regulation in a proper way, a tzadik enters him through accordance with qualities, who also did the same regulation properly. And it can be that this tzadik still lives in this world and hasn't died yet.) then the Nefesh will be begotten in him (in that person) as mentioned above (because of the accordance with qualities), so when this person shall do a regulation that connects with the tzadik, because also he (the tzadik) did the regulation correctly, then the Nefesh of the tzadik will be begotten in him, despite the fact that they are both still alive (also this is great).

וז"ס פסוק ותדבק נפש דוד ביהונתן, כי בהיות שניהם יחד בחיים, נתעברה נפש דוד ביונתן.

(He writes the name Jonathan in line 27 with an hey and in line 28 without hey. Maybe you could check what is written in the book of David?)

And that is the essence of the verse: (in Tenach, in the book that writes about David) **and the Nefesh of David was attached to Jonathan** (Jonathan was his friend, more than his friend. I can't go deeper into this. If you have time and you are in the mood, then you can read it, but actually... we are going to continue. He gives us an example:) **because when they both were alive, the Nefesh of David was begotten in Jonathan.** (David is seen as tzadik and Jonathan was the son of Shaoul. It's a great story, how Jonathan saved the life of David, in a wonderful way... However, it is your view and you have to figure it out.)

וז"ס פסוק ותדבק נפש דוד ביהונתן, כי בהיות שניהם יחד בחיים, נתעברה נפש דוד ביונתן.

(Just great what he tells us now. Actually the beginning of all beginnings of the souls. Pay attention. He just told us about the aspect of ibur, during a lifetime etc. But the aspect of gilgul... Pay attention now, give everything you have to understand it.)

However, the aspect of the gilgul/incarnation should be expanded a bit and therefore we shall begin this matter (of gilgul/incarnation) from the first person till this matter will be understood with ease.

(To make it more easier for us to understand, he will try to explain it even more – pay attention – not only because it would be easier for us to understand, but also because all souls come from Adam, his soul was crumbled into pieces due to his sin. If we learn from his soul and that is what we are going to do, it will be a great journey for us, as we will travel to our inner part, on the whole to the root of humanity, to the soul of Adam rishon.

Of course every one of us has to work, make himself transparent, open himself. From that, if you learn as it should, you will make the entire path inside yourself clean till the soul of Adam. That is the intention of this introduction that he is explaining us, from Adam and further... The incarnation of the soul of Adam and beyond. Because of that you will connect yourself with the source of your soul, the source of every soul. Adam was the first person. This way you will bring as it were light inside your kelim, you will connect your current state with the original state of Adam. In the next lesson we will learn what will happen next. In the next lesson we are going to begin our journey with him to the origin of the soul of Adam rishon and further. We stop here.)

Lesson 10

Page 9, line 33

דע, כי כאשר חטא אדה"ר, נפגמו כל הנצוצות, של נפשו ורוחו ונשמתו. והענין הוא במה שנודע, כי כמו שגופו של אדם, כלול מכמה נצוצות, ברמ"ח איברים ושס"ה גידים, ויש כמה נצוצות בראשו, וכן בעיניו, וכן בכל אבר ואבר, כן הנפש ההיא. וכמו שדרשו במדרש תנחומא, ובמ"ר, בפרשת נשא על פסוק איפה היית ביסדי ארץ, מלמד שהיה אדה"ר מוטל גולם, וזה תלוי בראשו וכו'. וכדמיון זה נחלק הרוח שבו וכן הנשמה שבו. וכשחטא, אז נפגמו רוב הנצוצות של נפשו ורוחו ונשמתו ונתעבר בין הקליפות. וז"ס מ"ש בספר התקונים, בהקדמה על פסוק כצפור נודדת מקנה, כי כמו שהשכינה גלתה בין הקליפות, כן הצדיקים יגלו עמה, ואזלין מנדיין אבתרהא מדור לדור. וכפי בחינת הנצוצות, כך גלו במקום המכוון להם בתוך הקליפות, ראש בראש עין בעין וכו'. וז"ס ענין גלות הנשמות הנזכר שם. והנה גם קין והבל בניו, חטאו חטא אחר, זולתי חטא אדם אביהם, וגם הם נטבעו נצוצותיהם בעמקי הקליפות אח"כ:

ואמנם בכל דור ודור, יוצאות קצת נצוצות ההם, ובאים בגלגול בעוה"ז, הכל כפי בחינת מחצב נשמות הדור ההוא, או מנצוצי הראש, או מנצוצי העין וכיוצא, ונתקנים בעוה"ז. ויש מי שאף גם שבא בגלגול להתקן, לא נזהר מן החטא, וחזר להשתקע עוד בתוך הקליפות כבראשונה, הוא וכל הנצוצות הנמשכות ממנו ותלויות בו, וזו היא בחינה בינונית, כוללות גלגול ועבור, כי כל נצוצי הנפש, אפילו אותם שנתקנו, באים בגלגול גמור, עם הנצוץ הפרטי המקולקל מעת שנולד, ואינם נפרדים כלל עד יום המיתה:

אמנם הגלגול של הנצוצות המתוקנות, נקרא עבור, לפי שאינה נוטלת חלק בעבירות של זה הגוף, רק בזכויותיו בלבד. כדרך שנתבאר בנפשות הצדיקים שכבר מתו, ובאות בסוד עיבור ממש בחיים, ולא מיום שנולד. ונמצא, כי הניצוץ שלא נתקן כלל, ע"י קיום המצות המתייחסות לו, או שעבר עבירה מאותם שאין לו תחיה, הוא המתגלגל בגוף השני ונקרא על שמו. והנצוצות שנתקנו במצות, אלא שנפגמו בעבירה קלה, באים בעבור הנז', אע"פ שהוא ג"כ גלגול. אך הנצוצות שלא נפגמו בעבירה אחר שנתקנו במצות, אינם באים כלל, זולתי ע"י עבור בחיים, וגם זה אינו אלא אם יזכה:

העולה מזה הוא, כי כאשר הנפש מתגלגלת בעוה"ז, אין עיקר גלגולה, אלא באותו חלק הפרטי הפגום, המתייחס אל הגוף ההוא, ושאר חלקי הנפש שכבר באו בגופות אחרים ונתקנו שם, אינם באות שם אלא בבחינת עבור. ולכן כאשר החלק המתייחס אל הגוף ההוא, יעשה איזו מצוה בעוה"ז, גם שאר חלקי הנפש המתעברת בו, תטול חלקה במצוה ההיא, כי גם היא מסייעתו בעשותו המצוה הזאת, ע"ד הנז"ל בסוד העבור של איזה צדיק אחד. משא"כ כשחוטא זה החלק הפרטי, כי אז אין לשאר הנפש חלק בענשו, יען כי היא מסייעתו להטיב, ולא להרע:

.....

Page 9, line 33

(He is starting to explain about Adam haRishon, the first person. This is crucial for us. If you know from which place you are carved from the partzuf Adam Kadmon, then you will know how to exactly correct yourself to reach your root, to reach your source in the partzuf of Adam.)

דע, כי כאשר חטא אדה"ר, נפגמו כל הנצוצות, של נפשו ורוחו ונשמתו. והענין הוא במה שנודע, כי כמו שגופו של אדם, כלול ממכה נצוצות, ברמ"ח איברים ושס"ה גידים, ויש כמה נצוצות בראשו, וכן בעיניו, וכן בכל אבר ואבר, כן הנפש ההיא.

Know that when the first person had sinned, all his sparks of Nefesh, Ruach and Neshama were damaged.

(Look carefully what he's telling us) **Just like the body of a person exists out of many parts**, (literally: sparks, but he means organs because he is talking about the body now) **out of 248 organs and 365 tendons**, (613 in total, just like 613 mitzvot/regulations) **there are also a few sparks in his head** (he means material) **and also in his eyes and so in every other organ. And it's the same for the Nefesh** (just like the body exists of 613 organs and tendons, so does Nefesh).

וכמו שדרשו במדרש תנחומא, ובמ"ר, בפרשת נשא על פסוק איפה היית ביסדי ארץ, מלמד שהיה אדה"ר מוטל גולם, וזה תלוי בראשו וכו'.

Just like they have explained in the Midrash Tanchuma and in the Midrash Rabah (On the one hand Tanchuma is the name of a great Torah specialist, on the other hand tanchuma means consolation) **in** (their explanation of) **the chapter Naso about the verse:** (he quotes the verse) **Where was earth during the foundations, the first person was not only set as a**

golem (a figure that was made out of lifeless matter) **and that is connected to his head** (or: that comes from his head, refers to his head. Literally: hangs from his head) **etc.** (These are the words from Midrash. After having heard these verses, it doesn't matter from where they are taken, Tenach, Midrash... We have to read these verses and continue. He distracts it from those verses, but the explanation is more important for us.)

וכדמיון זה נחלק הרוח שבו וכן הנשמה שבו. וכשחטא, אז נפגמו רוב הנצוצות של נפשו ורוחו ונשמתו ונתעבר בין הקליפות.

And his Ruach was classified in the same way, as for the Neshama.

(Pay attention to what he tells us now) **And when he** (the first person) **had sinned, then the biggest part of the sparks of his Nefesh, Ruach and Neshama were damaged and he was begotten between the klipot** (begotten: he ended up in the klipot).

(This is the first discourse. So I'm trying to explain as little as possible, because every one of you has to gradually grow by working on his own and following what he tells us.)

וז"ס מ"ש בספר התקונים, בהקדמה על פסוק כצפור נודדת מקנה, כי כמו שהשכינה גלתה בין הקליפות, כן הצדיקים יגלו עמה, ואזלין מנדדין אבתרהא מדור לדור.

And that is the essence of what was said/written in the book Tikunim (Zohar) in the introduction of the verse: (in the Tenach) **'like a migratory bird nests'** (What does he tell us? Without the explanation of Ari, Zohar and HaSulam, it would be impossible for us to understand what is written in the Torah. How they explain it Kabbalistically, that is Torah for us. Nobody understands a word in the Torah. Remember this very well. I know what I am saying. Also I don't understand it, it is given to nobody. Only to divine souls, like the five phases of the Mashiach, only from them we can learn what is written in the Torah, because they explain the secret meaning of it. Those who try to understand the Torah are childish. What they are doing... is that learning Torah? Also, it's not a bad idea to compare the regular translation of a verse with the translation in this book and to look how it's explained) **because just like the Shechyna was abandoned in the klipot, also the righteous persons will be abandoned with her and they will wander behind her from generation to generation.**

(Page 10, line 2 after the point)

ו'כפי בחינת הנצוצות, כך גלו במקום המכוון להם בתוך הקליפות, ראש בראש עין בעין וכו'.

And in accordance with the aspect (the nature) **of the sparks,** (in which they sinned) **they are abandoned to a corresponding place for them in the klipot:** (do you see how great it is. Also here we can see that it's about the accordance with qualities) **head for a head** (head goes in the head of the klipot) **eye for an eye.** (Do you see? It's completely different than what's written in the Torah. Eye for an eye... Dependant on a sin, a person falls in an according place of the klipot. If he as it were sins with the eye – the place of the partzuf that is called eye – then he falls under that corresponding place, which is called eye in the klipot...)

וז"ס ענין גלות הנשמות הנזכר שם. והנה גם קין והבל בניו, חטאו חטא אחר, זולתי חטא אדם אביהם, וגם הם נטבעו נצוצותיהם בעמקי הקליפות אח"כ:

And that is the essence of the matter exile of the souls that was mentioned above. And see that also Kayin and Hevel his brother had sinned, but another sin than the sin of Adam their father and also their sparks are anchored in the depths of the klipot (I'm translating it in the order of the sentence).

ואמנם בכל דור ודור, יוצאות קצת נצוצות ההם, ובאים בגלגול בעוה"ז, הכל כפי בחינת מחצב נשמות הדור ההוא, או מנצוצי הראש, או מנצוצי העין וכיוצא, ונתקנים בעוה"ז

However, in every generation a part (a bit) of those sparks come out (of the klipot) and appear in the incarnation of this world (to be corrected) and everything is in accordance with the place from where the souls of that generation in question were carved, (that is a place like a rock, spiritually of course. They are carved from there and come / appear out of there) either from the sparks of the head or from the sparks of the eye etc, and they are corrected in this world.

(It's very deep what he's telling us:)

ויש מי שאף גם שבא בגלגול להתקן, לא נזהר מן החטא, וחזר להשתקע עוד בתוך הקליפות כבראשונה, הוא וכל הנצוצות הנמשכות ממנו ותלויות בו, וזו היא בחינה בינונית, כוללות גלגול ועבור, כי כל נצוצי הנפש, אפילו אותם שנתקנו, באים בגלגול גמור, עם הנצוץ הפרטי המקולקל מעת שנולד, ואינם נפרדים כלל עד יום המיתה:

And there exists someone, despite the fact that he came in an incarnation to be corrected, who wasn't careful with the sin (so he had sinned) and was sunk again in the klipot like the first time and all the sparks that were drawn by him and are connected to him, that is the central aspect that contains gilgul and ibur (We have learned that there are two ways: the first one is the incarnation, at birth... a person is born with certain sparks that need to be corrected. The second one is ibur, when a person still lives. That is what we're learning now. It's such an aspect between those two, between gilgul and ibur) because all the sparks of the Nefesh, even those that were corrected, come back in the next incarnation with a particular spark that was damaged from the time when he was born and they don't separate from him till the day of his death.

(It's very important what he's telling us. He's explaining what happens when a person sins, what happen with those sparks.)

אמנם הגלגול של הנצוצות המתוקנות, נקרא עבור, לפי שאינה נוטלת חלק בעבירות של זה הגוף, רק בזכויותי בלבד.

However, the incarnation of the corrected sparks is called ibur, because he doesn't take part in the violations of that body (where it enters... in a person who still lives) and only takes part in his merit. (Ibur is the spark of a tzadik that enters a body of someone who still lives to help him. He told us that the tzadik only takes part in his merit.)

כדרך שנתבאר בנפשות הצדיקים שכבר מתו, ובאות בסוד עיבור ממש בחיים, ולא מיום שנולד. ונמצא, כי הניצוץ שלא נתקן כלל, ע"י קיום המצות המתייחסות לו, או שעבר עבירה מאותם שאין לו תחיה, הוא המתגלגל בגוף השני ונקרא על שמו.

As it was explained about the souls (of the level Nefesh) of the righteous persons who are already dead, but who come as ibur in a person during their lifetime and not on the day of their birth.

And it seems that the spark that wasn't corrected by fulfilling the regulations that relate to that spark, or that person who had sinned so a revival from the dead was not possible, that (spark) is incarnated in a second (other) body and is called to his name.

והנצוצות שנתקנו במצות, אלא שנפגמו בעבירה קלה, באים בעבור הנז', אע"פ שהוא ג"כ גלגול.

And the sparks that were corrected by the regulations (of course by fulfilling the regulations), but were damaged by a light violation, they come in the ibur, as it was mentioned, despite the fact that it's also gilgul.

אך הנצוצות שלא נפגמו בעבירה אחר שנתקנו במצות, אינם באים כלל, זולתי ע"י עבור בחיים, וגם זה אינו אלא אם יזכה:

(It's great what he adds here:)

But the sparks that weren't damaged by a violation after they were corrected by a regulation, they don't come back except through the ibur during a lifetime and this is only the case when he (a person) is worthy to receive them.

(We're continuing step by step. It's about learning, raising yourself spiritually. Raise yourself and you will understand more, experience more and feel more. And the other way around: by learning, you will be raised.)

העולה מזה הוא, כי כאשר הנפש מתגלגלת בעוה"ז, אין עיקר גלגולה, אלא באותו חלק הפרטי הפגום, המתייחס אל הגוף ההוא, ושאר חלקי הנפש שכבר באו בגופות אחרים ונתקנו שם, אינם באות שם אלא בבחינת עבור.

It follows that when the Nefesh is incarnated in this world, the essence of her incarnation is only that particular part that was damaged that relates to that body and the other parts of the Nefesh that had already come in other bodies and were corrected there, they only come in the aspect of ibur.

ולכן כאשר החלק המתייחס אל הגוף ההוא, יעשה איזו מצוה בעוה"ז, גם שאר חלקי הנפש המתעברת בו, תטול חלקה במצוה ההיא, כי גם היא מסייעתו בעשותו המצוה הזאת, ע"ד הנז"ל בסוד העבור של איזה צדיק אחד.

And therefore, when the (particular) part that relates to that body does (fulfills) a certain regulation in this world, then also the other parts of the Nefesh are begotten by it (this means that the particular part of the Nefesh will also help the other parts that were begotten in him, that were corrected by fulfilling that regulation) and they will absorb that part of this regulation, (the other parts of the Nefesh will also absorb that part of a regulation) because also she helped him fulfill that regulation (because the other parts of the Nefesh also helped

that particular part to fulfill that regulation) **as it was mentioned above in the essence of ibur of a certain tzadik/righteous person.**

(Look how great it is. When someone does something good by fulfilling a certain regulation by which one particular spark is involved, then the other parts also profit from it, of the good.)

משא"כ כשחוטא זה החלק הפרטי, כי אז אין לשאר הנפש חלק בענשו, יען כי היא מסייעתו להטיב, ולא להרע:

Unlike when the particular part of the Nefesh sins, (a person who sins with the particular part, opposite to the general) then the other components of the Nefesh don't take part in his punishment because they had come to help him for the good and not for the bad.

Lesson 11

Page 10, line 33

נמצא, כי בעת שנולד האדם בגלגול, כל הנפש בכללות חלקיה מתגלגלים שם, אבל עיקר הגלגול איננו, אלא לאותו החלק הפרטי המתייחס אל הגוף ההוא, הבא ליתקן ממה שפגם בגוף הקודם, ובו תלוי השכר והעונש. אבל שארית חלקי הנפש, נוטלים חלק בשכר, ולא בעונש כנזכר. והנה, כיון שהנפש הזו בכללותה, סובלת עתה היסורין והעונשים, הבאים אל הגוף הזה בחייו, מלבד מה שסבלה כבר בגופים הראשונים, של שאר נצוצותיה, וגם סובלת צער המיתה הזאת, וצער שלאחר המיתה, עי"כ מתכפרים עונותיה הראשונים. ואמנם המצות שעשתה בגלגולים הראשונים, וגם המצות שעשה זה הנצוץ עתה, יש לה חלק בהם כנזכר, ועי"כ נשלמת תקוניה ושלימותה. ואמנם אם היתה נוטלת חלק גם בעבירות שעושה עתה זה הנצוץ, לא היה לעולם שום תקון אל הנפש, בכל הגלגולים שבעולם, כי לעולם האדם חוטא, ומוסיף פשעים על חטאיו הראשונים שקדמו לו בגלגולים אחרים, ואין קץ אליהם. אבל כיון ששאר חלקי הנפש אינם נוטלים חלק ברשעת הנצוץ הזה, אלא

בזכויותיו, נמצא שהעבירות נשלמים להתכפר, ואינם נתוספים. והזכויות מתחדשים ונוספים בכל גלגול נצוץ ונצוץ, ועי"כ יש סיום אל בחי' הגלגול, ואל תקוני הנפש, והבן זה היטב. והנה עד"ז נשלמת הנפש בכל נצוצותיה, ע"י הגלגולים עד שיושלמו להתגלגל ולהתקן כל הנצוצות, מראש הנפש ועד רגליה, וכדין יסתיימין רגלין ליתיי משיחא, כנזכר בזהר פרשת פקודי דף רנ"ח ובסוף פרשת ויקהל:

אמנם בבחי' היבום אינו כן, והטעם הוא, לפי שהמתגלגל לסבות אחרות, מחמת כל שאר העבירות שבתורה, יש לו תקנה על ידי היסורין שסובל בעוה"ז, או בגיהנם, ולכן כל חלקי הנפש אינם צריכים אל הגלגול, אלא בדרך עבור כנזכר, והנצוץ הפרטי הוא המתגלגל. אבל מי שבא בסוד היבום, הוא לסבת שמת בלא בנים, והרי הוא כאלו לא הצליח כלל ועיקר, וכאלו לא היה בעולם, וגוף הראשון הוי כלא היה, כנזכר בפרשת וישב ולכן צריך שהנפש ההיא שהיה בגוף הראשון בכל חלקיה, חוזרת להתגלגל לגמרי עתה מחדש לצורך עצמה, וגוף השני זה הוא גופו העיקרי, וכשנתקן בו ויפטר מן העוה"ז, הנה בעת תחית המתים לא תשוב הנפש כי אם בן, אבל בגוף הא' אינו נכנס בו רק ההוא רוחא דשבק באנתתיה, כנזכר בסבא דמשפטים. והרי נתבאר חלוק שיש, בין מי שמת בלא בנים ובא בסוד היבום, למי שמת לסבת שאר עבירות שבתורה שבא בגלגול כפי ההזדמן, ולא על ידי יבום. והנה גם כל הפרטים הנז', נוהגים ברוח ונשמה, ע"ד מה שביארנו בענין נצוצי הנפש:

עוד יש חלוק אחר, בין היבום אל הגלגול, והוא, מה שנתבאר אצלינו בתחלת הדרוש הזה, כי הנה המתגלגל בסוד יבום, כיון שגופו הראשון נחשב כלא היה כלל כנזכר, אשר לסבה זו תבא הנפש בגלגול בכללות חלקיה כנזכר, ונמצא כי זהו בנין חדש ממש, ולכן יתגלגלו עמה גם הרוח והנשמה שלשתם ביחד, אמנם לא בפעם אחת, רק כאשר יזכה ויעשה מצות הראויות אל הרוח, יכנס בו הרוח. וכן בענין הנשמה. כדוגמת מה שביארנו למעלה בתחלת כל הדרוש, בענין תחילת ביאת האדם בעוה"ז, בהיותו חדש ממש, אשר עליו נזכר בסבא דמשפטים זכה יתיר, יהבין ליה רוחא וכו', זכה יתיר, יהבין ליה נשמתא וכו'. משא"כ במגולגל, כמו שיתבאר. ולכן גם הבא בסוד היבום, שהוא דומה לבנין חדש, יכול להשיג שלשתם נר"ן יחד בפעם ההיא כפי מעשיו כנזכר:

.....

Page 10, line 33

(He's going to give us a great image now... he's going to describe the phenomenon of gilgul and how it works. Try to be fully concentrated here.)

ונמצא, כי בעת שנולד האדם בגלגול, כל הנפש בכללות חלקיה מתגלגלים שם, אבל עיקר הגלגול איננו, אלא לאותו החלק הפרטי המתייחס אל הגוף ההוא, הבא ליתקן ממה שפגם בגוף הקודם, ובו תלוי השכר והעונש

And it seems that when a person is born in an incarnation, his whole Nefesh in general with all her parts are incarnated, but the essence/core of the incarnation is only that particular part that relates to the body which has come to be corrected what was damaged in the previous body and the reward and the punishment depends on this.

אבל שארית חלקי הנפש, נוטלים חלק בשכר, ולא בעונש כנזכר. והנה, כיון שהנפש הזו בכללותה, סובלת עתה היסורין והעונשים, הבאים אל הגוף הזה בחייו, מלבד מה שסבלה כבר בגופים הראשונים, של שאר נצוצותיה, וגם סובלת צער המיתה הזאת, וצער שלאחר המיתה, עי"כ מתכפרים עונותיה הראשונים

(He's going to give us the main principal here which makes sure that the process of correction is finite and not infinite, that it has an end and is not endless. Pay attention:)

However, the other parts of the Nefesh take part in the reward, but not in the punishment as it was mentioned before.

And notice that now the Nefesh in her whole endures the suffering (plural) and

punishments that come to this body during her life, but next to what she had already suffered in the first bodies of her other sparks (in every generation new sparks come up to be corrected) **and she also endures the pain of this death and the pain that comes after the death, and by this the first sins are covered/reconciled** (mitkaprim from the word kappara...yom kippur...).

ואמנם המצות שעשתה בגלגולים הראשונים, וגם המצות שעשה זה הנצוצ, יש לה חלק בהם כזכר, ועי"כ נשלמת תקוניה ושלמותה.

(Pay attention to how this principle works. It's great how it works. There is an end, it doesn't keep going.)

However, the regulations that she did/fulfilled in the first incarnations and the regulations that the spark does now (in this body that she is embedded now) **she benefits from it, as it was mentioned before and by this her corrections and completion are added/completed.**

(Just great what he's telling us now. There is no one else than Ari... it's given to nobody else, only to Ari. Only Ari can talk about it, because Ari is the place of Yesod, he brings the corrections of Yesod and not of the lighter kelim, but from the most heavy ones. Pay attention:)

ואמנם אם היתה נוטלת חלק גם בעבירות שעושה עתה זה הנצוצ, לא היה לעולם שום תקון אל הנפש, בכל הגלגולים שבעולם, כי לעולם האדם חוטא, ומוסיף פשעים על חטאיו הראשונים שקדמו לו בגלגולים אחרים, ואין קץ אליהם.

However, should she (the Nefesh/soul) also take part in the violations that this spark does now, then there would be absolutely no correction of the Nefesh possible in all incarnations in the world.

(Do you see? In every generation a certain nitzoutz/spark of the Nefesh comes up to be corrected and it only takes part in the merit that a person in that body and in that incarnation in question completes and it doesn't take part in his sins. Clear? Otherwise a person would keep sinning and what would become of him? He corrects that spark of the Nefesh and keeps sinning. How could he then ever be corrected completely? Pay attention to what he says now. He is going to give us the reality, how a person works. Pay attention. It's something you should keep repeating because everyone presumes now and then to have something good in himself, to be good or something else. But see what Ari is going to tell us. It's going to strike every one of us. Pay attention:)

Because a person always sins and he adds crimes to his first sins that were done in his other incarnations and there is no end to this.

(If you take this into account and always bear in mind that every time you feel that you have something good in yourself, that you don't sin, then you have to read this. We sin every day and there is no end to our sinning. It's important what he's telling us, that namely a special spark of the Nefesh comes up. He only speaks of Nefesh, but when the entire Nefesh is corrected then a certain spark of Ruach comes up and if his Ruach is corrected, then a spark of Neshama comes up till he's corrected entirely. He's giving an example of Nefesh. Clear? So a

person is born with a certain mission to correct a certain spark of Nefesh – in this case Nefesh – in a certain body that he has received. And that spark only takes part in his merits. What a person gains is in the benefit of that spark, but not when a person sins. Otherwise a person would not be able to correct himself. It's a great principle.)

אבל כיון ששאר חלקי הנפש אינם נוטלים חלק ברשעת הנצוץ הזה, אלא בזכויותיו, נמצא שהעבירות נשלמים להתכפר, ואינם נתוספים.

(Just great. Nobody knows it and nobody understands it. The church is far from understanding it and how it works with a person. The church... also the synagogue doesn't know it with all their traditions. Look carefully what he tells us next.)

But since the other parts of the Nefesh don't take part in doing bad (violations) of this spark, but only in his merit, it seems that the violations don't complete his atonements (corrections) and are not added.

(It's great what he's learning us here. It doesn't mean that we can sin as much as we want and only do corrections to the nitzoutz with which we are born and are appointed at birth to correct. "Yes, we can sin for other things, because they are not added"... of course it isn't like this. I assume that he will explain why, otherwise it would not have a negative effect on the incarnation. Clear? There exists an aspect to try and be engaged as much as possible in the principle of liberation and with the corrections that are given to us personally at birth to correct them, because there are also corrections you have to find out yourself.

And yet we already know... I'm repeating it just like he told us: a person always sins, even when we think that we do something unintentionally, then we sin regularly. There is no person who doesn't sin. Yet, there is an end possible to all incarnations, because that part, the nitzouts that is being corrected doesn't take part in the sins that a person commits in that body.)

והזכויות מתחדשים ונוספים בכל גלגול נצוץ ונצוץ, ועי"כ יש סיום אל בחי' הגלגול, ואל תקוני הנפש, והבן זה היטב.

And while the merits are renewed and added in every generation, spark after spark (one spark after the other is corrected, spark after spark) and through this there is an end to the aspect of incarnation and to the correction of the Nefesh and understand this well.

והנה עד"ז נשלמת הנפש בכל נצוצותיה, ע"י הגלגולים עד שיושלמו להתגלגל ולהתקן כל הנצוצות, מראש הנפש ועד רגליה, וכדין יסתיימין רגלין ליתיי משיחא, כנזכר בזוהר פרשת פקודי דף רנ"ח ובסוף פרשת ויקהל

And notice that this way the Nefesh is being completed in all her sparks through the incarnations till they are complete to incarnate (don't need to incarnate anymore) and to correct all the sparks from the head of the Nefesh till her feet (he is using words from the Zohar in Aramaic:) 'and then the feet will reach the end with the coming of the Mashiach', as mentioned in the Zohar in the chapter Pikoude, page 258 and at the end of the chapter Wayikahal.

Look carefully what he tells us. We have learned about the ibum, someone who incarnates because of ibum, a person – traditionally someone who doesn't have children in this world

during his life and dies. We have learned that in such case his corrections are somewhat different. Pay attention. How does it work then? Look carefully and be open and honest to what he tells us, without having a judgment because you want to be elevated through the Kabbalah. Look how it works with someone who doesn't have children in his first body, when he's in this world. What does happen with him? Pay attention:)

אמנם בבחי' היבום אינו כן, והטעם הוא, לפי שהמתגלגל לסבות אחרות, מחמת כל שאר העבירות שבתורה, יש לו תקנה על ידי היסורין שסובל בעוה"ז, או בגיהנם, ולכן כל חלקי הנפש אינם צריכים אל הגלגול, אלא בדרך עבור כנזכר, והנצוץ הפרטי הוא המתגלגל

However, that's not the case for ibum and the reason for that is because the one who incarnates (normally) for other reasons than ibum due to all the other violations that are in the Torah, he does correct through the grief that he suffers in this world or in hell and therefore all the parts of his Nefesh don't need gilgul (of course they need gilgul, but the sentence is not over yet) other than through ibur as mentioned above and a certain nitzoutz that he has to correct that is incarnated in him.

(This is the deepest of the deepest. If there is something that you don't understand... it will come step by step. The phenomenon of ibum is very special. Look how special it is to have children. It's not about: "I want a child, I don't want a child, the world is bad so why should I have children..." You can see how important it is by the things he's telling us. It's not a criticism. He's not criticizing someone, everyone should know for himself. It can also be that someone in a certain incarnation doesn't find it relevant, doesn't want to or can't, that it doesn't work out for him to...)

אבל מי שבא בסוד היבום, הוא לסבת שמת בלא בנים, והרי הוא כאלו לא הצליח כלל ועיקר, וכאלו לא היה בעולם, וגוף הראשון הוי כלא היה, כנזכר בפרשת וישב ולכן צריך שהנפש ההיא שהיה בגוף הראשון בכל חלקיה, חוזרת להתגלגל לגמרי עתה מחדש לצורך עצמה, וגוף השני זה הוא גופו העיקרי, וכשנתקן בו ויפטר מן העה"ז, הנה בעת תחית המתים לא תשוב הנפש כי אם בו, אבל בגוף הא' אינו נכנס בו רק ההוא רוחא דשבק באנתתיה, כנזכר בסבא דמשפטים.

But someone who comes (in an incarnation) in essence as ibum (is born as ibum) that's because he died without having sons/children (What is he telling us? Someone who came as ibum in an incarnation because he had died before, without having children) and see here that it's like he didn't succeed in his life at all and as if he hadn't been in this world and it's as though his first body (with which he didn't have children) didn't exist, as it was mentioned in the chapter W'yashev (everything has a tikun. Why, how it works, it's not given to us. Everything has to have tikun.) therefore it's necessary that the Nefesh (and now: I want your absolute concentration) that was in the first body (so the body that didn't have children) in all her parts, that she (the Nefesh) returns to incarnate entirely (now, again) for the benefit of itself, and the second body becomes the essential body (because a person who doesn't have children is –as he told us- as if he hadn't existed. Now, in another incarnation his Nefesh comes in an ibum in another body and this second body becomes his essential body.) and when he is corrected in there (in that body) and will pass away from this world (will die) see here that in the time of the revival of the dead, his Nefesh will return to that body (the second body and not the first body that was childless) but in his

first body only Ruach/the spirit will enter that he (the person/man in his first body) **did in his wife** (he had sexual intercourse with his wife, but didn't have children. But because he had a sexual intercourse, his Ruach had entered his wife and this does enter his first body) **as mentioned in the Zohar of Sabah de-Mishpatim.**

(Absorb what you can. We continue. The matter of ibum is very, very, very special and complicated.)

והרי נתבאר חלוק שיש, בין מי שמת בלא בנים ובא בסוד היבום, למי שמת לסבת שאר עבירות שבתורה שבא בגלגול כפי ההזדמן, ולא על ידי יבום.

And see, the difference has now been explained between the one who dies without sons/children and comes in essence as ibum and the one who dies for the reason of the other violations that are in the Torah, he comes in the incarnation like it is common and not through ibum.

והנה גם כל הפרטים הנז', נוהגים ברוח ונשמה, ע"ד מה שביארנו בענין נצוצי הנפש:

And notice, that all the details that were mentioned (all the particularities that were mentioned here with regard to Nefesh. Nefesh, because we had been talking about Nefesh) **also apply to Ruach and Neshama as we have explained in the matter of the sparks of Nefesh.** (He was only talking about the Nefesh, but it's the same for Ruach and Neshama.)

(Try to stay concentrated. You know what I mean. By the spirit of this book... the power from which it is written... The purpose is that you find it out yourself ... what has to be uncovered for you... you have to ask for it and have the correct intention, that it will be uncovered which nitzoutz you need to correct in this incarnation. If you know that, then you have a golden key in your hands to your salvation. Clear? And also the place... We're going back to Adam and from him gradually further, back to our time, from one incarnation to another... also this aspect is very important to know: the place of your soul in the partzouf of Adam: the first person. From which part are you carved out? From his shoulder, his finger... It doesn't matter from where. Learning this book Shaar haGilgoulim should give you enough finesse, you have to receive it yourself, let yourself be influenced by what you're learning, so you will discover it.)

עוד יש חלוק אחר, בין היבום אל הגלגול, והוא, מה שנתבאר אצלינו בתחלת הדרוש הזה, כי הנה המתגלגל בסוד יבום, כיון שגופו הראשון נחשב כלא היה כלל כנזכר, אשר לסבה זו תבא הנפש בגלגול בכללות חלקיה כנזכר, ונמצא כי זהו בנין חדש ממש, ולכן יתגלגלו עמה גם הרוח והנשמה שלשתם ביחד, אמנם לא בפעם אחת, רק כאשר יזכה ויעשה מצות הראויות אל הרוח, יכנס בו הרוח

And there exists another difference between ibum and incarnation and it was explained to us in the beginning of this droush/explanation, because see who incarnates as an ibum, because his first body is regarded as not having existed, as it was mentioned, and because of this the Nefesh will return in the incarnation completely, in all her parts as it was mentioned and so it seems that this is indeed a new build-up and therefore will be incarnated together with Ruach and Neshama, all three together, but not at one go, but

only if he will deserve it and do regulations that are suitable for the Ruach, then Ruach will enter him.

וכן בענין הנשמה. כדוגמת מה שביארנו למעלה בתחלת כל הדרוש, בענין תחילת ביאת האדם בעה"ז, בהיותו חדש ממש, אשר עליו נזכר בסבא דמשפטים זכה יתיר, יהבין ליה רוחא וכו', זכה יתיר, יהבין ליה נשמתא וכו'. משא"כ במגולגל, כמו שיתבאר.

And it's the same for Neshama, as it was mentioned above in the beginning of the entire explanation/matter from the beginning when a person enters this world, when he is completely new, about which is mentioned in Sabah de-Mishpatim (he quotes:) "When he deserves more, they will give him Ruach etc, if he deserves more, he will be given Neshama etc." In contradiction to someone who incarnates as it will be explained.

:ולכן גם הבא בסוד היבום, שהוא דומה לבנין חדש, יכול להשיג שלשתם נר"ן יחד בפעם ההיא כפי מעשיו כנזכר

And therefore the person who comes in essence of ibum, he resembles to a new building, he will be able to achieve all three NaRa'N at that time according to (in accordance with) his deeds, as it was mentioned.

Lesson 12

Page 11, line 40

וז"ס פסוק אם ישים אליו לבו רוחו ונשמתו אליו יאסוף, הנדרש בענין הבא בסוד היבום, בסבא דמשפטים. וביאורו הוא כאמור, כי כמו שיש כח ביד היבם, להחזיר חלק הנפש של אביו בעה"ז ע"י היבום, כן יש כח ביבום ההוא, להחזיר ולאסוף אליו כל הנפש ההיא, גם את רוחו ונשמתו יחד. אבל ע"י מעשים טובים, כמש"ה אם ישים אליו לבו:

אמנם הגלגול שלא ע"י יבום, אין כח בהם להמשיך שלשתם, רק אחד לאחד בלבד כנז"ל, כי בתחלה תתגלגל הנפש לבדה, עד אשר תתקן לגמרי וימות. אח"כ יתגלגל הרוח לבדו בגוף אחר עד שיתקן, ואמנם גם הנפש מתגלגלת עמו, אלא שהוא בסוד עבור בלבד, כיון שהיא מתוקנת, ואינה באה עמו אלא לעזרו להיטיב אליו, ולא להרע, ולכן לוקחת חלק במעשה הרוח הטובים, ולא ברעים ממש, ע"ד מש"ל בענין הנפש בעצמה, המתגלגלת כלה עם חלק אחד פרטי שלה, ויושבת עמו בסוד עבור וכו'. וגם בזה יתבאר, איך יש סוף אל גלגולי הנפש, ויכולה להתתקן, כיון שאין לה חלק בעבירות הרוח כנזכר. ואח"כ ימות, ואח"כ תתגלגל הנשמה לתקן עצמה, ואז הנפש והרוח באים בו עמו בסוד עבור לבד כנזכר, עד שתזדכך. ואז אין עוד צורך לאיש ההוא להתגלגל בעה"ז כלל לצורך עצמו, אמנם אפשר שיבא בסוד עבור בעה"ז, בעוד אדם אחר בחיים, לסייעו ולזכותו, וליטול חלק עמו, כנז"ל באורך:

ועתה נבאר מה שידענו למעלה בתחלת הדרוש לבאר, והוא, כי גם בסוד הגלגול, בדוחק גדול אפשר, שיזכה החדשה קצת להשיג שלשתם ביחד, נר"ן בפעם אחד, בגוף אחד, ולא יצטרך לגלגולים רבים, וישלים תקון שלשתם בגלגול אחד לבדו. והענין הוא, כי הנה כאשר נתגלגל הנפש לבדה בתחלה, אם נתקנה בתכלית הזכור לגמרי, והנה אז אין הרוח יכול לבא עמה כנז"ל לפי שהיא שלימה, והוא חסר התקון, אמנם יש לו תקנה אחת, כיון שנתקן הנפש לגמרי כנז"ל, והוא, כאשר האדם ישן בלילה, ואז מפקיד נפשו בידו יתברך כנודע, אפשר שתשאר נפשו למעלה דבוקה בבאר העליון, בסוד מיינ נוקבים, כמבואר אצלינו בשער התפלה בשכיבת הלילה וע"ש, וכאשר יעור משנתו בבקר, יכנס בו הרוח לבדו, והרי זה כאלו נתגלגל ממש פעם אחרת בגוף אחר, והולך ונתקן עד שיושלם לגמרי, ואז יכולה הנפש לחזור בגוף כבראשונה, כיון ששניהם נתקנים, ויתלבש הרוח בנפש, ותהיה הנפש מרכבה אליו. ואח"כ אם יזדכך הרוח לגמרי, אפשר כי גם יצאו הנפש והרוח בלילה בעת השינה בסוד פקדון כנזכר, וישארו שם למעלה, ואז בבקר בהקיצו משנתו, תכנס בו הנשמה, ותתקן בו. ואחרי שנשלם תקונה יחזרו לבא הנפש והרוח המתוקנים, ויתחברו שלשתם יחד בגוף הזה, ויעשה זה מרכבה לזה כנודע, ולא יצטרך עוד לגלגולים אחרים:

.....

Page 11, line 40

וז"ס פסוק אם ישים אליו לבו רוחו ונשמתו אליו יאסוף, הנדרש בענין הבא בסוד היבום, בסבא דמשפטים.

And that is the essence of the verse (he quotes:) "In case he keeps his heart together (this means stays focused) then his Ruach and his Neshama will be added to him", this verse was explained for the matter of those who come as ibum in (Zohar of:) Sabah de-Mishpatim.

וביאורו הוא כאמור, כי כמו שיש כח ביד היבם, להחזיר חלק הנפש של אביו בעה"ז ע"י היבום, כן יש כח ביבום ההוא, להחזיר ולאסוף אליו כל הנפש ההיא, גם את רוחו ונשמתו יחד. אבל ע"י מעשים טובים, כמש"ה אם ישים אליו לבו:

And the explanation is as said before, because just like the power is in the hand of the jabam (the one who fulfills the function of having a child for his deceased brother) to make sure that a part of the Nefesh of his father (According to me it has to be achaw/his brother, but who am I to say that. But the brother has to beget a child by the widow of his deceased brother.) returns to this world through ibum, and this is the power of this ibum (it's a gilgul, but a form of gilgul that is called ibum) to bring back and to add to him his entire Nefesh and also his Ruach and his Neshama together. (We have learned that for ibum, all three come in one incarnation.)

But only through good deeds as it was said (in the verse:) “In case he keeps his heart together” (in case he does his best, stays focused, etc).

אמנם הגלגול שלא ע"י יבום, אין כח בהם להמשיך שלשתם, רק אחד לאחד בלבד כנז"ל, כי בתחלה תתגלגל הנפש לבדה, עד אשר תתוקן לגמרי וימות.

However, the gilgul/incarnation (the real incarnation, a person receives a spark at his birth that he needs to correct, from Nefesh, Ruach or Neshama) which is not an ibum, does not have the power to draw all three (NaRa'N) together, but only one by one as said above, because at first only Nefesh will incarnate till he (a person) is corrected entirely and will die.

אח"כ יתגלגל הרוח לבדו בגוף אחר עד שיתוקן, ואמנם גם הנפש מתגלגלת עמו, אלא שהוא בסוד עבור בלבד, כיון שהיא מתוקנת, ואינה באה עמו אלא לעזור להיטיב אליו, ולא להרע, ולכן לוקחת חלק במעשה הרוח הטובים, ולא ברעים ממש, ע"ד מש"ל בענין הנפש בעצמה, המתגלגלת כלה עם חלק אחד פרטיי שלה, ויושבת עמו בסוד עבור וכו'.

Afterwards only Ruach will be incarnated in another body till it is corrected and also the Nefesh incarnates with him (together), but only in essence of ibur because she is already corrected and only goes to him (in an incarnation) to help him in the good and not in the bad and therefore she takes part in the good that a person does and absolutely not in his bad deeds as explained above in the matter of the Nefesh who incarnates on its own with one particular part and is stuck with it (resides with him) in essence of ibur etc.

וגם בזה יתבאר, איך יש סוף אל גלגולי הנפש, ויכולה להתתקן, כיון שאין לה חלק בעבירות הרוח כנזכר. ואח"כ ימות, ואח"כ תתגלגל הנשמה לתקן עצמה, ואז הנפש והרוח באים בו עמו בסוד עבור לבד כנזכר, עד שתזדכך.

And with that, it will be explained (be clear) how there is an end possible of the incarnations of the Nefesh and she will be able to correct herself (will be corrected) because she doesn't take part in the violations of the Ruach as mentioned before. And afterwards one shall die and then Neshama will be incarnated to be corrected and then Nefesh and Ruach will come to her only as ibur as said above till it will be thinned out.

ואז אין עוד צורך לאיש שהוא להתגלגל בעה"ז כלל לצורך עצמו, אמנם אפשר שיבא בסוד עבור בעוה"ז, בעוד אדם אחר בחיים, לסייעו ולזכותו, וליטול חלק עמו, כנז"ל באורך:

(To who refers “till it will be thinned out”? To the human being of course.)

And then it's not necessary anymore for a person to incarnate in this world in behalf of itself, but it's possible that he will come to this world as ibur for another person who lives in this world to help him and in behalf of his merits and to take part in his merits as explained above in detail.

(Normally it's one by one. In one generation a person comes with a nitzouts of Nefesh and when that Nefesh is corrected the Ruach comes in another generation and in another incarnation; so one by one and not all three at once. Except for ibum, but not for gilgul. But

sometimes there exists a way, also for gilgul, to finish your work in one incarnation. So not by correcting Nefesh and then dying and coming back again etc. Hear what he tells us:)

ועתה נבאר מה שידענו למעלה בתחלת הדרוש לבאר, והוא, כי גם בסוד הגלגול, בדוחק גדול אפשר, שיזכה החדשה קצת להשיג שלשתם ביחד, נר"ן בפעם אחד, בגוף אחד, ולא יצטרך לגלגולים רבים, וישלים תקון שלשתם בגלגול אחד לבדו.

And we will explain now what we came to know above in the beginning of the explanation that also in the essence of an incarnation it's possible by means of a great pressure that the new Nefesh will be worthy a bit, to achieve all three NaRa'N (Nefesh, Ruach, Neshama) together at one go in one body and the many incarnations will not be necessary and he (a person) will be able to finish the correction of all three in one incarnation.

(And now I need your utmost concentration:)

והענין הוא, כי הנה כאשר נתגלגל הנפש לבדה בתחלה, אם נתקנה בתכלית הזכוך לגמרי, והנה אז אין הרוח יכול לבא עמה כנז"ל לפי שהיא שלימה, והוא חסר התקון, אמנם יש לו תקנה אחת, כיון שנתקן הנפש לגמרי כנז"ל, והוא, כאשר האדם ישן בלילה, ואז מפקיד נפשו בידו יתברך כנודע, אפשר שתשאר נפשו למעלה דבוקה בבאר העליון, בסוד מיינ נוקבים, כמבואר אצלינו בשער התפלה בשכיבת הלילה וע"ש, וכאשר יעור משנתו בבקר, יכנס בו הרוח לבדו, והרי זה כאלו נתגלגל ממש פעם אחרת בגוף אחר, והולך ונתקן עד שיושלם לגמרי, ואז יכולה הנפש לחזור בגוף כבראשונה, כיון ששניהם נתקנים, ויתלבש הרוח בנפש, ותהיה הנפש מרכבה אליו.

When only the Nefesh incarnates and when she is corrected through a complete thinning then the Ruach cannot come together with her as said above because she is perfect/complete, while he (Ruach) lacks tikun/correction, however he (that Ruach) has one correction, since the Nefesh is corrected completely and that is (how the correction works) when a person sleeps at night (as we know) he commends/puts his Nefesh in the hands of the Holy One, Blessed be He as it's known (as pikadon/bail, mafkid of the word pikadon. As we know a person gives his Nefesh as bail to Hasjem and he relies to get his Nefesh back in the morning, renewed) then it's possible that his Nefesh stays attached above to the high well as feminine waters (a kind of Ma'N) as it was explained in the Gate of the prayer, laying at night, read there and when he wakes up from his sleep in the morning, only Ruach will enter him and that is (resembles to) as if he actually incarnated in another time, in another body (We have learned that the Torah specialists have said that being asleep is 1/60th of death. It has something to do with it. It can be as if it's a new gilgul) then he (the Ruach) continues correcting himself till he's completely corrected and then Nefesh can come back in the body as it was before (in the past) because both are corrected and the Ruach will embed itself in the Nefesh and the Nefesh will be the carrier for the Ruach.

(This was only about the Ruach with regard to the Nefesh. It's the same with regard to the Neshama.)

ואח"כ אם יזדכך הרוח לגמרי, אפשר כי גם יצאו הנפש והרוח בלילה בעת השינה בסוד פקדון כנזכר, וישארו שם למעלה, ואז בבקר בהקיצו משנתו, תכנס בו הנשמה, ותתקן בו

And afterwards, when his Ruach will be completely thinned out, then it is possible that the Nefesh and also the Ruach will come out during the time of his sleep at night as bail (to Hasjem. Come out from his body and go the high well like he tells us) as it was mentioned and they will stay there above and then in the morning when he wakes up from his sleep, Neshama will enter him (will be entered in him) and he will correct it.

ואחרי שנשלם תקונה יחזרו לבא הנפש והרוח המתוקנים, ויתחברו שלשתם יחד בגוף הזה, ויעשה זה מרכבה לזה כנודע, ולא יצטרך עוד לגלגולים אחרים:

And when her (Neshama) correction will be complete then the corrected Nefesh and Ruach will return (again) and all three will be connected together in one body and the one will be the merkavah/carrier for the other (Nefesh will be merkavah for the Ruach. Ruach will be the merkavah for the Neshama, as it is known) and he will not need other incarnations anymore.

End of lesson 12

Lesson 13

Page 12, line 36

והנה ענין התקון הזה, נרמז בפסוק נפשי אויתיך בלילה אף רוחי בקרבי אשחרך. פירוש, כי הנה בחי' הנפש שלי, כאשר נזדככה בתכלית הזכוכ, עד שתוכל להתדבק עמך, בסוד ולדבקה בו, אז אויתיך ונשתוקקתי מאד לדבקה בך, וענין תאוה וחשק הזה, הוא בלילה, בעת פקדון הנפשות, שעולות שם בסוד מיין נוקבים, לעורר זוג עליון. ומכח תאוה זו, כיון שהיא מזוככת, ויכולה להתדבק שם דבוק גמור, נשארת שם, ואינה יורדת.

וכאשר הגיע השחר, עת ירידת הנפשות, היא אינה יורדת, אלא רוחי ירד ונכנס בקרבי אז בשחר. ולכן לא אשחרך בבחי' נפשי, אלא בבחי' רוחי הנכנס אז בקרבי להתקן כנזכר. ולכן ר"ת של תיבות 'בלילה' אף 'רוחי', הוא באר, לרמוז אל הנז"ל, כי נפשי איתך לעלות אל בא"ר העליון כנזכר. ואמנם האדם היודע בעצמו שהשלים בחי' נפשו, נכון הוא לו שיאמר פסוק זה, של נפשי איתך בלילה וגו', בכל הכונה הנז"ל, כשישכב על מטתו, ועי"כ ישיג אל סוד הרוח, וכן אל הנשמה, ולא יצטרך עוד לגלגולים אחרים, והבן זה הסוד הנעלם, והזהר בו. ואמנם מה שאנו אומרים פסוק בידך אפקיד רוחי וגו', איננו מועיל אל הנזכר, כי אין כונתנו בו רק שיעלו נפשותינו בבחי' פקדון לבד, ויחזרו לירד בבקר. אבל פסוק נפשי איתך, הוא להשאיר הנפש למעלה, ולהוריד הרוח או הנשמה כנז"ל. (הגהה - אמר שמואל, ענין זה, של פסוק נפשי איתך נתבאר בש"ו שער הכונות ע"ש (לקמן הקדמה ו' אופן אחר):

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Page 12, line 36

והנה ענין התקון הזה, נרמז בפסוק נפשי איתך בלילה אף רוחי בקרבי אשחרך.

And see here, the matter of this tikun (that it's possible to do this at night, as it were in one go... What he told us: the Nefesh, Ruach or Neshama, dependant on the level of a person, goes to a higher well, as we have learned on line 25 of this page, and through this his Ruach will be drawn or otherwise his Neshama. This way a person doesn't have to die and come back in another gilgul, but can finish his work in one lifetime, in one circulation of the soul, in one appearance. He's going to tell us how it exactly works. Of course we don't know which part of our soul: Nefesh, Ruach, Neshama will rise and where it will go, but there exists a tikun below. Through a concrete contribution, arousing by a person and by pronouncing a certain verse a person can stimulate this tikun. That is what we are learning here. It's the first time we encounter such a concrete advice to achieve something by pronouncing a certain sentence, a certain verse from the Holy Scripture. Pay attention:)

And see here, the matter of this tikun is hinted at the verse (Nafshi awiticha balayla af rouchi b'kirbi eshcharecha) 'My Nefesh will long for You at night and also my Ruach in me will (in the morning) long for You'.

(And listen carefully now! It's crucial to be fully concentrated now. He's going to give us the kavanah of that verse which will make a person as suitable as possible to be able to undergo this tikun. So a person can finish his work as it were in one go, at one night. Pay attention, at one night. The kavanah a person needs to have when pronouncing this verse is of crucial importance, because we know that pronouncing with the lips doesn't mean anything. So what's written in that verse? He's going to explain us.)

פירוש, כי הנה בחי' הנפש שלי, כאשר נזדככה בתכלית הזכוכ, עד שתוכל להתדבק עמך, בסוד ולדבקה בו, אז איתך ונשתוקקתי מאד לדבקה בך, וענין תאוה וחשק הזה, הוא בלילה, בעת פקדון הנפשות, שעולות שם בסוד מיין נוקבים, לעורר זיווג עליון

Explanation, because see here (you have to also say this to yourself and mean it) **the aspect of my Nefesh when it thins itself through extreme thinning till it is suitable to attach itself to You, in essence** (as another verse says:) **'And to be able to attach in Him, my**

Nefesh will desire and very passionately desire (desire is another word in Hebrew) **to attach itself in You** (not to You, but in You) **and the matter of burning desire** (איתך owticha is derived from תאווה tawa, which is also a word for burning desire) **and passionate desire is in the time of giving bail of the Nefesh at night** (when we give our Nefesh as bail to Hashem to receive it back in the morning, renewed) **so it rises there** (as we have learned on line 25, to ber ha-elyon/the high well) **in essence of (as) feminine waters** (Do you see that it's written as מיין נוקבים mayim noukwim? מיין is Aramaic and נוקבים is written in Hebrew. מיין both in Aramaic, but he wrote it differently. מיין the abbreviated is Ma'N) **to arouse the higher zivoug.**

(It's great what he's telling us. Pay attention to the difference in what we do every night, by giving your Nefesh as pikadon/bail to receive it back in the morning. It's different with this tikun. You need to have the right kavanah for what he's telling us:)

ומכח תאווה זו, כיון שהיא מזוככת, ויכולה להתדבק שם דבוק גמור, נשארת שם, ואינה יורדת.

And in accordance to this passionate desire, since it (the Nefesh) is thinned out and is capable to attach itself there with a complete attachment (pay attention:) **she stays there and doesn't descend** (this is the difference between the tikun about which he's talking now and the tikun that we normally do at night through pikadon ha-nefesh, giving our Nefesh as bail to Hashem).

(It absolutely great what he's telling us. You need to have ears for this. This is what Yeshua said: 'who has ears, will listen'. Because the spiritual is eternal, it's balsam for the soul, it's not a childish consolation, but it's the higher light that descends with these words and gives salvation and rescue to the soul.)

וכאשר הגיע השחר, עת ירידת הנפשות, היא אינה יורדת, אלא רוחי ירד ונכנס בקרבי אז בשחר.

And when the morning comes, the time when the Nefashot descend, she (the Nefesh) doesn't descend, but my Ruach (like in that verse) **descends and comes inside me** (and this happens:) **in the morning.**

Page 13, line 1

ולכן לא אשחרך בבחי' נפשי, אלא בבחי' רוחי הנכנס אז בקרבי להתקן כנזכר.

And therefore, in the morning I won't desire to You in the aspect of Nefesh, but in the aspect of my Ruach that comes inside me to be corrected, as it was said.

(Look carefully what he's telling us, this is Kabbalah, this can't be found anywhere else, this is what helps. It's not a national thing. Every nation, every group has its own ideas or opinions that are valid for someone. Russians have their own culture, religiously and traditionally, and that's their reality. Americans have their own reality with their own traditions. Italians... Everyone has its own view of the reality. Their own patriarchs, every nation received them and they're historically formed this way. Pay attention to what I'm trying to say: because this is a national reality, but not the reality of Hashem, the global,

unambiguous reality for every one of us. It's the reality of the Dutch, the French and also the Jewish who are not different from the rest and they also made a culture of their traditions. It's the same all around the world, except for the Kabbalah.

In the Kabbalah we learn the reality of Hashem and it's a complete different thing than understanding the reality of a certain nation, their vision, which is always limited and restricted in terms of time. We're learning the doctrine of liberation here which is valid for everyone. We're learning the reality of Hashem and only this helps. Other realities only help a person socially, to maintain yourself in the society, to feel comfortable in your society and to adapt yourself in the society, to be integrated in your society, but it doesn't touch your personality. Only the Kabbalah can bring someone to its personality, seen from an eternal, unambiguous and invariable reality of the Creator. Therefore, only this can help a person. This is what we're learning here. From the Holy Scripture, that verse that someone can pronounce with the right kavanah.

We are learning a few correct kavanot and through this you make yourself suitable to stimulate those miracles. You make sure that those miracles happen. You make yourself accessible for these transformations of your soul and through this you determine your fate. You can finish it in one generation, in one generation. This doesn't mean that your soul won't return. It will return, but for a complete other purpose. He can come as ibur, to help someone else etc. This is something else, you don't return to this world for your corrections, to suffer and so on, but only for the good, only for the merit. You take part in the merits of the person in who your spark entered to help him. And all the good things he does, comes on your balance. You gain from his good deeds, but not from his bad deeds. Clear? Also not from his grief or sorrow, in spite of the childish advices to share sorrow. How can you share someone else his sorrow with yourself? This is putting on an act.

Now look carefully what he's going to tell us next.)

ולכן ר"ת של תיבות 'בלילה אף רוחי', הוא באר, לרמזו אל הנז"ל, כי נפשי איתיך לעלות אל בא"ר העליון כנזכר.

And therefore the first letters of the words 'at night also my Ruach' make well (we have learned where the Nefesh rises at night) to hint at what was said above 'because my Nefesh passionately desires to rise to the high well', as it was mentioned.

(Everything in this lesson... I advise you to repeat this lesson more than once till the end of this perek. It's a short lesson qua text so you can go over it thoroughly and understand it because it will give you enormous powers and comprehension which will do wonders to you. Miracles will happen to you. But it's your effort, you have to do it.

Hear now what he tells us. To who applies this tikun? Pay attention:)

ואמנם האדם היודע בעצמו שהשלים בחי' נפשו, נכון הוא לו שיאמר פסוק זה, של נפשי איתיך בלילה וגו', בכל הכונה הנז"ל, כשישכב על מטתו, ועי"כ ישיג אל סוד הרוח, וכן אל הנשמה, ולא יצטרך עוד לגלגולים אחרים, והבן זה הסוד הנעלם, והזהר בו.

However, a person who knows that he completed (the correction of) his Nefesh, it is correct (good) for him to say this verse 'my Nefesh will passionately long for You at

night' ... etc (and you have to say this) with all your kavanah as said above, when he will lie down on his bed and through this he will achieve the essence of Ruach and also of Neshama and he will not need other incarnations and understand this hidden secret and be careful with it.

(Pay attention to what he says:)

ואמנם מה שאנו אומרים פסוק בידך אפקיד רוחי וגו', איננו מועיל אל הנזכר, כי אין כונתנו בו רק שיעלו נפשותינו בבחי' פקדון לבד, ויחזרו לירד בבקר.

However, when we say (at night when we go to bed) the verse 'In Your hand I will give my Ruach as pikadon... etc', this won't help for this tikun that we're treating now, because the purpose of it is that our Nefashot will only rise as bail and will return in the morning (that is our kavanah with that verse).

אבל פסוק נפשי אויטיך, הוא להשאיר הנפש למעלה, ולהוריד הרוח או הנשמה כנז"ל. (הגהה - אמר שמואל, ענין זה, של פסוק נפשי אויטיך נתבאר בש"ו שער הכונות ע"ש (לקמן הקדמה ו' אופן אחר):

But the verse ... 'My Nefesh will passionately long for You' is meant to leave the Nefesh behind above and to let Ruach and Neshama descend, as mentioned above.

Lesson 14

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בענין הגלגול, ויבאר בו ענין גלגול כפול מה ענינו, וז"ל, עוד יש שני חלוקים אחרים בענין הגלגול לבדו, האחד הוא, כי מי שבפעם אחד החדשה שבא בעה"ז, זכה והשיג נר"ן, ואח"כ חטא ופגם אותם, הנה האיש הזה כאשר יחזור להתגלגל לתקן, לא יוכל להשיג בגלגול ההוא נר"ן בייחד, אם לא ע"ד התקנה שנתבארה לעיל, (בדף הקודם) שיאמר בשכבו על מטתו, פסוק נפשי אויתך בלילה וכו'. והשני הוא, כי מי שבפעם ראשונה החדשה, לא זכה אלא אל הנפש בלבד, וחטא ופגם אותה, הנה כשיתגלגל, יוכל להשיג נר"ן בגלגול ההוא עצמו, כיון שמתחלה לא נפגמו הרוח והנשמה, יכולים עתה לבא עם הנפש אחר שנתקנה, כאלו היה בפעם א' החדשה, שנאמר בה אז זכה יתיר וכו' כנז"ל, משא"כ כאשר בתחילה באו כלם ונפגמו כלם, כי אז איך תהיה נפש המתוקנת מרכבה אל הרוח הנפגם, וכן בענין הנשמה. ואמנם כאשר לא פגם בראשונה רק את הנפש, יכולים לבא שלשתם אח"כ בגלגול כנזכר:

ונלע"ד, כי כל בחי' תקון, ר"ל קיום המצות התלויות באיברי הנפש, ובחי' פגם, היא עשיית עבירות של מל"ת. ונודע, כי השלמת כניסת הנפש בגוף, שהוא הנקרא תקון נפש, אינו אלא ע"י קיום המצות. אמנם העבירות פוגמים הנפש, ואינם מחסרות נצוצותיה מליכנס, אבל יש ב' חלוקים אחרים בענין זה, והוא, כי הנה אם בפעם א', אשר לא השיג אלא נפש, אם לא זכה לתקן אותה כלה ומת, הנה כיון שהגוף הזה הא' לא השלים לתקן את כל בחי' הנפש, לכן בעת תחית המתים, אין לו לגוף הא', אלא אותו החלק הפרטי אשר תקן הוא בחיים, ולכן כשמתגלגלת הנפש הזאת בגוף אחר להשלים תקונה, יכול להשיג נר"ן, ואז בחי' החלקים של הנפש שנתקנו בגוף הזה השני, עם כל כללות הרוח עם הנשמה, הם לזה הגוף הב' בזמן התחיה, באופן כי אין לגוף הא' שום חלק ברוח ובנשמה, אבל חולק עם הב' במקצת הנפש, כפי החלקים אשר תקן ממנה, ושאר חלקיה הם לשני. וזהו ע"ד הנז"ל בסבא דמשפטים, בענין היבום, כי הגוף הא' דלא אצלח בפריה ורביה, אינו זוכה רק לנצוץ פרטי של הנפש ההיא, והוא אותו הנצוץ דשבק באנתתיה בביאה א', ושארית חלקי הנפש עם הרוח והנשמה, הם לגוף השני. וז"ס מ"ש בזהר בפרשת חיי שרה דף קל"א ע"א, דהנהו גופין דלא אצלחו להווי כלא הווי, והדבר הזה מתמיה, כי אין לך אדם מישראל שאינו מלא מצות כרמון, ולמה יתבטל לגמרי בזמן התחיה, אבל רמז אל האמור, כי הנה עיקר התענוג העתיד לבא, הוא לבחי' הרוח והנשמה, והגוף הא' שאין בו אפילו נפש שלימה, רק נצוץ פרטי, ההוא רוחא דשבק באנתתיה וכו', נמצא כי אין לו תענוג, ובערך זה הווי כלא הווי. אבל אם זה הגוף הא', זכה לתקן את כל הנפש, אלא שאח"כ חזר ופגם בה, הנה כאשר חוזרת להתגלגל הנפש ההיא עם הרוח והנשמה בגוף הב' כנזכר, הם מתגלגלים בהתחברות נצוץ נפש אחרת, כדי שתסייעם במצות, וזה נקרא גלגול כפול, וזכור ענין זה. ואח"כ בעת התחיה, חוזרים הנר"ן בגוף הא', וזה הגוף הב' אינו זוכה אלא לנצוץ של נפש האחרת שבאו עמו, כי זה הנצוץ הוא העקרי בגוף הזה הב', כי נפש הראשונה כבר נתקנה בגוף הא' כלה, ונמצא שהוא יגע לאחרים, וכמו שנתבאר אצלינו על מאמר רב ששת חדאי נפשי, לך קראי, לך תנאי וכו':

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הקדמה ד

Fourth introduction

בענין הגלגול, ויבאר בו ענין גלגול כפול מה ענינו, וז"ל, עוד יש שני חלוקים אחרים בענין הגלגול לבדו, האחד הוא, כי מי שבפעם אחד החדשה שבא בעה"ז, זכה והשיג נר"ן, ואח"כ חטא ופגם אותם, הנה האיש הזה כאשר יחזור להתגלגל לתקן, לא יוכל להשיג בגלגול ההוא נר"ן בייחד, אם לא ע"ד התקנה שנתבארה לעיל, (בדף הקודם) שיאמר בשכבו על מטתו, פסוק נפשי אויתך בלילה וכו'.

In the matter of gilgul (these are the first words of the fourth introduction) the question of double incarnation and the essence of it will be explained and these are his words (he quotes the words of his ray, of Ari). There are two other differences in the matter of gilgul/incarnation alone, the first one when someone comes to this world for the first

time and is considered worthy and achieves NaRa'N (Nefesh, Ruach, Neshama) and afterwards sinned and did damage to them (to the NaRa'N) see here, when this person will return in the incarnation to do corrections, he will not be able to achieve all NaRa'N together than through the correction that was explained above (on the previous page) by saying (which correction is this? We have learned it in the previous lesson) the pasuk when he lies in his bed 'My Nefesh will passionately desire at night' etc.

והשני הוא, כ מי שבפעם ראשונה החדשה, לא זכה אלא אל הנפש בלבד, וחטא ופגם אותה, הנה כשיתגלגל, יוכל להשיג נר"ן בגלגול ההוא עצמו, כיון שמתחלה לא נפגמו הרוח והנשמה, יכולים עתה לבא עם הנפש אחר שנתקנה, כאלו היה בפעם א' החדשה, שנאמר בה אז זכה יתיר וכו' כנז"ל, משא"כ כאשר בתחילה באו כלם ונפגמו כלם, כי אז איך תהיה נפש המתוקנת מרכבה אל הרוח הנפגם, וכן בענין הנשמה

And the second (difference) is when someone during the first new time (in the first incarnation) became worthy (deserved) only Nefesh and afterwards sinned and did damage to it, and when he will incarnate he will be able to achieve NaRa'N in that gilgul in question, because the Ruach and the Neshama weren't damaged and therefore they can come now with the Nefesh that is corrected/set as if it was the first new time about which was said (in the Zohar) 'If he deserves more etc.' (he will receive Ruach and if he deserves more he will receive Neshama) as said above, unlike when they at first come together and they are all damaged (so not only Nefesh, but all three) because how could then the corrected Nefesh be the carrier for the Ruach that was damaged and also in the matter of Neshama.

ואמנם כאשר לא פגם בראשונה רק את הנפש, יכולים לבא שלשתם אח"כ בגלגול כנזכר:

However, when he only did damage to the Nefesh during the first time, then all three can come in another gilgul as mentioned (why, we have learned it above).

(As I've told you before, I can barely add something to this study subject, only small explanations, because it's a matter of comprehension here. This will gradually come with the study, with your devotion etc.)

ונלע"ד, כי כל בחי' תקון, ר"ל קיום המצות התלויות באיברי הנפש, ובחי' פגם, היא עשיית עבירות של מל"ת. **And it appears with my poor opinion (rabbi Chaim Vital) that every aspect of the correction (pay attention to what it means) i.e. the aspect of fulfilling the regulations depend on the organs of the Nefesh (on the one hand) and the aspect of damage (what is damage?) that is breaking regulations of not-doing/prohibitions.**

ונודע, כי השלמת כניסת הנפש בגוף, שהוא הנקרא תקון נפש, אינו אלא ע"י קיום המצות

And it's known that completing and bringing in of the Nefesh in the body is called tikun Nefesh (pay attention to definitions. Kabbalah is definitions and you have to place them in your heart) which can only be done by fulfilling the regulations.

(Pay attention to what he's telling us. Everything that a person does in a certain incarnation is for that body. Clear? And he's telling us what belongs to the first and second body. The first

body for example does a part of the correction of the Nefesh and the other one completes it etc. Look carefully how it works.)

אמנם העבירות פוגמים הנפש, ואינם מחסרות נצוצותיה מליכנס, אבל יש ב' חלקים אחרים בענין זה, והוא, כי הנה אם בפעם א', אשר לא השיג אלא נפש, אם לא זכה לתקן אותה כלה ומת, הנה כיון שהגוף הזה הא' לא השלים לתקן את כל בחי' הנפש, לכן בעת תחית המתים, אין לו לגוף הא', אלא אותו החלק הפרטי אשר תקן הוא בחיים, ולכן כשמתגלגלת הנפש הזאת בגוף אחר להשלים תקונה, יכול להשיג נר"ן, ואז בחי' החלקים של הנפש שנתקנו בגוף הזה השני, עם כל כללות הרוח עם הנשמה, הם לזה הגוף הב' בזמן התחיה, באופן כי אין לגוף הא' שום חלק ברוח ובנשמה, אבל חולק עם הב' במקצת הנפש, כפי החלקים אשר תקן ממנה, ושאר חלקיה הם לשני.

But the violations inflict damage on the Nefesh and it doesn't lack her sparks to enter (with other words - they keep coming in) **however, there are two other differences in this matter and that is when during the first time he only achieves Nefesh, in case he didn't have the merit to correct her (the Nefesh) entirely and died, see here since the first body didn't complete de entire correction of the aspect Nefesh, therefore, in the time of the revival of the dead this first body only receives a special part that he had corrected during his life and therefore when this Nefesh incarnates in another body to complete her correction (to finish it) he can achieve NaRa'N and the aspect of other parts of the Nefesh that were corrected in the second body together with the Ruach and Neshama, they are for the second body (or they belong to the second body) in the time of the revival of the dead the first body doesn't have a share in the Ruach and the Neshama completely, but shares with the second (body) a bit of Nefesh (the first body had corrected a bit of the Nefesh, so he partially shares in with the second body) in accordance with the parts that he had corrected and the other parts, they are for the second (body).** (Just look what we're learning here. Concrete things about the incarnation, how it takes places, quantitative and qualitative.)

Page 14 line 1 after the point)

(It's great what he's telling us now, step by step.)

וזהו ע"ד הנז"ל בסבא דמשפטים, בענין היבום, כי הגוף הא' דלא אצלח בפריה ורביה, אינו זוכה רק לנצוץ פרטי של הנפש ההיא, והוא אותו הנצוץ דשבק באנתתיה בביאה א', ושארית חלקי הנפש עם הרוח והנשמה, הם לגוף השני.

And that is the way as it was explained above (and he quotes that) **in (Zohar of) Saba de Mishpatim in the matter of ibum/levirate marriage** (if you want to know what levirate marriage exactly means, you can always look it up on the internet. I've already told you what it means, but if you want to know more about it or if you have forgotten, you can always look it up. Ibum: when there are two brothers and one of them dies without having children, then his other brother has to fulfill the mitzwah by having a child in the name of his deceased brother. The same phenomenon applies when a person - pay attention, try to hear what I'm saying – comes in the first body – we talk about the first one because there has to be an order – and let us say that he has a relation with his wife... We know that during the first time the Ruach of a man goes inside a woman – just hear this without thinking – and did not have children with her but did have children in the next generation, then his Nefesh comes in another/second body and he does have children this time. What's going to happen? He's

going to tell us.) **because the first body that didn't succeed in the regulation: be fruitful and multiply** (so in other words did not have children) **he's only worthy of a certain spark of the Nefesh** (which one?) **that is the spark that he did in his wife during the first time he first entered her** (In our primitive, western culture... primitive with regard to the study of the soul. Sexual intercourse is just like having fast sex, you can compare it with going to the toilet. One does not understand what he's doing. One experiments with this aspect which is of crucial importance in the life of a person. There are a lot of creative powers here, not in the sexual deed, but from inside, it's a zivug of the masculine and feminine, different spiritual things about which he... We have to pay attention how we approach this and don't think that it's course and of no importance.) **and the other parts of the Nefesh with the Ruach and the Neshama, they are for the benefit of the second** (the body that finishes it in the next incarnation or when the incarnation comes, that he completes it by having children).

(It's great how he explains it. Hear what he has to say now. You can't hear it anywhere else. Everything what they learn, Talmud... it's like straw because they don't learn Kabbalah and that is the greatest misery that there is to leave out Kabbalah, Etz Chaim.)

וזה"ס מ"ש בזהר בפרשת חיי שרה דף קל"א ע"א, דהנהו גופין דלא אצלחו להווי כלא הווי, והדבר הזה מתמיה, כי אין לך אדם מישראל שאינו מלא מצות כרמון, ולמה יתבטל לגמרי בזמן התחיה, אבל רמז אל האמור, כי הנה עיקר התענוג העתיד לבא, הוא לבחי' הרוח והנשמה, והגוף הא' שאין בו אפילו נפש שלימה, רק נצוץ פרטי, ההוא רוחא דשבק באנתתיה וכו', נמצא כי אין לו תענוג, ובערך זה הוי כלא הוי

And that is the essence/secret of what was said in the Zohar in the chapter Chayei Sarah/ Life of Sarah list 131 front side (he quotes:) **because the bodies that didn't succeed** (that didn't fulfill the regulation: be fruitful and multiply) **it's as if they didn't exist** (what does this mean? Pay attention:) **and this matter surprises, because there is no person from Israel who doesn't fulfill this regulation of be fruitful and multiply** (karmon is another word for it) **and therefore it will perish in the time of the revival from the dead, but the hint for what was said is** (Look carefully what's written there, whether or not you have children and to think that it will affect the outcome of your soul during the revival of the dead, if you will take part in ... etc) **because see here the essence/the main point of the enjoyment in the future that will come is the aspect Ruach and Neshama and the first body that doesn't have the entire Nefesh, but only a spark** (not the complete Nefesh) **or the Ruach/spirit that he did in his wife** (he only corrected a bit, but not enough, he didn't have children. He doesn't say this explicitly, but it comes down to it.) **it seems that he doesn't have enjoyment** (Is it clear why not? Enjoyment... If Nefesh is corrected, then Ruach and Neshama come, otherwise not.) **and in this respect** (like Zohar says) **it was as if he didn't exist.**

(Of course, when we talk about having children... The intention is of course to correct your own masculine and feminine. Through the spiritual correction... It's of course not course. We have already told that Kabbalah doesn't talk a word about the material world, whether or not a person has children... does it do anything to his Nefesh, let alone to his Ruach or Neshama. Of course he's talking about the inner correction a person has to do. Like the Torah specialists said in the Talmud about a man who only as it were did his Ruach in his wife, but didn't have

children... What does that mean? You don't have to take it literally. They talk about the spiritual. I'm going to explain a bit now, so you understand that it's not about having children. It's spiritual. What they tell... what does it mean? This means that when a person does corrections during his incarnation in such a way that he for example only corrects a spark of Nefesh... This is about which the Torah specialists talk about in the Talmud. Try to hear what I'm saying, then you will lose your material image, the image that a man does his Ruach in his wife during the first entering... that it's not enough and that he has to have children. What does that mean? That he needs to correct the entire Nefesh. If a person corrects his Nefesh completely during an incarnation... It's very important what we're learning now. To try and correct your entire Nefesh in your body. Not by thinking: only a bit. We learn that we have to finish the job, at least correct the Nefesh. Look what he's going to tell us now. I've tried to explain his words a bit, otherwise we would understand it materially.)

אבל אם זה הגוף הא', זכה לתקן את כל הנפש, אלא שאח"כ חזר ופגם בה, הנה כאשר חוזרת להתגלגל הנפש ההיא עם הרוח והנשמה בגוף הב' כנזכר, הם מתגלגלים בהתחברות נצוץ נפש אחרת, כדי שתסייעם במצות, וזה נקרא גלגול כפול, וזכור ענין זה

But in case the first body was found worthy (had the merit) to correct the entire Nefesh, but afterwards he again damaged her (through sinning), see here when this Nefesh returns in an incarnation with Ruach and Neshama in the second body as said above, they incarnate in alliance with another spark of the Nefesh so it will help to fulfill the regulations and this is called the double incarnation and remember this matter.

ואח"כ בעת התחיה, חוזרים הנר"ן בגוף הא', וזה הגוף הב' אינו זוכה אלא לנצוץ של נפש האחרת שבאו עמו, כי זה הנצוץ הוא העקרי בגוף הזה הב', כי נפש הראשונה כבר נתקנה בגוף הא' כלה, ונמצא שהוא יגע לאחרים, וכמו שנתבאר אצלינו על מאמר רב ששת חדאי נפשי, לך קראי, לך תנאי וכו':

(He's talking about the Nefesh that was corrected completely. And then he says:)

And afterwards in the time of the revival of the dead, the NaRa'N return to the first body and the second body (that only had a spark of the Nefesh) only deserves a spark of another Nefesh which (other Nefesh) came together with him, because that spark is the essence/main point (essential spark) in that second body, because the first Nefesh is already corrected completely in the first body (this is a totally different case than when the first body doesn't correct the entire Nefesh) and it seems that it had worked hard for the other (the second body as it were had worked for the first one) and as it is explained to us about the saying of rav Sheshet (great rav, also in the Talmud. He had said – they don't understand it) Rejoice, my Nefesh, I call for You, I learn for You etc.

Lesson 15

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והנה צריכים אנו לידע, כאשר האדם זכה לנפש ורוח ונשמה, ואח"כ פגם אותם, והנה נתבאר שכשחוזר בגלגול, אין שלשתם באים יחד, רק כל אחד מהם בגלגול בפני עצמו, והנה צריך לידע מה יהיה משפט הנפש והרוח והנשמה

האלו, דע, כי כאשר הנפש נתגלגלה בגוף אחר להתקן, ונתקנה, ואז אין הרוח יכול ליכנס שם כנזכר, כי איך יתלבש רוח פגום בתוך נפש נתקנת. ואם נאמר שיתלבש הרוח הנפגם בנפש קודם שנתקנה, גם זה אי אפשר, כי אין הרוח נכנס, עד תשלום תקון הנפש, שהיא למטה ממדרגתו. ואמנם צריך שהרוח ההוא יבא בגלגול אחר לבדו, מורכב על נפש הגר תמורת נפשו, ושם נתקן. וכן עד"ז באה הנשמה בגוף אחד לבדה, מורכבת על נפש הגר. וז"ס מ"ש בסבא דמשפטים דף צ"ח ע"ב, דפגעי נשמתין בנפשי דגיוורי וזכו בה וכו', כי הרוח לבדו, או הנשמה לבדה, אינם יכולים להתלבש בגוף אחד, אלא ע"י נפש, ולכן לוקחים תמורתה את נפש הגר, ועל ידה נתקנים

ובזה יתבאר לך תימא גדולה, שיש אל מה שתמצא בדברינו, כי רוב בני אדם אינם זוכים רק לנפש, ומועטים הם בדורותינו אלה האחרונים, שיזכו לרוח ונשמה, והרי נודע כי אין בן דוד בא עד שיכלו רוחות ונשמות להתקן, אבל יובן עם הנזכר, כי גם הרוח או הנשמה נתגלגלו בגופות אחרים, בהיותם מורכבים על נפש הגר ואז יתוקנו גם הם. ואמנם הנפש העיקריית שלו כאשר זכה להתקן, תוכל לקבל רוח אחר של איזה צדיק, שנדמה אליו במעשיו, ויהיה לו תמורת רוחו ממש. וכן עד"ז יתקן, עד גדר שיכול להשיג ג"כ נשמה של איזה צדיק. וכשנפטר הנפש הזה מן העולם, אם עדיין הרוח העיקרי שלה לא נגמר תקונו, אז ביני וביני הולכת נפש זו עם הרוח של הצדיק ההוא לעה"ב, ועל ידו תקבל השפע הראוי לה. וכאשר נגמר תקון הרוח שלו בגלגולו בגוף אחר כנז"ל, אז הנפש אומרת אלכה ואשובה אל אישי הראשון, ומתחברת עם הרוח שלה, וכן הענין בנשמה כאשר נתקנה, חוזרים הנפש והרוח לחזור עמה יחד בכל הנז"ל

ונבאר עתה ההפרש שיש בענין הגלגול, לצדיק ולרשע. ובזה יובן חלוק הנמצא בפסוקים ובדברי רז"ל, כי פעמים ראינו שאין הגלגול נוגע אלא עד שלשה גלגולים, בסוד פעמים שלש עם גבר. ובסוד על שלשה פשעי ישראל ועל ארבעה לא אשיבנו. ובסוד פוקד עון אבות על בנים על שלשים ועל רבעים. ומצאנו בספר התקונים תקון ס"ט, דצדיק אתגלגל עד אלף דרין, וכיוצא בזה. ואמנם הפסוק עצמו תירץ זה, כי ענין ארבע דורות הוא לרשע, כמש"ה פוקד עון אבות וגו', לשנאי. אבל למי עושה חסד לאלפים לגלגולם, לאוהביו ולשומרי מצותי

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והנה צריכים אנו לידע, כאשר האדם זכה לנפש ורוח ונשמה, ואח"כ פגם אותם, והנה נתבאר שכשחוזר בגלגול, אין שלשתם באים יחד, רק כל אחד מהם בגלגול בפני עצמו, והנה צריך לידע מה יהיה משפט הנפש והרוח והנשמה האלו, דע, כי כאשר הנפש נתגלגלה בגוף אחר להתקן, ונתקנה, ואז אין הרוח יכול ליכנס שם כנזכר, כי איך יתלבש רוח פגום בתוך נפש נתקנת.

And see here, we should know that when a person is worthy of Nefesh, Ruach and Neshama (deserves them) and afterwards inflicts damage to them and see here it is explained that when he returns in a gilgul/incarnation, the three won't come together, but each of them in an incarnation of their own (separate incarnation) and see here it's necessary to know what the provision of the law will be for the Nefesh, Ruach and Neshama, know when the Nefesh was incarnated in another body to be corrected and was corrected, then the Ruach can't enter there as said above, because how would the damaged Ruach embed itself in the corrected Nefesh (it's not possible).

ואם נאמר שיתלבש הרוח הנפגם בנפש קודם שנתקנה, גם זה אי אפשר, כי אין הרוח נכנס, עד תשלום תקון הנפש, שהיא למטה ממדרגתו.

And if we would say that the damaged Ruach could embed together with the Nefesh before her tikun/correction, also this is impossible because the Rauch does not enter till the completion of the correction of the Nefesh, which (Nefesh) is under his step.

ואמנם צריך שהרוח ההוא יבא בגלגול אחר לבדו, מורכב על נפש הגר תמורת נפשו, ושם נתקן.

However, it's necessary that the Ruach will come alone in another incarnation and reside on the Nefesh of the ger/proselyte as a replacement for his Nefesh and it (the Ruach) will be corrected there.

(It's still a very deep concept, the Nefesh of the ger that serves as his own Nefesh that is not yet corrected. Step by step... just accept it. Whether or not you comprehend it... Everything will come on its time and place.)

וכן עד"ז באה הנשמה בגוף אחד לבדה, מורכבת על נפש הגר.

And so (in this way) the Neshama enters in one body, alone, and resides on the Nefesh of the ger/proselyte.

וז"ס מ"ש בסבא דמשפטים דף צ"ח ע"ב, דפגעי נשמתין בנפשי דגיוורי וזכו בה וכו', כי הרוח לבדו, או הנשמה לבדה, אינם יכולים להתלבש בגוף אחד, אלא ע"י נפש, ולכן לוקחים תמורתה את נפש הגר, ועל ידה נתקנים:

And that is the essence of what was said (or written) in Sabah de-Mishpatim (Zohar of Sabah de-Mishpatim. I've already said this several times that it's a rather challenging piece of the Zohar, about 100 or 150 pages, very challenging and difficult to understand. It's actually about the incarnation. Ari took it from Sabah de-Mishpatim that interprets all the laws in the Torah with regard to gilgulim/incarnations) list 98, 2nd side (reverse side) the souls that come in the Nefashot (plural of Nefesh) of the proselytes and become worthy of them etc. (these are the words from Zohar Sabah de-Mishpatim) because only Ruach or only Neshama can't embed itself in one body other than through the Nefesh and therefore they take instead of their own Nefesh (as a replacement because their Nefesh is not corrected) the Nefesh of the ger and through this they are corrected.

(I'm not going to explain it, we're going to continue. It's a matter of working. Step by step. It can take years... That's not important, it's more important that we receive what we learn.)

(What he explains us now, every word of it is important, every word counts. Pay attention. He also says something which is necessary for us to understand, conceptual when the time comes that the Mashiach in the general aspect will come.)

ובזה יתבאר לך תימא גדולה, שיש אל מה שתמצא בדברינו, כי רוב בני אדם אינם זוכים רק לנפש, ומועטים הם בדורותינו אלה האחרונים, שיזכו לרוח ונשמה, והרי נודע כי אין בן דוד בא עד שיכלו רוחות ונשמות להתקן, אבל יובן עם הנזכר, כי גם הרוח או הנשמה נתגלגלו בגופות אחרים, בהיותם מורכבים על נפש הגר ואז יתוקנו גם הם.

And with that a great question will be explained to you which you can find in our words 'that the overwhelming majority of the people are only worthy of the Nefesh (only deserve Nefesh) and only a few in our generation will be worthy of Ruach and Neshama' and it is known that the son of David (or the Mashiach) will only come when the Ruchot and Neshamot (plural of Ruach and Neshama) are able to be corrected. (In Hebrew it says: when the Ruchot and Neshamot will be able to correct themselves entirely. Look carefully what he tells us: Nefesh is not enough, Ruach is not enough, but when all Ruachot and Neshamot will be corrected...), but it will be understandable, that which was mentioned,

that also the Ruach or the Neshama will incarnate in other bodies by which they will reside on the Nefesh of the ger/proselyte and then also they will be corrected.

ואמנם הנפש העיקריית שלו כאשר זכה להתקן, תוכל לקבל רוח אחר של איזה צדיק, שנדמה אליו במעשיו, ויהיה לו תמורת רוחו ממש

However, his basic Nefesh (a person his own Nefesh) when he will be worthy to correct it, then he will be able to receive another Ruach of a certain tzadik/righteous person who resembles him with regard to his deeds (there has to be a certain resemblance) and it will indeed be a replacement for his Ruach.

וכן עד"ז יתקן, עד גדר שיכול להשיג ג"כ נשמה של איזה צדיק

And so (in this way) it will be possible (yitaken does not only mean tikun, but also 'it will be able' or in this case 'he will correct himself in such an extent') till the extreme so he will be able to also achieve the Neshama of a certain tzadik (l'hasig: achieve/comprehend).

וכשנפטר הנפש הזה מן העולם, אם עדיין הרוח העיקרי שלה לא נגמר תקונו, אז ביני וביני הולכת נפש זו עם הרוח של הצדיק שהוא לעה"ב, ועל ידו תקבל השפעה הראוי לה

And when this Nefesh will go out of this world (when a person will die, pass away), in case her original Ruach didn't complete his correction till the end, then (regardless) this Nefesh will go with the Ruach of the tzadik to the future world and through this she will receive plenty that is suitable for her.

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וכאשר נגמר תקון הרוח שלו בגלגולו בגוף אחר כנז"ל, אז הנפש אומרת אלכה ואשובה אל אישי הראשון, ומתחברת עם הרוח שלה, וכן הענין בנשמה כאשר נתקנה, חוזרים הנפש והרוח לחזור עמה יחד בכל הנז"ל

And when the correction of his Ruach is completed in his incarnation in another body as said above, then the Nefesh says 'I will go and I will return to the first person' (whose correction it relates to) and connects with her Ruach and it goes the same way with the Neshama when she completes her correction, the Nefesh and Ruach return together in everything as said above.

(He's switching to a totally different subject now. The difference between an incarnation for a righteous person and an incarnation for a wrongdoer. Pay attention:)

ונבאר עתה ההפרש שיש בענין הגלגול, לצדיק ולרשע

And now we will explain the difference that there is in the matter of incarnation between a tzadik/righteous person and a wrongdoer.

(He's going to quote a number of verses from the Holy Scripture that relate to this subject.)

ובזה יובן חלוק הנמצא בפסוקים ובדברי רז"ל, כי פעמים ראינו שאין הגלגול נוהג אלא עד שלשה גלגולים, בסוד פעמים שלש עם גבר

And with that the difference will be explained that is in the verses of the Holy Scripture and in the words of the Torah specialists, because sometimes we see that the incarnation only takes place up to three gilgulim/incarnations (in a row), in essence as it was said in the Holy Scripture ‘two or three for a man’. (What everything means... We can’t understand anything that is written in these verses other than through Ari and Zohar.)

ובסוד על שלשה פשעי ישראל ועל ארבעה לא אשיבנו.

And in essence (of another verse, Hashem had said:) **‘I won’t return/look back at three and at four violations of Israel’** (with other words: Hashem says that He won’t return with a punishment).

ובסוד פוקד עון אבות על בנים על שלישים ועל רבעים.

(And another verse:) **And in essence of ‘and he passes on the sins from fathers to sons in three and four generations’** (with other words: till three and four generations).

ומצאנו בספר התקונים תקון ס"ט, דצדיק אתגלגל עד אלף דרין, וכיוצא בזה.

And we find in sefer hatikunim (Zohar, book of corrections) **69th tikun** (there are in total 70 as we know) (Aramaic:) **‘the tzadik/righteous person is incarnated up to thousand generations’** (he can be incarnated up to thousand generations) **etc.**

ואמנם הפסוק עצמו תירץ זה, כי ענין ארבע דורות הוא לרשע, כמש"ה פוקד עון אבות וגו', לשנאי.

(Simply said with my poor words: for a tzadik there are as it were thousand incarnations reserved.)

However the verse itself explains this, because the matter of four generations is for the wrongdoer as it is said (in the Holy Scripture) **‘he remembers the sins of the fathers etc.** (and passes them on to the sons in three and four generations. This refers to the wrongdoer, they can incarnate up to three and four generations.) **to the haters’** (those who hate Me/Hasjem, they only have three to four incarnations and not more. Interesting how it works).

אבל למי עושה חסד לאלפים לגלגולם, לאוהביו ולשומרי מצותי

(It’s also written:) **‘But who does mercy can incarnate up to two thousand** (generations), **for those who love Him and those who watch over My regulations’.**

Lesson 16

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ובאור הענין הוא, דע, כי כאשר נפש האדם, אחר שבא מחדש בפעם א', וחטא ופגם בה, הנה אח"כ מתגלגלת בגוף אחד להתקן, וזה נקרא גלגול א'. ואם לא נתקנה אז, חוזרת בגלגול שני. ואם לא נתקנה אז, חוזרת בגלגול שלישי. ומשם ואילך, אין לה עוד תקנה בגלגול, ואז נאמר בה, ונכרתה הנפש ההיא מעמיה לגמרי. אמנם אין זה, רק כאשר לא נתקנה כלל שום תקון בשום פעם מאלו, אבל אם באיזה פעם מאלו השלשה, התחילה לתקן קצת, אינה נכרתת, אמנם יכולה לחזור ולהתקן, אפילו עד אלף דור אם יצטרך. ולכן הראשון שלא תקן כלל, נקרא רשע. והאחרון שתקן קצת, נקרא צדיק. וכל מה שמתגלגל, הולך ומשלים תקונו:

ונלע"ד ששמעתי ממורי ז"ל, כי אין זה נוהג אלא בנפש, לפי שהיא מן העשיה, הטבועה בעמקי הקליפות. ולכן לא נזכר בתורה כרת, אלא בנפש, כי נכרתה מן הקדושה, ונטבעה בקליפות. אבל בר"ן, שהם מיצירה ובריאה, שאין שם כ"כ תגבורת אחיזת הקליפות, ודאי הוא שיתוקנו כלם, אלא שיש שנתקנים מהרה, ויש באורך זמן אחר כמה גלגולים. ועוד נבאר טעם ההפרש הנזכר שיש בין הצדיק לרשע, ויובן במ"ש ז"ל על אלישע אחר, לא מידן לדייניה, משום דעסק בתורה וכו'. כי הנה הצדיק העוסק בתורה, ובפרט אם יהיה מן הקדמונים, אין דנים אותו בגיהנם. והנה מוכרח הוא שיתמרקו עונותיו כדי שיכנס בג"ע, ולכן אין לו תקנה אחרת אלא בגלגול, כי על כל עון ועון אשר יש לו שלא נתכפרו לו ע"י יסורין בחייו, וגם לא נכנס בגיהנם לקבל ענשו עליהם, צריך גלגול אחר לכל עון מהם לתקנו, ולכן הוא מתגלגל גלגולים רבים, לכפר ולתקן עונותיו. משא"כ ברשע, שנכנס לגיהנם, ומתמרקים שם כל עונותיו יחד, ואין לו צורך לחזור בגלגולים

ויש בזה מקום שאלה, כי כפי הנראה לכאורה, שיותר טובה הוא ליכנס לגיהנם למרק תכף כל עונותיו, ולא לחזור בכמה גלגולים. והנלע"ד חיים לתרץ, כי הקב"ה צופה ומביט, כי הרשע הזה אם יחזור בגלגול יוסיף על חטאיו פשעים, וירבה בעבירות על הזכויות, ולכן בראותיו שכבר השלים אותם המצות המועטות המוכרחות לו כפי שרש נפשו, מסלקו מן העולם ומורידו לגיהנם, ומתמרקין עונותיו, ונשארים זכויותיו שלימים, כי חפץ חסד הוא. אמנם הצדיק שעונותיו מועטים מזכויותיו, הם מתמרקים ע"י כל היסורין שסובל בגלגולים, ונשארים לו זכויותיו המרובים הנוספים לו בכל גלגול עד אין קץ, וגם שכרו נפלא ע"ד מ"ש רז"ל רצה הקב"ה לזכות את ישראל לפיכך הרבה להם תורה ומצות:

.....

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ובאור הענין הוא, דע, כי כאשר נפש האדם, אחר שבא מחדש בפעם א', וחטא ופגם בה, הנה אח"כ מתגלגלת בגוף אחד להתקן, וזה נקרא גלגול א'.

And the explanation of this matter is, know when the Nefesh of a person that came for the first time (when she comes for the first time in this world) and he sinned and damaged it, see here, after that she will be incarnated in one body to correct herself (to be corrected) and this is called the first incarnation.

ואם לא נתקנה אז, חוזרת בגלגול שני. ואם לא נתקנה אז, חוזרת בגלגול שלישי.

And in case the correction of the Nefesh is not completed (in the first body) then she comes back in a second incarnation and in case she is not corrected again, she returns in a third incarnation.

ומשם ואילך, אין לה עוד תקנה בגלגול, ואז נאמר בה, ונכרתה הנפש ההיא מעמיה לגמרי.

And from there and further she doesn't have any correction in the incarnation and then it is said about her (in the Torah, about the Nefesh) 'and this Nefesh will be cut off from her people entirely'. (Look carefully what we're learning: three times the correction of the Nefesh...)

אמנם אין זה, רק כאשר לא נתקנה כלל שום תקון בשום פעם מאלו, אבל אם באיזה פעם מאלו השלשה, התחילה לתקן קצת, אינה נכרתת, אמנם יכולה לחזור ולהתקן, אפילו עד אלף דור אם יצטרך.

But this is only the case when she wasn't corrected at all (no correction took place at all) in any of the three times, but in case she started to correct herself during one of the three times even a bit, then she isn't cut off, and she can return and correct herself up to thousands of generations in case it will be necessary.

(Look carefully what he's telling us:)

ולכן הראשון שלא תקן כלל, נקרא רשע. והאחרון שתקן קצת, נקרא צדיק. וכל מה שמתגלגל, הולך ומשלים תקונו:

And therefore the first one who didn't correct anything is called wrongdoer. And the last one who corrected a bit is called tzadik/righteous one. And everything that is corrected, will gradually complete its correction.

ונלע"ד ששמעתי ממורי ז"ל, כי אין זה נוהג אלא בנפש, לפי שהיא מן העשיה, הטבועה בעמקי הקליפות.

And it appears to my poor opinion (rabbi Chaim Vital) which I have heard from my teacher (Ari) of blessed memory, that it only applies to Nefesh because she (Nefesh) if from Assiah that is sunk in the depths of the klipot.

ולכן לא נזכר בתורה כרת, אלא בנפש, כי נכרתה מן הקדושה, ונטבעה בקליפות.

Therefore 'keret/being cut off' is only said in the Torah of the Nefesh (There are very serious felonies for which this punishment keret/being cut off applies to. In the Torah this is only mentioned about the Nefesh. In the traditional translation they translate it as "soul", because they don't know the difference ...), because (the Nefesh) is cut off from the holy (What does cut off mean? It means being cut off from the holy) and is drowned in the klipot.

אבל בר"ן, שהם מיצירה ובריאה, שאין שם כ"כ תגבורת אחיזת הקליפות, ודאי הוא שיתוקנו כלם, אלא שיש שנתקנים מהרה, ויש באורך זמן אחר כמה גלגולים.

But in (with regard to) the Ruach and Neshama, they are (in accordance with) the Yetzirah and the Briyah, and there the power of attaching to the klipot is not so strong and of course everyone will eventually be corrected, but there are some who correct them quickly and there are (others) who need a longer period to correct them, after a few incarnations.

ועוד נבאר טעם ההפרש הנזכר שיש בין הצדיק לרשע, ויובן במ"ש ז"ל על אלישע אחר, לא מידן לדייניה, משום 'דעסק בתורה וכו'.

And we will explain later on the meaning of the difference as said before between the righteous one and the wrongdoer and it will be understandable with regard to what the Torah specialists have said about the other Elisha (There was the prophet Elisha and there was another Elisha – we have talked about this Elisha before, I didn't call him by name. He was a great tzadik/righteous one. He had the same name as the prophet Elisha, therefore it is

written: 'the other Elisha'. He was always busy with the Torah and the death could not catch him.) **'He was not judged before (by) the court because he was busy with the Torah' etc.** (Clear? If one is busy with the Torah... not what they do, the traditional orthodox people, because that doesn't help for even a bit. But if one learns the inner Torah, Zohar, what we learn, then one doesn't know din, one is not dependent upon din/strictness. Then a person does not experience din.)

כי הנה הצדיק העוסק בתורה, ובפרט אם יהיה מן הקדמונים, אין דנים אותו בגיהנם.

Because see here, the righteous one who is busy with the Torah and in particular when he will be one of the first, he will not be judged in hell. (Where is hell? At first, hell is here. Experiencing din from inside which is not sweetened with chasadim, this is also a certain level that is called gehinnom/hell. Of course there is also in general a spiritual place, we can say it like this, where the soul returns in a spiritual location where gehinnom is. Hell, in the sense of a place where the soul can be cleaned.)

והנה מוכרח הוא שיתמרקו עונותיו כדי שיכנס בג"ע, ולכן אין לו תקנה אחרת אלא בגלגול, כי על כל עון ועון אשר יש לו שלא נתכפרו לו ע"י יסורין בחייו, וגם לא נכנס בגיהנם לקבל ענשו עליהם, צריך גלגול אחר לכל עון מהם לתקנו, ולכן הוא מתגלגל גלגולים רבים, לכפר ולתקן עונותיו.

(It's very delicate what he's telling us now. He now speaks of the righteous person:)
And see here, necessarily it is like this (it is self-evident) **that his sins will be forgiven** (to be reconciled) **so that he can enter Gan Eden / The Paradise and therefore he doesn't have another correction than through an incarnation, because every sin that wasn't reconciled** (nitchaprou, same root as kippur, jom kippur) **by means of suffering during his life** (pay attention) **for which he didn't go to hell to receive his punishment, for this and for every sin another gilgul is necessary to correct them and therefore he is incarnated through different incarnations to correct and reconcile his sins.** (Look what he's telling us about a righteous person. We thought that this was the fate of a wrongdoer who has to come to this world to suffer etc. We are learning the opposite here. Pay attention:)

משא"כ ברשע, שנכנס לגיהנם, ומתמרקים שם כל עונותיו יחד, ואין לו צורך לחזור בגלגולים.

But unlike the wrongdoer who is brought into hell (pay attention to what he says) **and there all his sins are reconciled together and it is not necessary for him to return in an incarnation.**

(It seems contradictory; we thought that a person who is done with his work doesn't have to come back in an incarnation. It's strange what he tells us. But he's going to explain it.)

ויש בזה מקום שאלה, כי כפי הנראה לכאורה, שיותר טובה הוא ליכנס לגיהנם למרק תכף כל עונותיו, ולא לחזור בכמה גלגולים.

(He's also asking the same question:)

And now it is time for a question, because at first sight it seems that it would be better to enter hell to be reconciled immediately for all his sins so it would not be necessary to return in many incarnations.

(Look carefully. It's great what he's telling us. It's completely different than everything what humanity and all the religions know, which is childish. Look what he tells us:)

והנלע"ד חיים לתרץ, כי הקב"ה צופה ומביט, כי הרשע הזה אם יחזור בגלגול יוסיף על חטאיו פשעים, וירבה בעבירות על הזכויות, ולכן בראותיו שכבר השלים אותם המצות המועטות המוכרחות לו כפי שרש נפשו, מסלקו מן העולם ומורידו לגיהנם, ומתמרקין עונותיו, ונשארים זכויותיו שלימים, כי חפץ חסד הוא.

And it seems with my poor opinion (Chaim Vital) to explain it (He's going to give his own explanation. How can you explain it? The tzadik has to return in many incarnations and suffer in this world for a long period to reconcile his sins – one doesn't say this, but I use this wording because it's closer to the literal and true sense of the word – while the rasha goes to the gehinnom and all sins are given to him, he doesn't have to come back. Pay attention:)
because the Holy One, blessed be He looks and sees that this wrongdoer in case he would return in an incarnation then he would commit more sins and violations (he will add more sins to the already existing sins) **and he would increase the violations in comparison to his merits.**

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and therefore when He sees that he has already completed those few regulations that are necessary for him according to the root of his Nefesh, then He takes him away from this world and lets him descend in hell and his sins are sweetened there while his merits stay whole, because He wishes chesed.

אמנם הצדיק שעונותיו מועטים מזכויותיו, הם מתמרקים ע"י כל היסורין שסובל בגלגולים, ונשארים לו זכויותיו המרובים הנוספים לו בכל גלגול עד אין קץ, וגם שכרו נפלא ע"ד מ"ש רז"ל רצה הקב"ה לזכות את ישראל לפיכך הרבה להם תורה ומצות

However, the righteous person whose sins are less than his merits, they (the sins) are reconciled through all the suffering that he suffers in the incarnations, and his merits remain inside him that are much more and which are also added to him in every incarnation till infinity and also his reward is wonderful as the Torah specialists had said (this quote is already known to us:) **'The Holy One, blessed be He wishes to reward Israel** (liskot also mean: to clean) **therefore He has increased the Torah and the regulations for them.**

Lesson 17

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גלגול רב ששת. כבר נתבאר בדרושים שקדמו, ענין גלגול כפול, והנה זהו ג"כ ענין מ"ש בגמרא על רב ששת, שהיה סגי נהור, וכשהיה עוסק בתורה, היה שמח, ואומר חדאי נפשאי, לך קראי, לך תנאי וכו'. ולכאורה אין הבנה

בדברים אלו, כי לעצמו היה מטיב ולא לזולתו, וכמש"ה אם חכמת חכמת לך. גם נדקדק אומרו נפשי, וגם מה ענין זה: אל רב ששת מזולתו

ולהבין זה, נקדים תחלה ענין רב ששת, מי היה גלגולו. דע, כי בבא בן בוטא החסיד, מתלמידי שמאי הזקן, שכל ימיו היה מקריב אשם ספק, הוא שחזר עתה להתגלגל ברב ששת, להשלים איזה תקון שהיה צריך לו עדיין, ולפי שהורדוס המלך נקר את עיניו, גם עתה היה ג"כ סגי נהור כנודע. והנה אותיות בב"א הם שש"ת בא"ת ב"ש. ובזה נבא אל הבאור, דע, כי הנה מי שלא השלים נפשו, ולא חסר לו כי אם דבר מועט, הנה כשחוזר להתגלגל עוד שנית להשתלם, אף אם חסרונו דבר מועט. והנה אם בגלגול א' השלים נפשו, ולא חסר לו כי אם דבר מועט, הנה כשחוזר להתגלגל שנית, כל השכר של התורה והמצוות שעשה עשה בגלגול השני הוא לצורך נפשו הבאה עתה בגוף השני הזה להשתלם, וכאשר יקומו בזמן התחיה, תחזור נפשו אל הגוף הראשון, שבו עסק בתורה ובמצוות רוב הצריך לו, ולא בא בגוף הב' הזה, אלא בהשאלה. לכן רב ששת ידע בנפשו, כי היה בראשונה בגוף בבא בן בוטא, שהיה אדם גדול בתורה ובחסידות מפורסם, ולא חזר להתגלגל עתה בזה הגוף הב', אלא על דבר מועט שהיה חסר ממנו, ולכן היה גופו עצב על הדבר הזה, כי הנה כל עמלו לוקחו הנפש היא, וסופו ללכת לחזור בגוף הא' בזמן התחיה. באופן כי כל מה שהיה עוסק בתורה ובמצוות תועלת נפשו הוא, ולא לגופו, ולכן הנפש ראויה לשמוח, ולא הגוף. וז"ש חדאי נפשי וכו', ולא אני, יען כי לך אני קורא, ולך אני שונה לתועלתך, ולא לתועלתי

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גלגול רב ששת.

Incarnation of rav Sheshet. (All of a sudden Shaar hagilgulim starts talking about the reincarnation of a great rav, rav Sheshet of the Amoriam, the Talmud specialists who also participated in the editing of the Babylonian Talmud around the time when this Talmud was almost finished. Shaar hagilgulim explains about his gilgul, of course to illustrate an example of what we're learning here. Pay attention):

(Try to hear every word he's telling us.)

כבר נתבאר בדרושים שקדמו, ענין גלגול כפול, והנה זהו ג"כ ענין מ"ש בגמרא על רב ששת, שהיה סגי נהור, 'וכשהיה עוסק בתורה, היה שמח, ואומר חדאי נפשי, לך קראי, לך תנאי וכו'

It has already been clarified in the previous explanations about the matter of double incarnation and see here this is also the matter of what was said in the Gemara (this is Aramaic for Talmud) about rav Sheshet who was a great light (he was a great rav, he attracted a great light) and while he was occupied with the Torah he was happy and said: be happy my Nefesh (Aramaic: nafshay. Every word that he had said is important.) I read for you, I learn for you etc.

ולכאורה אין הבנה בדברים אלו, כי לעצמו היה מטיב ולא לזולתו, וכמש"ה אם חכמת חכמת לך.

And at first sight the meaning of these words seem that he favored himself (did a favor for himself) and not for another, as it's said (Mishley/Book of Proverbs of Solomon 9:12) if you became wise then you became wise for yourself.

גם נדקדק אומרו נפשי, וגם מה ענין זה אל רב ששת מזולתו

And he also clarifies in his saying: my Nefesh (Hebrew: Nafshy. He's actually talking about himself. A bit weird what he says here.) **and also, what does it matter if this is about Sheshet or about someone else.**

(And now I want your absolute concentration. You will see how Ari understood the soul of rav Sheshet and what his incarnation was. An incarnation has to do with a certain correction that someone has to accomplish in another body and it doesn't happen overnight, it has to be bound together. The soul of a person – or a part of it - in a certain generation, incarnation can come from someone else, from another person's soul. Pay attention:)

ולהבין זה, נקדים תחלה ענין רב ששת, מי היה גלגולו.

And to understand this we have to go before the matter of rav Sheshet, who was his incarnation (so who had to incarnate in him).

דע, כי בבא בן בוטא החסיד, מתלמידי שמאי הזקן, שכל ימיו היה מקריב אשם ספק, הוא שחזר עתה להתגלגל ברב ששת, להשלים איזה תקון שהיה צריך לו עדיין, ולפי שהורדוס המלך נקר את עיניו, גם עתה היה ג"כ סג' נהור כנודע.

Know that Baba ben (son of) **Bouta** (a great merciful man, who was also called:) **the chasid, he was one of the students of the great, old Shammay** (the great rav Shammay who was opposed to Hillel, the two schools. This was around the time of Yeshua) **who** (Baba ben Bouta) **during all the days** (of his life) **he gave a guilt offering** (Back then one could still give offers. He gave guilt offerings because he was in doubt and didn't know if he had guilt, had committed a violation. Even when he felt he hadn't sinned, he still gave guilt offerings because he thought he maybe had committed a violation at a moment of inattention, without being aware of it. This indicates that he was on a very high level in his spiritual life.) **he** (Baba ben Bouta) **now returned to incarnate in rav Sheshet to complete a certain correction that he still needed to do and since the king Herodos** (the same Herodos as during the time of Yeshua who had given the order – do you remember in Brit Chadashah - to kill Jewish new-born boys. It's the same Herodos, but it's Hords in Hebrew.) **had put out his eyes** (he tells us in between about his destiny) **and even now he was again a great light as it is known.** (Parallel to putting out eyes. He was so light in the time of Hordos and Hordos thought in this way – to put out his eyes to make him blind... Look what we're learning in between, the life of the holy Chasidim, the real Chasidim who were persecuted in all kinds of horrible ways but never complained about anything, about these persecutions they had to undergo without having any guilt. It's the same with Yeshua. There were also horrible things done to his body etc.)

והנה אותיות בב"א הם שש"ת בא"ת ב"ש.

See here that the letter baba are (the letters) **sheshet in** (the system of) **atbash** (alef is replaced by tav, bet is replaced by shin. The first one is replaced by the last one and the one after the first by the one after the last. We know this system. And in this system bet shin and alef come instead of tav. So baba is shehet in this system. The correlation in this system refers to the relation between those two.

(I need your absolute concentration now. You can learn here about the phenomenon gilgul etc how it takes place in reality.)

ובזה נבא אל הבאור, דע, כי הנה מי שלא השלים תקונו בגלגול א', מוכרח להתגלגל עוד שנית להשתלם, אף אם חסרונו דבר מועט.

And with that we will come to the explanation, know, that who didn't finish his correction in one incarnation, he has to necessarily incarnate for a second time to finish it (that correction) even when his shortage (to this correction) is very small.

והנה אם בגלגול א' השלים נפשו, ולא חסר לו כי אם דבר מועט, הנה כשחוזר להתגלגל שנית, כל השכר של התורה והמצוות שעשה עשה בגלגול השני הוא לצורך נפשו הבאה עתה בגוף השני הזה להשתלם, וכאשר יקומו בזמן התחייה, תחזור נפשו אל הגוף הראשון, שבו עסק בתורה ובמצוות רוב הצריך לו, ולא בא בגוף הב' הזה, אלא בהשאלה.

(Just great. He gives us the regulation, the law of the Universe for that kind of incarnation.)
See here, in case he completed his Nefesh in one gilgul and there was only something small missing (to his correction), see here, when he shall incarnate for the second time (pay attention) the entire reward of the Torah and the regulations that he did in the second incarnation is for the benefit of his Nefesh that has now come in that second body to finish it and in the time of the revival of the dead (pay attention) his Nefesh will return to the first body where he was busy with the Torah and regulations, the majority of what he needed and (the Nefesh) doesn't come in that second body, only for lending (it is only lent to the second body to complete the small correction that was left. Clear? What's the benefit of the second body? Nefesh gets her reward during the revival of the dead, but the second body doesn't, it's for the benefit of the first body.)

(Look carefully what rav Sheshet knew and why he had pronounced those words.)

לכן רב ששת ידע בנפשו, כי היה בראשונה בגוף בבא בן בוטא, שהיה אדם גדול בתורה ובחסידות מפורסם, ולא חזר להתגלגל עתה בזה הגוף הב', אלא על דבר מועט שהיה חסר ממנו, ולכן היה גופו עצב על הדבר הזה, כי הנה כל עמלו לוקחו הנפש ההיא, וסופו ללכת לחזור בגוף הא' בזמן התחייה.

Therefore rav Sheshet knew in his Nefesh that at first he was in the body of Baba ben Bouta, he (Baba ben Bouta) was a great man in Torah and chassadout, known for his mercifulness and he returned to incarnate in that second body for some small things that were missing to him (rav Sheshet had to complete it) and therefore his body (of rav Sheshet) was sad about this matter, because all his hard work (of rav Sheshet) would be taken by the Nefesh and eventually would go back for the benefit of the first body in the time of the revival of the dead (rav Sheshet knew this. A great rav who had dedicated his entire life for the Torah, on top-level).

באופן כי כל מה שהיה עוסק בתורה ובמצוות תועלת נפשו הוא, ולא לגופו, ולכן הנפש ראויה לשמוח, ולא הגוף.

In the way that all the work he did on the Torah and regulations was for his Nefesh (of Babba ben Bouta) but not for his body (not for the body of rav Sheshet) and therefore his Nefesh can be glad, but not the body.

(His sentence is partially described in Hebrew):

וז"ש חדאי נפשי וכו', ולא אני, יען כי לך אני קורא, ולך אני שונה לתועלתך, ולא לתועלתי

And that is what he says: be happy my Nefesh etc, but not I (my body) because I read for you (for the soul of Baba ben Bouta) and I learn for you, for the benefit of you (Baba ben Bouta) and not for the benefit of me (rav Sheshet).

Lesson 18

Page 16, line 36

הקדמה ה

בעניו ההפרש שיש, בין הגלגול, לעבור. והם ב' מיני גלגול. וב' מיני עובר. והוא זה, כי הנה בגלגול הא', הוא כניסת נפש אחת בגוף האדם, מיום שנולד ויוצא לאויר העולם. והב' הוא, שלפעמים אפשר שיתגלגלו יחד שתי נפשות, וגם זה בעת שנולד האדם, וזה נקרא גלגול כפול, כמו שנתבאר בדרוש שקדם, ובמקומות אחרים. והנה שתייהם הנפשות מתגלגלות יחד ובאות לעולם, בעת שנולד גוף האדם, ואינם נפרדים כלל עד יום המיתה. ושתייהם נקראות נפש אחת, ונעשות נפש אחד, וסובלות הצער והיסורין הבאים אל הגוף ההוא כל ימי חייו, וצער המיתה. אמנם העבור אינו באדם ביום שנולד, כמו שנתבאר למעלה. אבל יש בו ב' בחינות, האחת הוא, כאשר בא לצורך עצמו של הצדיק, המתעבר באדם להשתלם באיזה דבר שחסר לו, כמו שיתבאר במקומו. והשנית הוא, כאשר בא לצורך האדם, לעזור ולסייעו בתורה ובמצות. והנה כאשר בא לצורך עצמו, אינו נכנס באדם עד היות בן י"ג שנה ויום אחד, שאז נתחייב האדם בתורה ובמצות, ויכול הוא לתקן גם את עצמו ע"י מצות האדם, ולכן אינו נכנס קודם זמן הזה, רק אמר שנתחייב במצות, ואז נכנס ומתפשט תוך הגוף ההוא, כדמיון שנתפשטה בו נפש האדם עצמה, ושתייהם סובלים היסורין הבאים על הגוף הזה, בהשוואה אחת, ויושבת שם עד מלאות לה זמן קצוב לה, לתקן ולהשלים מה שהיא צריכה, ואז יוצאת בחייו, וחוזרת למקומה העליון בג"ע. אבל כאשר בא לתועלת האדם, ולא לצורך עצמו, הנה הוא בא בבחירת עצמו, ולא בהכרח, ולכן איננו כפוף לסבול צער הגוף הזה כלל, ואיננו מרגיש כלל בצערו וביסורין הבאים עליו, ואם מוצא נחת רוח באדם, הוא יושב שם עמו, ואם לאו הוא יוצא משם והולך לו, ואומר סורו: 'נא מעל אהלי האנשים הרשעים האלה וגו'.

.....

בעניו ההפרש שיש, בין הגלגול, לעבור. והם ב' מיני גלגול. וב' מיני עובר. והוא זה, כי הנה בגלגול הא', הוא כניסת נפש אחת בגוף האדם, מיום שנולד ויוצא לאויר העולם.

(The beginning of a new introduction:) **There is a matter of difference between the gilgul/incarnation and ibur.** (A very important introduction. Actually a summary of what he had already told us.) **And there are two types of gilgul/incarnations and two types of ibur.** **And that** (the difference between those two is that) **during the first gilgul/incarnation there is only one Nefesh that enters the body of a person from the day he is born and comes out in the air of the world** (literally translated from Hebrew, or when he appears in the world, or sees the light).

והב' הוא, שלפעמים אפשר שיתגלגלו יחד שתי נפשות, וגם זה בעת שנולד האדם, וזה נקרא גלגול כפול, כמו שנתבאר בדרוש שקדם, ובמקומות אחרים.

(Pay attention. It's a general introduction. It gives an image between incarnation and ibur.)

And the second (type of incarnation) is that sometimes it's possible that two Nefashot (plural of Nefesh) are incarnated together and this is also in the time when a person is born and this is called double incarnation, like it was explained in the previous explanation and in other places.

.והנה שתייהם הנפשות מתגלגלות יחד ובאות לעולם, בעת שנולד גוף האדם, ואינם נפרדים כלל עד יום המיתה.

(He will now go into detail about the second type of gilgul. He's going to explain it further.) **And see here, both Nefashot (like in the second type of gilgul) are incarnated together and come in the world in the time when the body of a person is born and they are not separated till the day of death.**

ושתייהם נקראות נפש אחת, ונעשות נפש אחד, וסובלות הצער והיסורין הבאים אל הגוף ההוא כל ימי חייו, וצער המיתה.

(Pay attention. It's great what he's telling us.)

And both Nefashot are called one and become as one Nefesh and they (both) have pain and sufferings (plural) that come to that body all days of his life and they also share the pain (misery) of death.

אמנם העבור אינו באדם ביום שנולד, כמו שנתבאר למעלה

However, the ibur doesn't come to a person on the day of his birth, as explained above.

(Now look carefully at the two variations of ibur. Pay close attention. This is very important. It's crucial for understanding the general, the whole. He will later on explain this in practice with the characters of the Torah, on the basis of their souls. We're learning the basics here, in all the introductions. Pay attention:)

אבל יש בו ב' בחינות, האחת הוא, כאשר בא לצורך עצמו של הצדיק, המתעבר באדם להשתלם באיזה דבר שחסר לו, כמו שיתבאר במקומו

However, there are in him (in the ibur) two aspects (two variants), the first (aspect of that ibur) is when it comes for the benefit of the tzadik himself (while a person is still alive, the spark of a tzadik comes for the benefit of the tzadik himself and not for the benefit of that person who lives in a certain incarnation in this world, but for the benefit of that tzadik whose spark now comes in the body of this person.) who (the righteous person) is begotten in a person to complete something that is missing in that tzadik (to finish the job) as it will be explained in due time. (Remember this very well: this was for the benefit of that tzadik.)

והשנית הוא, כאשר בא לצורך האדם, לעזרו ולסייעו בתורה ובמצות

And the second (aspect/variant of the ibur) is when it comes for the benefit of a person (who still lives) to help him in the Torah and the regulations. (L'azro an l'siyao are synonyms for helping.)

(Pay close attention to what he's telling us about the first aspect of the ibur when it comes for the benefit of the tzadik. The first aspect is when the tzadik himself needs it, his spark comes in a person who does the Torah and the regulations to complete his job through this person in which his spark is begotten. The second aspect is different and comes for the benefit of a person, so the spark of a tzadik, the Nefesh, comes in a person when he's still alive to help him during his life. Great what he's telling us. Where can you read this? All those Eastern philosophies about incarnation is childish talk. Pay attention:)

והנה כאשר בא לצורך עצמו, אינו נכנס באדם עד היות בן י"ג שנה ויום אחד, שאז נתחייב האדם בתורה ובמצות, ויכול הוא לתקן גם את עצמו ע"י מצות האדם, ולכן אינו נכנס קודם זמן הזה, רק אמר שנתחייב במצות, ואז נכנס ומתפשט תוך הגוף ההוא, כדמיון שנתפשטה בו נפש האדם עצמה, ושתייהם סובלים היסורין הבאים על הגוף הזה, בהשוואה אחת, ויושבת שם עד מלאת לה זמן קצוב לה, לתקן ולהשלים מה שהיא צריכה, ואז יוצאת בחייו, וחוזרת למקומה העליון בג"ע

And notice when that (spark, Nefesh) comes for the benefit of himself (the tzadik) it doesn't enter a person (while he lives) till he is thirteen years and one day (why?) because then a person is obligated to do Torah and the regulations (to learn Torah and to fulfill regulations. It's clear why.) and he (this tzadik) can (because this person can now do Torah and regulations from his age of thirteen) also correct himself by fulfilling the regulations through that person (who comes in a certain incarnation and in who the tzadik is begotten.)

and therefore he doesn't come earlier than this time (thirteen years and one day) only when he is forced to fulfill the regulations (only then), and then enters (the spark of the tzadik – Nefesh, Ruach or Neshama, dependent of the level) and spreads inside that body (of that person) like his own Nefesh spreads inside him and both (the Nefesh of the tzadik and the Nefesh of that person) endure the sufferings (suffering in plural) that come to that body (of this person) to the same extent (They both suffer equally. Is it clear why? The tzadik comes for himself, to correct himself, to finish his job through this person. They become as one Nefesh and therefore they suffer together.)

and he stays there within the time that is marked out for her (the Nefesh of the tzadik) till the time is full (complete) to correct and to wrap up that which is necessary for her and then she goes out (goes away as it were) while that person still lives (a spark or the Nefesh of that tzadik leaves him as soon as the correction is completed) and returns to her higher place in Paradise.

אבל כאשר בא לתועלת האדם, ולא לצורך עצמו, הנה הוא בא בבחירת עצמו, ולא בהכרח, ולכן איננו כפוף לסבול צער הגוף הזה כלל, ואיננו מרגיש כלל בצערם וביסורין הבאים עליו, ואם מוצא נחת רוח באדם, הוא יושב שם עמו, ואם לאו הוא יוצא משם והולך לו, ואומר סורו נא מעל אהלי האנשים הרשעים האלה וגו'.

(Great. He's now talking about the second variant of the ibur, when that spark or Nefesh of the tzadik comes for the benefit of a person. So not for the tzadik, but to help a person.)

But when it comes for the benefit of a person and not for the benefit of himself (for the benefit of the tzadik) see here then he comes (the tzadik) in a person because it is his own free will and not out of necessity (because he has to, because he has to finish a certain correction. Pay attention what he's saying:) and therefore he doesn't have to suffer the pain and suffering of that body at all (during the life of that person) and he doesn't feel any pains and sufferings (plural) that come over him (that person) and in case he finds it pleasant with that person then he stays with him and in case he doesn't find it pleasant then he leaves him and goes away, and he says (like it's written in the Holy Scripture and he quotes:) 'Please leave the tents of these evil people etc'.

(This introduction was very powerful. I'm going to stop here, for instance to give you the opportunity to repeat this once again, because this is very important for us and not how many pages we do, but the quality. I keep repeating: kabbalah is quality. Every letter should be studied carefully. It has to be imprinted in you to be able to follow more deeper next time, so you can orientate more easily.)

Lesson 19

Page 17, line 22

ועתה נבאר את אשר התחלנו, כי הנה הפסוק אומר פוקד עון אבות על בנים. פירוש, כי עד
שלשה נפשות מגולגלות וישנות, עם נפש אחת חדשה, יכולות להתגלגל יחד בגוף אחד, מיום

שנולד, באופן שהם ארבעה נפשות יחד. וז"ס על רבעים. גם ז"ס פעמים שלש עם גבר. כי שלשה נפשות מגולגלות, יוכלו להתגלגל עם גבר אחד, הוא הנפש הזה החדש. אבל יותר מזה, אי אפשר להתגלגל ביחד. אמנם אפשר להיות פחות מחשבון זה, כי אפשר להיות שתתגלגל נפש אחת לבדה בגוף אחד, או נפש אחת מגולגלת, עם נפש אחת חדשה בגוף אחד, או שתי נפשות מגולגלות לבדם בגוף אחד, או שנים מגולגלות עם חדשה אחת, או שלשה מגולגלות לבדם, או שלשה מגולגלות עם חדשה אחת. אבל יותר מחשבון זה, אי אפשר להכנס בגוף אחד כנזכר:

ודע, כי אלו המתגלגלים יחד בגוף אחד כנזכר, אינו נוהג אלא בזמן שכלם הם נאחזים בשרש אחד, בסוד וגאל את ממכר אחיו. ואע"פ שזה המגולגל החדש, לא חטא באיזה חטא של המגולגלים אחרים, עכ"ז אם הוא מבחינת הפנימית יותר מכולם, כמו אם הוא מבחינת הגידים שבאבר ההוא של אדה"ר, והם מבחי' הבשר שהוא גרוע מהגידים, צריך זה החדש לנקות הפגם והעפוש שנעשה מחמת עונות הראשונים, כדי שימשך החיות אל כל השרש ההוא:

והנה גם בבחי' העבור הוא עד"ז כי אי אפשר שיתעברו באדם, ויתגלגלו בו רק שלושה נפשות הבאות לסייע הנפש ההיא עצמה של האדם הזה, אשר עמו הם ארבעה, אבל לא יותר מזה. אבל פחות אפשר להיות. ואמנם אותם הבאות בסוד גלגול ממש, כלם באות לצורך עצמם, לתקן את אשר עוית, או להשלים איזה מצוה שחסר להם:

ואודיעך ענין סדר העבור יותר בהרחבה, ונמשיל משל אחד, ונאמר, הגע עצמך, שזה האדם המתגלגל עתה בגוף הזה לתקן עצמו, יש בשרשו עשרה נפשות אחרות עליונות ממנו, והנה אם יזכה האדם הזה, יתעבר בו נפש העשירית, התחתונה מכל העשרה, והוא עליון ממנו עצמו, ולכן עוזרו ומסייעו להתקן. ואם יזכה יותר, יתעבר בו נפש התשיעית. ואם יזכה יותר, יתעבר בו גם נפש השמינית. והרי נתעברו בו שלשה נפשות, ועמו הם ארבעה. ואי אפשר להתעבר בו יותר מזה. אבל אם יזכה יותר, יתעבר בו גם הנפש השביעית, ואז נפש העשירית, יתבטל הארתה בעבור ההוא, בתוך הארת שלשה עבירים העליונים ממנה. וכן עד"ז הולך הענין ונמשך, עד שנמצא שאפשר שיתעברו בו שלשה נפשות גבוהות מכל העשרה, והם, הא', והב', והג', ואלו השלשה תתגלה הארתם בעבור ההוא לעזרו, ושאר השבעה אחרים תתבטל הארתם שם, מכח הארתם של השלשה עליונים, ויחשבו כאלו אינם. באופן כי אי אפשר להתגלות בסוד עבור, רק שלשה נפשות בלבד, ועם נפש האדם עצמו, הם ארבעה, אבל יותר מזה אי אפשר כנזכר:

.....

Page 17, line 22

(This is very important, he's going to tell us a lot from a verse in the Holy Scripture.)

ועתה נבאר את אשר התחלנו, כי הנה הפסוק אומר פוקד עון אבות על בנים

And now we are going to explain that which we started with, because the verse says: He (Hashem) recalls to memory the sins from fathers to sons.

(This is not the complete verse, because the verse says that Hashem recalls to memory the sins from fathers to sons till four generations. What does this mean? He says:)

פירוש, כי עד שלשה נפשות מגולגלות וישנות, עם נפש אחת חדשה, יכולות להתגלגל יחד בגוף אחד, מיום שנולד, באופן שהם ארבעה נפשות יחד. וז"ס על רבעים. גם ז"ס פעמים שלש עם גבר.

Explanation, because up to three old Nefashot can incarnate plus one new Nefesh together in one body from the day that a person is born in the way that there are four Nefashot together. And that is the essence (of the verse, the verse adds) till four. This is also the essence (of the verse from the Holy Scripture) three times with (plus) the gewer/masculine person.

כי שלשה נפשות מגולגלות, יוכלו להתגלגל עם גבר אחד, הוא הנפש הזה החדש. אבל יותר מזהאי אפשר להתגלגל ביחד

Because three incarnating Nefashot are able to incarnate with one person, which is this new Nefesh. But it is not possible to incarnate with more than this.

אמנם אפשר להיות פחות מחשבון זה, כי אפשר להיות שתתגלגל נפש אחת לבדה בגוף אחד, או נפש אחת מגולגלת, עם נפש אחת חדשה בגוף אחד, או שתי נפשות מגולגלות לבדם בגוף אחר, או שנים מגולגלות עם חדשה אחת, או שלשה מגולגלות לבדם, או שלשה מגולגלות עם חדשה אחת. אבל יותר מחשבון זה, אי אפשר להכנס בגוף אחד כנזכר

However, it can also be less than this number, because it's possible that only one Nefesh will be incarnated in one body or (another possibility) one incarnating Nefesh with one new Nefesh in one body, or only two incarnating Nefesh in another body, or two incarnating (Nefashot) with one new, or only three incarnating Nefesh or three incarnating (Nefashot) with one new. But it's not possible that more than this number will reside in one body.

(Just try to hear. It's not important if you don't understand it. It's more important that you receive it. Step by step everything will fall into place.

Now look carefully what the condition is for the Nefashot to be incarnated together in one body.)

ודע, כי אלו המתגלגלים יחד בגוף אחד כנזכר, אינו נוהג אלא בזמן שכלם הם נאחזים בשרש אחד, בסוד וגאל את ממכר אחיו

And know that they incarnate together in one body as it was mentioned, only in the time when they are all (pay attention to what he's telling us) connected to one root, in essence (as it was said in the Torah. There exists a law in the Torah:) 'And save/buy back the business/trade from your brother'. (Of course they think it's a social, religious law. If you translate it traditionally, then you would understand something else, that if your brother or another Jew gets in trouble, doesn't matter how, then his brother needs to save his business, has to redeem it, etc. But the true meaning of those words is not about business related things in our world.)

(Look at what he's telling us. Do you see it? There is a reason why the other Nefashot are born inside of him, because they all belong to one root and this root is in the partzouf of adam rishon / the first person, Adam. Let's say that his root is the shoulder. We then have the shoulder blade, shoulder girdle, all kinds of other sub organs that as it were are connected to each other so the shoulder can function properly. So they're all connected to each other and have the same root in the partzouf of adam rishon. Now look carefully what he's telling us:)

ואע"פ שזה המגולגל החדש, לא חטא באיזה חטא של המגולגלים אחרים, עכ"ז אם הוא מבחינת הפנימית יותר מכולם, כמו אם הוא מבחינת הגידים שבאבר ההוא של אדה"ר, והם מבחי' הבשר שהוא גרוע מהגידים, צריך זה החדש לנקות הפגם והעפוש שנעשה מחמת עונות הראשונים, כדי שימשך החיות אל כל השרש ההוא

And despite the fact that this new incarnating (nefesh) had not sinned due to a certain sin of another incarnating (Nefashot, that were incarnated in him at his birth) nevertheless in case his (this person who is incarnated in the body with other Nefashot) nature/essence/inner is from the aspect of the most inner of all (that were incarnated with him)(he's going to give an example:) for example in case he is from the aspect of the tendons that are part of the organ of adam rishon (because all souls have their original place in the partzouf of adam, the first person. He is from the GIDIM/TENDONS) while they are from the flesh (this is more exterior than the tendons) which (flesh) is rawer/lower (qualitatively) than the tendons of the newcomer (who also enters the body in his incarnation. Pay attention what he's telling us) he has to clear the damages and the dirt caused by the sin of the first (those that entered him, who were incarnated with him) so that he will attract the life force (pay attention) to the entire root.

(Look what's all about. They thought that it was about loving your neighbors. Actually it is about loving your neighbors. Who are your neighbors? Those who are from the same root, who have a common root in the partzouf of adam, the first person. The person who incarnates together with other Nefashot and he didn't sin, but the others did, then he has to clear the damage that they have caused to attract the life force to the entire root. This means standing together. Not with your neighbor in this world, your religious colleagues or other groups... but inside one person and then you can project this to the outside, outside yourself. But at first you have to make a connection between the mutual souls. This is what it's all about.)

(He has talked about the gilgulim/incarnations.)

והנה גם בבחי' העבור הוא עד"ז כי אי אפשר שיתעברו באדם, ויתגלגלו בו רק שלושה נפשות הבאות לסייע הנפש ההיא עצמה של האדם הזה, אשר עמו הם ארבעה, אבל לא יותר מזה. אבל פחות אפשר להיות

And notice that it's the same with the aspect of ibur, because it's impossible that more than three Nefashot are begotten and incarnated in him to help the Nefesh of that person, whereas those three Nefesh together with him (together with his Nefesh) become four Nefashot, but not more than this. However it's possible to have less.

(It's very important that you pay attention here. He had told us that with regard to ibur another soul can be incarnated in him to help him.)

ואמנם אותם הבאות בסוד גלגול ממש, כלם באות לצורך עצמם, לתקן את אשר עוית, או להשלים איזה מצוה שחסר להם:

However, those who come in real essence of gilgul (so those Nefashot that come in essence of gilgul, so they are incarnated together with this person at his birth) **they all come for the benefit of themselves to correct that** (through this person) **which was twisted because of their sins, or to add a certain regulation that is lacking them.** (So by fulfilling a certain regulation, commandment or prohibition they are correcting things through this person who is incarnated with a body.)

(Look carefully what he's telling us, because it sounded strange that a person has as it were four incarnations and not more, or all four in one incarnation, those three plus the Nefesh of a person. It can also be that every Nefesh comes in another incarnation and then we have four incarnations and not more. Why? Why is it like this? We have learned that Hashem is called erech apayim. He who is patient, who endures a lot, waits till a person is corrected. Then why is He so strict and gives us only four possibilities? Can't a person correct him after four tries? How can this be? Pay attention, he's going to give us a great comparison:)

ואודיעך ענין סדר העבור יותר בהרחבה, ונמשיל משל אחד, ונאמר, הגע עצמך, שזה האדם המתגלגל עתה בגוף הזה לתקן עצמו, יש בשרשו עשרה נפשות אחרות עליונות ממנו, והנה אם יזכה האדם הזה, יתעבר בו נפש העשירית, התחתונה מכל העשרה, והוא עליון ממנו עצמו, ולכן עוזרו ומסייעו להתקן.

And I will let you know about the matter of the order of ibur (how it works with ibur) **in more detail and I will give an** (comparison) **example and we** (not me, but we) **will say; make sure you know that this person who now incarnates in this body to correct himself, there are in his root ten other Nefashot that are higher than him** (He's giving us an example, let's say that a person is born now, is incarnated and in his root – not in him, but in his root – there are ten other Nefashot that are higher than him. Then how can he complete his correction in four times, etc? Pay attention:)

and see here, in case this person is worthy then the tenth Nefesh will be begotten in him, the last of all then and he (the tenth Nefesh that has now been begotten in him) **is higher than the Nefesh of this person** (the Nefesh that is incarnated in this person for this generation) **and this tenth Nefesh will therefore help him to correct himself.**

ואם יזכה יותר, יתעבר בו נפש התשיעית ואם יזכה יותר, יתעבר בו גם נפש השמינית.

And in case he's more worthy (in case he cleanses himself more. Yizke means worthy and clean) **then the ninth Nefesh will be begotten in him** (so higher) **and in case he cleanses**

himself/ is worthy even more then also the eighth Nefesh will be incarnated in him. (So we had three, the tenth, the ninth and eighth. We have said three plus the Nefesh of a person. It can't be more than three plus the Nefesh of that person. We have learned this law.)

והרי נתעברו בו שלשה נפשות, ועמו הם ארבעה. ואי אפשר להתעבר בו יותר מזה.

And see here, there were begotten in him three Nefashot and together with him (his own Nefesh) **it becomes four. It's impossible to beget in him more than this.** (So what can we do? Now look carefully how this wonderful divine mechanism works:)

אבל אם יזכה יותר, יתעבר בו גם הנפש השביעית, ואז נפש העשירית, יתבטל הארתה בעבור ההוא, בתוך הארת שלשה עבורים העליונים ממנה.

But in case he cleanses himself more/becomes more worthy then also the seventh will be begotten in him and the shining of the tenth (the first one that he had corrected, the lowest of all ten) **will be merged into the ibur within the shining of the three adjoining upper iburim.** (Clear? So the tenth is as it were merged... we have always learned that the lower light is not mentioned when the higher comes, it's as it were merged in the higher.)

וכן עד"ז הולך הענין ונמשך, עד שנמצא שאפשר שיתעברו בו שלשה נפשות גבוהות מכל העשרה, והם, הא', והב', והג', ואלו השלשה תתגלה הארתם בעבור ההוא לעזרו, ושאר השבעה אחרים תתבטל הארתם שם, מכח הארתם של השלשה עליונים, ויחשבו כאלו אינם.

And like this the attracting goes on (the person who is clearing/cleansing himself, becomes more and more worthy) **till it turns out that it's possible that the three upper Nefashot of all ten will be begotten in him and they are the first, the second and the third** (Do you remember that he started with the tenth then the ninth, the eighth and now he only achieved the upper three) **and the shining of these upper three will be revealed in this ibur to help him while the other seven (lower) Nefashot and their shining will be dissolved in the upper three and they will be considered as not being existed.**

באופן כי אי אפשר להתגלות בסוד עבור, רק שלשה נפשות בלבד, ועם נפש האדם עצמו, הם ארבעה, אבל יותר מזה אי אפשר כנזכר.

In the way that it's not possible to come to a revelation as an ibur other than only with three Nefashot together with the Nefesh of a person (which is incarnated in the body in that specific incarnation) **they become four (Nefashot) but more than this is impossible as mentioned before.**

Lesson 20

Page 18, line 20

הנה הכתוב אומר, הן כל אלה יפעל אל פעמים שלש עם גבר. פירוש, כי בג' הגלגולים הראשונים, אז מתגלגל נפש האדם לבדה, בלי שתוף זולתה, תוך הגוף. אבל אם עדיין לא נתקנה בשלשתם, ותצטרך לחזור עוד בג' הגלגולים שניים, אינה באה לבדה, כיון שאין בה כח לתקן, ולכן באה בשתוף גבר שהוא צדיק אחד המתעבר בו, כדי לסייעו ולהדריכו למוטב. ולכן לא אמר שלש פעמים, שהיה נראה שהוא בשלשה פעמים הראשונות, אמנם אמר פעמים שלש, להורות כי בפעם השנייה הכוללת שלשה גלגולים שניים, אז הוא עם גבר זולתו משותף עמו כנזכר:

ענין מתמיה שבאר הסבא דמשפטים, בענין המגולגל בכמה פעמים, באיזה גוף מהם יקום בזמן התחיה. דע, כי הלא נתבאר אצלינו מ"ש בהקדמת התיקונים, על פסוק כצפור נודדת מקנה וגו'. וכן מ"ש בזוהר פרשת פקודי בענין השכינה, איך גלתה בקליפות, עד דמטאת רגלין ברגלין וכו'. ואמרנו, איך גם נשמות הצדיקים גלו בתוך הקליפות עם השכינה. ואמנם בזמנים הקדמונים, היו הנשמות ההם הגולים עמה, בחי' אותם הניצוצים והחלקים אשר הם מבחי' מדרגה, ששם עומדת השכינה בגלות בזמן ההוא, ועד"ז בכל דור ודור. ואמנם עתה בדורות אחרונים אלו, כבר השכינה ירדה עד רגלין, וגם הנשמות שבדורות אלו, הם מבחינת הרגלים. ולפי שבתחילה גלו כל הנשמות כולם שם עם השכינה, לכן עתה אותם הנשמות הראשונות העליונות, שכבר עלו ונתקנו, אז הם יורדות להדריך ולהישייר את אלו הנשמות השפלות, כדי שיתקנו. ונמצא כי כמה חלקים ונצוצות יש בכל נשמה ונשמה, וכל החלקים ההם נקראים בשם נשמה אחת, וכן הענין בכל נשמה ונשמה, וכאשר יהיה זמן התחיה, כל גוף וגוף יקח חלקו של נשמתו, כפי חלק הזמן שלו באיזו מדרגה היתה

הנה לפעמים יארע, כי אע"פ שיהיה באדם נפש אחת טהורה ועליונה, יבוא איזה פעם לידי כעס, ואז תצא ממנו, ותכנס במקומה נפש אחרת גרועה, או ג"כ יחלה האדם איזה חולי גדול, ואז תתחלף נפשו בנפש אחרת, או יארע לו חולי הנופל והנכפה, ותתחלף נפשו ותלך באיש אחר, ותכנס בו נפש אחרת. וז"ס צדיק כל ימיו, ובסוף הרשיע. או להפך. וכיון שהדבר כך, אפשר ג"כ שימשך מזה עוד דבר אחר, והוא, כי אם עד עתה היתה מזומנת אל האיש הזה איזו אשה בבת זוגו, כיון שנתחלפה נפשו ונתנה לאיש אחר, אותו איש אחר יקחנה

דע, כי יש יכולת ביד נפש האדם, או רוחו, או נשמתו, ללקט נצוצותיהם המוטבעות בעמקי הקליפות, ולהעלותם משם, ויתוקנו על ידו, כדוגמת מה שנתבאר אצלינו, בענין טעם הריגת עשרה הרוגי מלכות, ועיין שם

דע כי יש חלוק בין המתגלגל לסיבת תקון שאר עבירות, למתגלגל לסיבת שלא היו לו בנים, ולא קיים מצות פריה ורביה. כי המתגלגל לסיבת בטול פריה ורביה, אע"פ שיהיה כשמעון בן עזאי שלא הוצרך להתגלגל על בנים, עכ"ז כשיתגלגל איזה פעם באיזה גוף בעת שנולד, לסבת צרכו לתקן איזו פגם אחר, או שבא להועיל לאחרים, וכן אם יבא בסוד העבור בחיים כנודע, הנה אי אפשר לו לבא יחידי, אלא משותף עם אחר, לפי שהוא פלגא דגופא, ואינו יכול לבא יחידי. ואפשר כי זה ג"כ נקרא גלגול כפול, כנז"ל בדרושים הקודמים. וזהו המתגלגל שלא ע"י יבום, כנלע"ד חיים

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הנה הכתוב אומר, הן כל אלה יפעל אל פעמים שלש עם גבר. פירוש, כי בג' הגלגולים הראשונים, אז מתגלגל נפש האדם לבדה, בלי שתוף זולתה, תוך הגוף. אבל אם עדיין לא נתקנה בשלשתם, ותצטרך לחזור עוד בג' הגלגולים שניים, אינה באה לבדה, כיון שאין בה כח לתקן, ולכן באה בשתוף גבר שהוא צדיק אחד המתעבר בו, כדי לסייעו ולהדריכו למוטב. ולכן לא אמר שלש פעמים, שהיה נראה שהוא בשלשה פעמים הראשונות, אמנם אמר פעמים שלש,

להורות כי בפעם השנייה הכוללת שלשה גלגולים שניים, אז הוא עם גבר זולתו משותף עמו
כנזכר:

See here the verse (from the Holy Scripture) **says** (he quotes:) **Kel will make all of them two times three with a gentleman/man.** (What does the additional 'with a man' mean? We have learned about this above.)

Explanation, because during the first three gilgulim only the Nefesh of a person is incarnated without the partnership with another one inside a body.

But in case during the three incarnations she didn't complete her correction and it's necessary to return for the second three (other) gilgulim then she doesn't come alone since she doesn't have the power to be corrected and therefore she comes in partnership with another man, which (man) is a certain tzadik/righteous person who is begotten in her to help her and to guide her to (spiritually) get well (to correct her for the good).

(Hear carefully what he's saying:)

And therefore (the verse) **does not say three times, which would seem as if it was only for the three first times** (incarnations), **but it says two times three** (it's possible that the verse also says pa-amim shelosh: times three, but this is grammatically incorrect. Therefore I'm reading pa-amayim shelosh: two times three.) **and this learns us that during the second time that exists out of three other gilgulim, she is with a gewer/man next to him who is her partner as mentioned before.**

ענין מתמיה שבאר הסבא דמשפטים, בענין המגולגל בסמה פעמים, באיזה גוף מהם יקום בזמן התחיה. דע, כי הלא נתבאר אצלינו מ"ש בהקדמת התיקונים, על פסוק צפור נודדת מקנה וגו'. וכן מ"ש בזוהר פרשת פקודי בענין השכינה, איך גלתה בקליפות, עד דמטאת רגלין ברגלין וכו'. ואמרנו, איך גם נשמות הצדיקים גלו בתוך הקליפות עם השכינה. ואמנם בזמנים הקדמונים, היו הנשמות ההם רגולים עמה, בחי' שהם עומדת השכינה בגלות בזמן, והוא, ועד"ז בכל דור ודור.

The matter that Saba de-Mishpatim had explained about those who were incarnated several times (so the question he had raised is:) **from which of the bodies that he has experienced will he rise during the revival from the dead.** (A person has experienced so many incarnations, so the question is: from which body will he rise in the time of the revival from the dead.)

Know, because it is explained to us in the introduction of Tikunim (Tikoune Zohar) about the verse (in the Holy Scripture) **like a bird that nests etc.**

And also what's written in the chapter Pikoude of Zohar how the Shechina was banished to the klipot so she ended up in the legs (till the place where the legs are. We'll see later what this means.) **etc.**

(Hear. It's very important what he's telling us. It refers to our souls, it's very important.)
We have explained how also the neshamot/souls of the tzadikim were banished inside the klipot with the Shechina (together with the Shechina).

However, in earlier times the souls that were banished with her (Shechina) they were from the aspect of the sparks and from the parts of the step where the Shechina stood in the galut at that time and it's like this for every generation. (Clear? So depending where the Shechina stands in every generation, also the souls of that generation are with her in galut in that relevant step.)

(Pay attention to what he's telling us. Before we continue, maybe it's now the time for a short introduction. We already know this, but let's repeat this again. Pay attention. We have learned that in the beginning of the Creation, in the general aspect, the lighter kelim are corrected first and then the more heavy kelim. It's exactly the same for the souls, at first the lighter/higher souls are corrected, this means the Keter and Chochma of humanity, they are closer to the Creator and afterwards they don't need to be reincarnated for themselves. Later on, the coarser/heavy souls come in the world, so a stronger light is needed to take them out of the klipot. Of course the banished Shechina steadily goes deeper in the dust of the earth, she is sunk in the klipot in compliance with the lower kelim of the souls from those later generations. Now pay attention and hear what he says:)

ואמנם עתה בדורות אחרונים אלו, כבר השכינה ירדה עד רגלין, וגם הנשמות שבדורות אלו, הם מבחינת הרגלים. ולפי שבתחילה גלו כל הנשמות כולם שם עם השכינה, לכן , אז הם יורדות להדריך , ולהישיר את אלו הנשמות השפלות, כדי שיתוקנו. ונמצא כי כמה חלקים וציצות יש בכל נשמה ונשמה, וכל החלקים ההם נקראים בשם נשמה אחת, וכך הענין בכל נשמה ונשמה, ואשריה זמן התחיה, כל גוף וגוף יקח חלקו של נשמתו, כפי חלק הזמן שלו באיזו מדרגה היתה

However, now in this last generation (because from the generation of Ari onwards the last generation had already begun) **the Shechina descended till the feet** (the feet of the partzouf from the souls of humanity) **and also the souls from these generations, they are from the aspect feet/legs** (also our souls are from the part of the legs, we have heavier/coarser souls).

(It's great what he's telling us. Pay attention.)

And since in the beginning all souls (without exception) **were banished together with the Shechina** (to the klipot) **therefore those higher souls that had already ascended and were corrected, they descend** (pay attention) **to guide and to correct** (literally: to do justice to) **these lower souls of the lower generations** (lower because they belong to the legs/feet) **so that they** (the lower souls) **will be corrected.** (At first they had fallen together in the klipot. Okay, the lighter/higher souls were corrected, but at one time they were all in the klipot and now they descend to help the lower souls that belong to the legs/feet, so they will be corrected.)

(He's giving an answer to the question of Saba de-Mishpatim on line 29 about the matter when a soul is incarnated several times, in which body will he rise in the time of the revival from the dead.)

And it seems that there are many parts and sparks in every Neshama and all these parts are called by the name of one Neshama (in every generation something from the Neshama was corrected) **and the matter is the same in every Neshama and when the time comes for the revival from the dead, every body will take its part from his Neshama according/in compliance with that part in which his step was at that time.** (What was corrected of the Neshama during a certain incarnation, that body will take it in the time of the revival from the dead.)

Page 19, line 3)

הנה לפעמים יארע, כי אע"פ שיהיה באדם נפש אחת טהורה ועליונה, יבוא איזה פעם לידי כעס, ואז תצא ממנו, ותכנס במקומה נפש אחרת גרועה, או ג"כ יחלה האדם איזה חולי גדול, ואז תתחלף נפשו בנפש אחרת, או יארע לו חולי הנופל והנכפה, ותתחלף נפשו ותלך באיש אחר, ותכנס בו נפש אחרת. וז"ס צדיק כל ימיו, ובסוף הרשיע. או להפך. וכיון שהדבר כך, אפשר ג"כ שימשך מזה עוד דבר אחר, והוא, כי אם עד עתה היתה מזומנת אל האיש הזה איזו אשה בת זוגו, כיון שנתחלפה נפשו ונתנה לאיש אחר, אותו איש אחר יקחנה:

(Hear what he says. A great mechanism can be triggered.)

See here, it will (it can) happen that a certain person will have a pure and high soul, and when he comes to rage/anger then she will (the Nefesh) leave him (Pay attention to what he's telling us about anger, being angry) **and instead of that** (literally: in her place) **another Nefesh will enter** (lower, coarser Nefesh) **or it can even be that a person gets sick by a certain disease and then his Nefesh will be replaced by another Nefesh** (or: the Nefesh of another) **or epilepsy** (nepacha is a synonym, a technical term) **and his Nefesh will be replaced and enter another person and another Nefesh will enter him** (look what can happen, the mechanism that can be put into action).

And that is the essence of the verse (if I'm not mistaken this comes from Mishlee/the book of Proverbs. He quotes the verse:) **someone is righteous all days of his life and at the end he becomes a wrong doer, commits an offence** (It can be that someone is a tzadik his entire life and at the end he suddenly commits an offence. In English they say: all is well if the end is well. In this case the end is not well.) **or the other way around** (that someone can be a wrong doer his entire life and only at the end of his life he repents and becomes a tzadik. Do you see? It's up to a person to do this, by conquering his bad side and making the right decisions.)

(He's going to give us something big now. Pay attention to what he's going to say. We have learned that Yeshua told us when someone marries a woman, he may never leave her or send her away. Whether or not he decides to divorce her officially or not officially, this doesn't matter in the spiritual. And when she's gone and takes another man, then she commits a sexual offence. She can also marry someone else, but in the spiritual you can't fool anyone.

Socially one often... commits an offence, 'I love this man' after a while another person. One can play this mutually, but not in the spiritual. Yeshua told this. Now look what he's going to tell us and it doesn't contradict with what Yeshua had said but it gives a certain nuance that it can also be different. Pay attention. I'm asking you to accept what he's going to say and from the moment you've heard it and learned it, try not to resist or fight back but accept it. Learn to manage this and understand that this can take place in reality. Pay attention:)

And since things stand as follows (this aspect stands as follows) **then it's also possible that another aspect is drawn from this** (another aspect, another consequence, another question will come forward. Actually he gave us the general aspect of this matter and now he's going to give us the particular aspect.) **because since till now a certain woman** (his real partner) **was given to him** (a man) **and since his Nefesh was replaced** (by a certain event as we have learned in the paragraph from line 3 through illness or through anger his Nefesh left him and another Nefesh, a lower Nefesh entered him etc.) **and so his Nefesh is given to another man, who** (another man who received the Nefesh from the first man) **will take her as his wife.** (Do you see how this works and why? It doesn't contradict to what Yeshua had said, because Yeshua spoke of physically sending away your wife, divorcing your wife by the will of the man. But he's not talking about the will of a man here. Yeshua had said what Hashem has united may not be separated. But here there is no question of separating what Hashem had united, because Hashem made sure that this 'poor' man, through to his own action, anger or something else, received another Nefesh. His Nefesh went to another man and for Hashem only the soul of that person counts, not the flesh. Then it's absolutely righteous that this other man who had received the Nefesh of the first man, that he takes her as his wife. This is a very deep matter.)

דע, כי יש יכולת ביד נפש האדם, או רוחו, או נשמתו, ללקט נצוצותיהם המוטבעות בעמקי הקליפות, ולהעלותם משם, ויתקנו על ידו, כדוגמת מה שנתבאר אצלנו, בענין טעם הריגת עשרה הרוגי מלכות, ועיין שם

Know that there exists a power/ability in the hand of the Nefesh of a person or in his Ruach or his Neshama to take sparks that are sunk in the depths of the klipot and to let them ascend from there and due to him they will be corrected like it's explained in the matter of the reason for the killing of 'harogee malchut' (these were the ten greatest Torah specialists in the time of the Romans who were killed by the Romans, among whom rabbi Akiwa, rabbi Yismael etc.) **and read there.**

אלא משותף עם אחר, לפי שהוא פלגא דגופא, ואינו יכול לבא יחידי. ואפשר כי זה ג"כ נקרא גלגול כפול, כנ"ל בדרושים הקודמים. וזהו המתגלגל שלא ע"י יבום, כנלע"ד
חיים

Pay attention to every word. There is no end to the depth of what we're learning.)

Know that there exists a difference between the person who incarnates for the reason of the correction of other violations and the person who incarnates for the reason that he did not have children and did not accomplish the regulation: 'be fruitful and multiply'.

Because the person who incarnates for the reason of ignoring (the regulation) be fruitful and multiply, despite the fact that he will be like Shimon ben Azay (One of the greatest Torah specialists. He didn't want to do this regulation. He didn't want to marry because of the heaven. He said: let others to this, there are many who want and can to do it, I want to be occupied with the Torah. I want to give all my energy and power to the Torah. He was condemned by many Torah specialists, reprimanded, etc. His name is well known... He belongs to the Tanayim.) **that he (Shimon ben Azay) didn't have to incarnate to have children** (it wasn't hold against him. He didn't have to reincarnate to have children) **nevertheless** (when someone is like him) **when he at a certain time will incarnate in another body than during the time when he was born for the reason of himself** (to correct) **because of a certain damage that he has to correct or that he came** (in an incarnation) **to help someone else or when he will come as ibur during the life time** (of someone else) **as it's known, see here it's for him impossible** (pay attention, this is the essence of his explanation:) **to come alone, but he comes in partnership with another one** (why so?) **because he is the half of the body** (a person who didn't have children is the half of the body. Hear what it is. Don't try to draw conclusions and don't think you understand it. Just hear what he says.) **and he will not be able to come alone in an incarnation.**

And it's possible (writes rabbi Chaim Vital) **that this is also called double incarnation, as explained above in the first explanation.**

And this is not an incarnation through ibum (We have learned what ibum is, the one who incarnates for...) **as it seems to my poor opinion Chaim.**

Lesson 21

Page 19, line 26

הקדמה ו

Introduction 6

בענין נשמות חדשות וישנות מה עניינם. וכבר נתבאר קצת ענין זה בש"ה שער המצות במצות שלוח הקן. גם נבאר התחלת שורש הנשמות מהיכן התחילה

(Sixth introduction) **On the issue of new souls and old ones, what is their aspect.** (Very important what he's going to tell us. We have learned that the souls come from Adam, the first person. He's now going to talk about new souls and old souls.)

And we have already explained a bit about this matter in the fifth gate of regulations (The collection of manuscripts from Ari, the eight gates, which of course have been written down by Chaim Vital and the fifth gate is about the regulations.) **about the regulation of 'sending away the nest'.** (It's the technical name of this regulation. Normally they are called by their first words like in the Torah. Here it's about send away the nest. I won't go into this, but I've already said when someone 'accidentally' walks somewhere and sees a nest and the mother is sitting on them and he wants to take away the chickens or the eggs she's sitting on, then he has to send away the mother.) **We will also explain about the origin of the root of souls, from where they begin.**

(I need your complete concentration here, because he's going to talk about essential things that also concern us, both in the worlds and on the scale of souls. Pay attention:)

דע, כי כאשר נבראו כל העולמות, ואפילו עולם האצילות, נתהוו בתחלה בסוד זווג אחר באחר. ואח"כ חזר להתהוות בבחי' פנים בפנים. והנה גם בחי' נשמות של בני אדם, היו כך, כי תחלה נתהוו בבחי' אחר באחר.

Know when all worlds were created, even the world Atzilut, at first it was in essence of back to back (katnut). And only afterwards it became the aspect of face to face. (It is always like this: at first katnut and then gadlut.)

(Look what he's saying:) **See here, also the aspect of the souls of people were like this** (the same patron) **because they** (the souls of the people) **became in the aspect of back to back.**

(Just great what he's telling us, it's crucial to understand what's coming next. Pay attention:)

ואח"כ מן העת אשר נברא אדם הראשון ואילך, עד ביאת המשיח, התקון הנעשה מאז ואילך, הוא לאותם הנשמות, שאז נתהוו בבחי' אחר באחר, שיהיו עתה חדשות יוצאות מזווג פנים בפנים.

And afterwards from the time when the first person was created till the coming of the Massiach (may it happen fast in our days) **the correction that was done from then and onwards are for those souls that were then in the aspect of back to back so they will now come out from that zivug as face to face.** (Clear? He's telling us that the souls that were at first back to back, that they are old souls and the souls that came out from the zivug as b'panim/face to face that they are the new souls.)

(Look carefully. He's giving us the mechanism, how it works:)

לפי שאחר שנתהוו בתחלה מאהור באחר, ירדו עם גלות השכינה למטה בתוך הקליפות, וכאשר איזה צדיק מכין איזו כונה גמורה טובה, יכול להמשיך ע"י כונתו ההיא איזו נשמה חדשה, פירוש, שהנשמה שבתוך הקליפה, תתעלה משם ולמעלה, בסוד חדשים לבקרים רבה אמונתך, ושם

תתחדש, ואח"כ תרד משם בעה"ז מבח"פנים בפנים, ועתה הם תחלת ברייתם, ונקראים חדשות.

Since they were first back to back and descended with the banishment of the Shechina in de klipot and when a certain tzadik/righteous person makes a certain complete kavannah he can attract through this kavannah a certain new soul, (What does it mean that he can attract a certain Neshama?) the soul that is inside the klipa will ascend from there (from the klipot) (as it's said in the Holy Scripture and in the morning prayer:) 'in the morning they are renewed and strong is Your faith/trust' and there (in the higher place from where they are attracted) they will be renewed and afterwards (the soul) will descend to this world in the aspect of face to face (state of gadlut) and now is the beginning of their creation and they are called new ones.

(Clear? So they become new souls after the attraction of the tzaddik or come out of the klipot and again end up in this world in a certain body, those are new souls. New souls mean that they haven't experience gilgulim yet. Their souls are still pure and new, they don't have a history of gilgulim.)

(He's going to add something great:)

ואלו הנשמות מוכנות שלא לחטוא כשאר הנשמות

And these souls are prepared to not sin like the previous souls.

(What does this mean? They're made like this that... because they are new, also towards the aspect sinning. These are often very high, powerful souls. We will learn about this later on.)

Page 20, line 5)

(It's great what he's telling us. We now come to the very beginning, when the souls came into existence, how it went and goes. This is very important for us to know where our soul comes from. Not our soul, but my soul. Everyone has his own unique soul and unique place, also at the very beginning when the souls came into existence. When you will later on learn or know the source/root of your soul then you can build up a relationship with the root of your soul. Then you can in every situation clean yourself, from your root till now. You can draw all your energy/power from there and become and stay autonomous. Pay attention:)

אך דע, כי אין בנו כח בכל הזמן הזה רק להמשיך אלו הנשמות החדשות, אותם שהם מן הבי"ע, שהם סוד נשמה רוח נפש כנודע. אבל לעתיד לבא אחר התחיה, יבואו נשמות חדשות יותר מעולות, שהם מעולם האצילות והם מבחי' הנשמה דאצילות שהיה לאדה"ר, הנקראת בשם זיהרא עילאה, כמו שיתבאר בדרושים הבאים.

But know that we already have the power in our time to attract these new souls that are from the Biy'a (Briyah, Yetzirah, Assiah) they are in essence Neshama, Ruach, Nefesh as it's known. (From Briyah comes Neshama, from Yetzirah comes Ruach and from Assiah comes Nesfesh. This is what we can achieve in our time.)

But in the future to come, after the revival from the dead, new souls will come that will be a lot higher and will be from the world Atzilut and they will be from the aspect Neshama of Atzilut that was with the first person (Neshama of Adam rishon) which is

called with the name 'the higer shining' (Aramaic: zehara elaa) as it will be clarified in the coming explanation.

וז"ס מ"ש בס"ה פרשת פקודי דף רנ"ג ע"א, שמיום שנחרב בית המקדש, לא נכנסו נשמות בהיכל האהבה. כי אלו החדשות דפנים בפנים מן עולם האצילות, לא נכנסו שם. אבל הנשמות. שמן הבי"ע החדשות, אפשר שיבואו אפילו בזמן שלאחר החרבן

And that is the essence of what is written in the book of Zohar in chapter Pikoudee page 253 front side: (It is said there and he quotes. There are no quotation marks in the Holy Scripture.) **'from the day when the Temple (in Jerusalem) was destroyed, the souls were not entered in the hall of love.**

Because the new souls of face to face (that came from the zivug as face to face) from the world Atzilut, they were not entered there.

But the souls from the worlds Bey'a (Briyah, Yetzirah, Assiah) it's possible that they will come even in the time after the destruction of the Temple.

אבל כל שאר נשמות הבאות בעולם, הם מאותם שהיו כלולות בנשמת אדה"ר, אחר אשר נברא אחר באחור, חזר ונסרו מבחי' פנים בפנים, והחזירו פנים בפנים

But all other souls that come in the world, they are from the souls that were merged with the soul of the first person after he was created back to back, they came out from the aspect panim b'panim and were as it were pulled out from the aspect face to face and returned (in the state of) panim b'panim/face to face. (A bit weird, not really clear, but it doesn't matter. What is of importance to us is that all other souls are achor b'achor/back to back).

(Oh, that's important. Always take what you can take.)

ונמצא כי כל הנשמות הישנות הם באים ממנו

And so it seems that all the old souls come from him (from Adam rishon, from the first soul.) (There are also in our world... I've seen a lot, met people just when I started learning Kabbalah...there were people who said they felt they had an old soul. Even though they don't understand what an old soul is... and others feel they have a new soul. We can see the origin here. Pay attention.)

ודע, כי אדה"ר מתחלק לרמ"ח איברים, על דרך גופו הנכלל מן רמ"ח איברים. גם יש בו בחי' אחרות, והם מבחי' כמה מיני שערות התלויים בו לאין קץ. והנה כל נצוצי פרטי הנשמות שבעה"ז, כולם הם מבחי' אלו שיש באדה"ר כנזכר. ואמנם אלו הפרטים והבחי' הנז', נמשכו אח"כ בגופות האנשים הנולדים מן אדה"ר. ואלו הפרטים הם הנקראים אצלינו שרשי הנשמות, להיותם כולם נמשכות משם מבחי' אלו של אדם כנזכר

And know that the first person is divided into 248 organs like his body exists out of 248 organs. And he also has other aspects that exist out of different kinds of hairs that descend (literally: that stick to him) endlessly. (If we speak of hairs... derived partzoufim

etc.)

(Absolute concentration, because here the basis of everything that we will be learning later on.) **And see here all the particular sparks (variations) of the souls that are in this world, they are all from a different aspect of the souls that are present in the first person, as it was mentioned.**

However, these particulars (all kinds of variations and aspects) are afterwards attracted to bodies of people who were born from the first person. (Clear? Furthermore, all souls come from Adam.)

And all these variations are called to us (in our terminology) the roots of the souls because they are all attracted from there from the aspect of this Adam as it was mentioned.

והנה לדעת עתה כל איש ואיש, מה שרש של נשמתו, צריך שידע ויכיר, במי נתחלקו כל פרטי נצוצות איברים ושערות של אדה"ר, וזה יקרא שרשי הנשמות הבאות ממנו, וכן בכל אבר ואבר, ע"ד מה שדרשו חז"ל בפסוק איפה היית ביסדי ארץ

(Great, it's crucial for us to know which the root of my soul is.)

And see here to know for every person (He says every person and not who learns Kabbalah or who is Jew or Papuan. Pay attention. We're learning the chochmah emet, the wisdom of truth and not something national, religious or something that belongs to one group. We're learning something that belongs to every person, the entire humanity.) **which is the root of his soul, it is necessary to know and to recognize in whom were divided all the different sparks of the organs and the hairs of the first person** (What does he want to say? What are the first and most important links between Adam and the person who wants to know his root? Pay attention:) **and this will be called as the roots of the souls coming from him** (Adam rishon. Before I had put it simplistically by saying: if you want to know in which place of the partzuf of Adam, the first person... We can know this through certain souls that come closer to us, who are the roots of the souls, who also come from Adam.) **and it's the same way in every organ** (In the partzuf of the first person. In the same way there are also souls who come from them who are the roots of the souls of every organ. One comes from the shoulder, the other one comes from the finger etc.) **in the way like the Torah specialists had explained in the verse** (from the Holy Scripture) **'where was she during the making of the elements/foundation of the earth'** (This is, the foundation of his soul, what a person should also find out).

וכבר ביארנו לך, כי רוב הנשמות הם בחי' קין והבל, בניו של אדה"ר, ומשם יפרדו אח"כ לכל הנולדים מאז ואילך. ואע"פ שלא נבאר עתה הענין הזה בדיוק גמור, כי אין פה מקום הדרוש הזה, אמנם בדרך משל נבאר ענין

And we have already explained you that the majority of the souls are the aspect Kayin and Hewel (the two sons of the first person, of Adam) **and from there they will separate to all who are born then and further.**

And despite the fact that we will not explain this matter in detail, because this is not the place to clarify this, however as an example we will explain the following matter.

(Great, he's going to tell us the place of the souls that come from Hewel.)

כי הגע עצמך שנאמר, שהבל הוא בחי' הראש של הנשמות כלם, נמצא כי נשמת הבל, היא השורש של כל פרטי נצוצי הנשמות שבבני אדם, שהם מבחי' הראש.

It is said that Hewel (one of the two sons of Adam who was killed by Kayin, do you remember?) **is from the aspect rosh of all souls** (Hewel is the aspect head of all souls. There is an entire partzouf for all souls, but the head of all souls, the source of it is Hewel. Clear?) **so it seems that the soul of Hewel is the root of all the different sparks of the souls that are in the people, which** (souls) **are from the aspect of head.**

(This is a beautiful example he gave us. Pay attention: all souls come from the general aspect of Adam, the first person. He's saying here that his sons are as roots of the souls. He told us that Hewel is the head of all souls. This means that every soul that is from the aspect head comes from Hewel.)

(It was only one example he gave us)

וכן אם אברהם אבינו ע"ה הוא בחינת זרוע ימין של אדה"ר, נאמר כי כל פרטי נצוצי הנשמות שבבני אדם מבחי' הזרוע ימין של אדם, הם נכללים באברהם, והוא שרש שלהם.

And also in case Avraham our father of blessed memory is from the aspect of right hand from the first person (We know that Avraham is chessed, hand, right hand. So Avraham is one of the roots of the souls that has its place in the partzouf of Adam, his right hand) **then we can say that all the different sparks of the souls that are in the people that they are from the aspect right hand of Adam, that they are all grouped together in Avraham and he is their root.**

(Look at the great things we're learning. It doesn't matter that we have learned about Avraham in the Torah, that he is called the father of all the people... What does this mean? Traditionally they think he had slept with all the princesses from the East and had children. He sent them away to protect Yitzchak... Look what we're learning instead of childish fairy tales they are studying. The Torah says: Avraham will be the father of all people. This means those whose place is in the partzouf of Adam, the first person, in his right hand. Avraham is their root, father.)

ועד"ז בכל שאר איברים ושערות של נשמת אדה"ר, ואין כאן מקום דרוש זה

And in the same way concerning all other organs and hairs of the soul of Adam rishon and this is not the place to explain this.

Lesson 22

Page 20, line 38

אמנם נבאר עתה ענין חלוקי פרטי התשובה הצריכה לבני אדם, ובהם יובן קצת מן הדרוש הזה, הנה חלקי התשובה הם שמונה, האחת היא, כי מי שיש בו נפש מעולם העשיה, הנה כשחוטא אדם, גורם להפריד העשיה מן היצירה, בבחי' פרטיות המקום, שהוא תלוי בו שרש נפשו, ולכן היא תשובתו שיתקן עד שיחזיר להתחבר עשיה ביצירה, בבחי' המקום שהוא של שרש נפשו. וכן מי שיש בו רוח מן היצירה, וחטא, צריך לחבר יצירה בבריאה בפרטות בחי' שרשו כנזכר. ומי שיש בו נשם"ה מן בריאה, צריך לחבר בריאה באצילות עד הנז"ל. והרי אלו שלשה חלקי תשובה תחתונים, כי הם בעולמות בי"ע

עוד יש חמשה חלקי תשובה יותר עליונים כי הם בעולם האצילות עצמו. הא' היא, להחזיר המלכות דאצילות למקומה, אשר הוא תחת היסוד, וזה בבחי' פרטיות שרש נשמתו כנזכר. הב', להשיבה יותר למעלה עד נה"י, כי שם מקום אצילותה כנודע. הג', להשיבה יותר למעלה, עד חג"ת. הד', להשיבה יותר למעלה, עד חב"ד, שהם שלשה מוחין דז"א. והרי ארבעה עליות אלו, וכולם בבחי' מדרגת ז"א. עוד יש תשובה חמישית עיקרית ועליונה מכלם, והיא להשיבה ולהעלותה עד מקום או"א. ואל חלק זה רמזו בס"ה, ובספר התקונין, וקראוה תשובה דרגא: תמינאה, כנודע כי אימא היא תמינאה ממטה למעלה

וצריך שתדע, כי כפי מעלת מקום נשמת האדם, כך חוזק וחומר פגימת חטאו, כי מי שיהיה לו נפש ממלכות דאצילות, יעלה פגמו עד שם, ויפגום בחלק שרשו אשר שם, ועד"ז בשאר הבחי'. גם צריך שתדע, כי אם איזה אדם מן הראשונים שקדמו אליו, שהיו מבחי' בעלי נשמתו, היו לו נפש ורוח מן העשיה ויצירה, וחטא ופגם בחי' רוחו, והוצרך להתגלגל באדם הזה הב' אשר נולד עתה, הנה עם היות שהאדם הזה לא נכנסה בו רק בחינת הנפש בלבד, הנה כאשר חוטא, הוא פוגם עד למעלה ביצירה, כאלו נכנס בו גם בחי' רוח. וכאשר ירצה לשוב בתשובה, צריך שיתקן כאילו היה בו רוח ונפש ונפגמו שניהם, ועד"ז בשאר הפרטים

גם לענין תקון תשובתו של האדם, צריך האדם עוד אופן גלגולו, באופן אחר שנבאר עתה בקצור, עם שכבר נתבאר אצלינו במקום אחר, והוא, כי הנה אם בסדר גלגולי נשמתו קדמו אליו ע"ד משל, עשרים או שלשים מגולגלים, צריך לדעת אם הראשון שבכל אלו השלשים, היו בו ע"ד משל נר"ן מבי"ע, ופגם בהם, הנה כל השלשים הבאים אחריו, אעפ"י שלא נכנס בהם רק בחי' נפש בלבד, צריכים להתקן כאלו פגמו בכל בי"ע. לפי שבתחלה בראשון שקדם לכלם, היתה הנפש מקבלת אור מן הנשמה של הבריאה, ועתה צריך להחזיר אליה האור ההוא שהיה לה בתחלה, ואז יושלם תקון תשובתה. וז"ס פסוק כי לקחה מיד ה' כפלים בכל חטאתיה. כי לפעמים יחטא האדם חטא קל מאד, וידקדקו עמו, ונפרעים ממנו כאלו חטא חמור מאד, כפלים מאשר חטא. ולכן אין להרהר אחר מדותיו יתברך, אם יראה האדם כיוצא בדברים אלו, שלכאורה אין הדעת סובלתם, והכל מאתו יתברך בצדק ובמשפט. ואמנם אם מן הראשון עד הט' הראשונים שבאלו השלשים, לא זכו רק אל נפש ורוח, והעשירי זכה גם אל הנשמה, ואחר כך חטא ופגם בה, הנה החטא ראשונים פגימתם וגם תקונם ותשובתם, היא סוד רוח לבד, ומכ"ש נפש. אבל העשירי, וכן כל השאר שממנו ואילך, עד סיום השלשים, פגימתם ותקונם הוא גם בסוד נשמה. ומזה תקיש לשאר פרטי פרטים עצמו מספר. ונמצא, כי אין האדם יכול לשוב בתשובה שלימה כתקנה, עד שידע שרש מקום אחיזת נשמתו, ובחי' המגולגלים מבחי' נשמתו שקדמו אליו אשר על כן החמירו בזוהר שיר השירים, בפסוק הגידה לי שאהבה נפשי וכו', שצריך האדם לידע מי נשמתו, ועל מה בא לעה"ז, ומה צריכה לתקן, כנזכר שם בארך

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אמנם נבאר עתה ענין חלוקי פרטי התשובה הצריכה לבני אדם, ובהם יובן קצת מן הדרוש הזה, הנה חלקי התשובה הם שמונה, האחת היא, כי מי שיש בו נפש מעולם העשיה, הנה כשחוטא אדם, גורם להפריד העשיה מן היצירה, בבחי' פרטיות המקום, שהוא תלוי בו שרש נפשו, ולכן היא תשובתו שיתקן עד שיחזיר להתחבר עשיה ביצירה, בבחי' המקום ההוא של שרש נפשו

However, we will now explain about the different variations of repentance that are necessary for people, and through that a bit of this explanation will be understood (and he begins:) there are eight variations of teshuva/repentance, the first one is someone who has a Nefesh from the world of Assiah and when this person sins he causes the separation of (the world) Assiah from Yetzirah in the aspect of the particular place, which (the particular place) is connected to the root of his Nefesh and therefore his teshuva/repentance exists out of correcting till he again connects Assiah with the Yetzirah in the aspect of the place where the root of his Nefesh is. (Now look at the importance of finding out where the root of your Nefesh is. Of course it's also important to know where the root of your Ruach is etc, but at first you need to know the root of your Nefesh. Otherwise we can't know what to correct.)

וכן מי שיש בו רוח מן הציורה, וחטא, צריך לחבר צורה בבריאה בפרטות בחי' שרשו כנזכר. ומי שיש בו נשמה מן בריאה, צריך לחבר בריאה באצילות עד הנז"ל. והרי אלו שלשה חלקי תשובה תחתונים, כי הם בעולמות בי"ע

And it's the same for someone whose Ruach is from Yetzirah (this means that his root is from the Yetzira) and when he has sinned then he needs to connect Yetzirah with the Briyah along with the particular place of his root, as mentioned before. And who has Neshama from the Briyah has to connect Briyah with the Atzilut, as mentioned before. And see here, these were the three lower parts (from eight, there are still five left) of repentance from the worlds Bey'a (Briyah, Yetzirah, Assiah. Starting from Assiah.)

עצמו. הא' היא, להחזיר המלכות דאצילות למקומה, אשר הוא תחת היסוד, וזה בבחי' פרטיות שרש נשמתו כנזכר. הב', להשיבה יותר למעלה עד נה"י, כי שם מקום אצילותה כנודע. הג', להשיבה יותר למעלה, עד חג"ת. הד', להשיבה יותר למעלה, עד חב"ד, שהם שלשה מוחין דז"א אורחי ארבעה עליות אלו, וכולם בבחי' מדרגת ז"א

There are (in addition) five parts (variations) of higher teshuva, because they are in the world Atzilut itself. The first (from five) is to return the Malchut from Atzilut to her place which is below the Yessod and that is in the particular aspect where the root of his Neshama is as said (above). The second is to return her (the Malchut) even higher till nh'y because there is the place of her shining, as known. The third is to return her even higher till chaga't. The fourth is to return her (the Malchut) even higher till chaba'd, which (chaba'd) are three mochin of the Z'a. (Great, do you see? Chaba'd are always the three mochin from the Z'a.)

And see here, these four risings are all in the aspect from the step of Z'a.

עוד יש תשובה חמישית עיקריית ועליונה מכלם, והיא להשיבה ולהעלותה עד מקום או"א. ואל חלק זה רמזו בס"ה, ובספר התקונין, וקראוה תשובה דרגא תמינאה, כנודע כי אימא היא תמינאה ממטה למעלה:

There is still a fifth teshuva/repentance, the most essential and highest of all and this exists out of (what can be achieved by this) returning her (the Malchut) and rising her till the place of abba and ima. (Of course, everything refers to the Malchut. Av'I and Z'a are

only of interest to us when Malchut rises there. It's about the Malchut and not the entities. They're also important, we also learn about them but the point is that everything – the risings etc. – should be done by Malchut.)

And about this part (this type of repentance) **was given a hint in the Zohar and in the book of Tikounim** (corrections of Zohar) **and they called her *teshuva darga t'mina* repentance from the eighth step** (t'mina means eighth in Aramaic. In Hebrew it's shmone. In Aramaic shin is often replaced by tav.) **as it's known because ima is the eighth from below to above.** (When you start counting from below, from Malchut, then ima is the eighth. Now look at the word ima, it's written with a jud. Normally ima is without jud. In Aramaic it's often written like this.)

וצריך שתדע, כי כפי מעלת מקום נשמת האדם, כך חוזק וחומר פגימת חטא, כי מי שיהיה לו 'נפש ממלכות דאצילות, יעלה פגמו עד שם, ויפגום בחלק שרשו אשר שם, ועד"ז בשאר הבחי

And you need to know that the height and the place of a person's Neshama is in accordance with the power and severity/seriousness of the damage through his sin (So there exists a resemblance: if it's more then it's more and if it's less then it's less) **because who has a Nefesh in the Malchut from Atzilut his damage will only rise till there and he will bring damage to the part of the root that is there and in the same way for the other aspects.** (Clear? One can only bring damage till the place of his root, the root of his Nefesh, Ruach or Neshama.)

(It's remarkable what he's saying:)

גם צריך שתדע, כי אם איזה אדם מן הראשונים שקדמו אליו, שהיו מבחי' בעלי נשמתו, היו לו נפש ורוח מן העשיה ויצירה, וחטא ופגם בחי' רוחו, והוצרך להתגלגל באדם הזה הב' אשר נולד עתה, הנה עם היות שהאדם הזה לא נכנסה בו רק בחינת הנפש בלבד, הנה כאשר חוטא, הוא פוגם עד למעלה ביצירה, כאלו נכנס בו גם בחי' רוח. וכאשר ירצה לשוב בתשובה, צריך שיתקן כאילו היה בו רוח ונפש ונפגמו שניהם, ועד"ז בשאר הפרטים:

You also need to know that in case a certain person from the first, who preceded him, who possessed his Neshama (in earlier incarnations) **they were for him Nefesh and Ruach from Assiah and Yetzirah and he sinned and damaged the aspect of his Ruach** (before him, not in this current incarnation but before that) **and then it is necessary for him to incarnate in this second person who has now born, despite the fact that this person entered him in the aspect of Nefesh, see here when he sins he brings damage till above in the Yetzira as if the aspect Ruach was also entered in him.**

And when he (the second person, the carrier of the Nefesh from the first person) **will wish to return in the teshuva** (when he repents) **he will (can) correct himself as if Ruach and Nefesh were in him and that both were damaged, and so is the same for the other details** (variations, literally: particulars. Clear what they are? He speaks of Ruach and Nefesh.)

(Look how important it is to know what the root of your Nefesh is. It's very important to know this. This is what we're learning, step by step we will know what the root of the Nefesh is and also other things. This is what he's telling us. Pay attention:)

גם לענין תקון תשובתו של האדם, צריך האדם עוד אופן גלגול, באופן אחר שנבאר עתה בקצור, עם שכבר נתבאר אצלינו במקום אחר, והוא, כי הנה אם בסדר גלגולי נשמתו קדמו אליו ע"ד משל, עשרים או שלשים מגולגלים, צריך לדעת אם הראשון שבכל אלו השלשים, היו בו ע"ד משל נר"ן מבי"ע, ופגם בהם, הנה כל השלשים הבאים אחריו, אעפ"י שלא נכנס בהם רק בחי' נפש בלבד, צריכים להתקן כאלו פגמו בכל בי"ע

Also concerning the matter of correction through repentance of a person, a person needs another way of incarnation, other than till now as we will explain this shortly despite the fact that we have already explained this in another place, and see here in case in the order of incarnations of his Neshama for example 20 or 30 incarnations preceded him, then he needs to find out if the first one who was present in all these thirty had for example nara'n from the worlds bey'a and if he damaged them, see here (let's assume that the first one of the thirty had damaged all the nara'n of bey'a) then all thirty (other incarnations) have to come after him despite the fact that only the aspect Nefesh had entered them, they still need to correct themselves as if they had brought damage to the entire bey'a (Briyah, Yetzira, Assiah. Do you see? Also this is important to know: who was the first and what did he exactly do. Look how we, a person, has to go back to the source of our soul to find this out. We're learning step by step how a person can find this out.)

לפי שבתחלה בראשון שקדם לכלם, היתה הנפש מקבלת אור מן הנשמה של הבריאה, ועתה צריך להחזיר אליה האור שהוא שהיה לה בתחלה, ואז יושלם תקון תשובתה. וז"ס פסוק כי לקחה מיד ה' כפלים בכל חטאתיה. כי לפעמים יחטא האדם חטא קל מאד, וידקדקו עמו, ונפרעים ממנו כאלו חטא חמור מאד, כפלים מאשר חטא. ולכן אין להרחיק אחר מדותיו יתברך, אם יראה האדם כיצא בדברים אלו, שלסאורה אין הדעת סובלתם, והכל מאתו יתברך בצדק ובמשפט

Since firstly (in the beginning) the first one who preceded all (thirty), his Nefesh received the light of the Neshama from Briyah, but now she has to bring back the light to her that was at first in her and then the correction of her teshuva will be completed. And that is the essence of the verse (he quotes the verse:) Because she took the double from the hand of Hashem in all her sinning. (What does this verse mean?) because sometimes a person commits a little sin, but one shall (from above) deal with him very accurately and one shall consider this (nifraiem means repay, but from above there comes no retribution) as if he committed a very serious/grievous sin, double than what he had sinned.

(Pay attention here to what he's telling us, so it can be double. And a person with his earthly mind can't understand it. He committed a little sin, then why it's considered as a big sin. Pay attention, it's great what he's telling us. We can always use this in our spiritual work, because here are the grounds why. A person can't exactly know why it's considered a bigger sin. Pay attention, he's going to explain it to us:)

And therefore a person doesn't need to ponder on the qualities of the Blessed One (Hashem, ponder, speak badly, 'why does this happen to me'. He doesn't justify Hashem.) **because when a person sees these kinds of things that at first sight can't be endured by our earthly minds then** (he needs to know that) **everything comes from the same Blessed be He** (Hashem) **with righteousness and law.** (It's completely righteous what Hashem does with him. It's difficult to understand. It's because of the first who had sinned and all thirty have to face the consequences. In my poor opinion, we can say: why does it have to be like this? But we have to justify Hashem at all times.)

(Now he's giving another variant:)

ואמנם אם מן הראשון עד הט' הראשונים שבאלו השלשים, לא זכו רק אל נפש ורוח, והעשירי זכה גם אל הנשמה, ואחר כך חטא ופגם בה, הנה החטא ראשונים פגיתם וגם תקוכם ותשובתם, היא סוד רוח לבד, ומכ"ש נפש. אבל העשירי, וכן כל השאר שממנו ואילך, עד סיום השלשים, פגיתם ותקוכם הוא גם בסוד נשמה

However in case the first till the first nine from the thirty (incarnations) **were only worthy of Nefesh and Ruach while the tenth** (incarnation) **also became worthy of Neshama and afterwards he** (the tenth) **sinned and damaged her, see here then the damage of the first ones and also their corrections and their repentance are only in essence of Ruach and all the more Nefesh.** (So the first till the ninth have to only correct Ruach. Of course, when it's Ruach, then Nefesh is also included in him.)

But the tenth and also all others that are from him and onwards till the end of thirty (incarnations), **their damages and correction is also in essence of Neshama.**

(Page 22, line 1 after the point)

ומזה תקיש לשאר פרטי פרטים עצמו מספר. ונמצא, כי אין האדם יכול לשוב בתשובה שלימה כתקנה, עד שידע שרש מקום אחיזת נשמתו, ובחי' המגולגלים מבחי' נשמתו שקדמו אליו אשר על כן החמירו בזוהר שיר השירים, בפסוק הגידה לי שאהבה נפשי וכו', שצריך האדם לידע מי נשמתו, ועל מה בא לעה"ז, ומה צריכה לתקן, כנזכר שם בארך

And from this and by means of analogy you can apply this with the other variants, this speaks for itself. (Great. This is what he concludes and for us it's very important to once again hear it from him:) **And it seems that no person can return to the complete repentance properly till he finds out the root that is attached to his Neshama** (Neshama meaning the soul) **and the aspect of the incarnations** (that took place before him in his soul) **in the aspect of his Neshama that preceded him, and because of this it is mentioned in** (the book of) **Zohar** (the subject) **Shir haShirim in the verse** (he quotes:) **Tell me that the love of my Nefesh etc.** (Shir haShirim is about is: tell me Hashem about the root of my Nefesh etc.) **that a person needs to know who his Neshama is** (He does not necessarily mean Neshama like in Nefesh, Ruach, Neshama, but Neshama meaning soul in general.) **and why he came to this world and what he needs to correct, as mentioned there in detail.**

Lesson 23

Page 22, line 9

הקדמה ז

וזה"ל, ועוד נרחיב בדרוש הזה, ענין נשמות החדשות והישנות מי הם. הנה כבר נתבאר כי קצת נשמות יש, שלא באו כלולות בנשמת אדה"ר כשנברא, ואלו נקראים נשמות חדשות באמת לגמרי.

אבל כל הנשמות אשר כבר באו כלולות בנשמת אדה"ר, הם הנקראים נשמות ישנות, בערך החדשות האמתיות הנז'. אמנם יש בהם בעצמם ב' מדרגות חלוקות. ועתה נבאר ענין אלו הנשמות, כי הנה יש בהם שלש מדרגות, האחת היא, הנשמות שלא נכללו בנשמת אדה"ר, ואלו נקראים נשמות חדשים לגמרי. השנית הוא, כי כשמטא אדה"ר, נודע הוא כי נשרו ממנו איבריו, והלך ונתמעט, עד אשר לא עמד אלא עד ק' אמה, בסוד ותשת עלי כפכה. וכמו שאירע זה בבתי' גופו, כן אירע לו בבחי' נשמתו. והנה אותם הנצוצות של נשמתו, שנשארו קיימות בו אחר החטא, שהם העצמות הנשארו לחלק אדה"ר, הנה כאשר אחר חטאו הוליד את קין והבל כסברת רז"ל וס"ה, הנה מנצוצות הנז' יצאו קין והבל, ואלו נקראים מדרגה שניה. השלישית הוא, אותם הנצוצות של נשמתו, שנסתלקו ממנו כאשר חטא, וחזרו לרדת וליפול לעמקי הקליפות, אשר לזה רמזו חז"ל וקראום בשם נשירת אברים. ודע, כי מזו המדרגה השלישית, היתה נשמתו של שת, בנו של אדה"ר:

והנה המדרגה הראשונה, היא נקראת נשמה חדשה לגמרי, ולכן כאשר תרד נשמה זו בעה"ז בגוף איזה נפש כשנולד, עליו רמזו רז"ל, בריש פרשת משפטים דף צ"ד ע"ב, וז"ל, ת"ח בר נש כד אתייליד, יהבין ליה נפשא וכו', זכה יתיר וכו'. כי באותה הפעם הא' שבא לעולם, יכול להשיג מנפש דעשיה, עד נשמה לנשמה של אצילות, מדרגה אחר מדרגה, כמ"ש זכה יתיר וכו'. וכל זה בקלות גדול, שלא ע"י טורח מרובה, וכבר נתבאר למעלה בענין זו המדרגה הא':

אבל אם בפעם ההיא חטא ופגם, וימזג, ויצטרך לחזור בעולם, הנה אז יקרא מגולגל וישן, וכבר נתבאר למעלה, כי הנפש בא לו בעת שנולד, והרוח א"א לבא עד י"ג שנים ויום אחד, והנשמה מבן כ' שנה ואילך. ועד"ז הולך וגבה מאד כפי מעשיו, עד שיכול להשיג נר"ן דאצילות, כפי מדרגת שנותיו:

המדרגה השנית, והיא נצוצות הנשמה שנשארו באדה"ר אחר שחטא, אשר מהם הוריש אח"כ לקין והבל בעו כשנולדו, הנה אלו נקראים נשמות חדשות בבחי' מה, ולא לגמרי. וכאשר יתוקנו, תהיה מעלתם גדולה על שאר הנשמות שנשרו ונפלו מאדה"ר כנזכר, כיון שהיה גם בהם כח להשאיר קיימים באדם, ולא נפלו בקליפות, ויש להם מעלה זו בפרטות, והוא, כי כאשר הורישם אדם לקין והבל בניו, אין זה נחשב לגלגול ממש כשאר המגולגלים, שמת הגוף הא', ונשמתו מתגלגלת בגוף הב', אבל זה הם בחיים חיותו של אדה"ר, שהורישם לבניו כשנולדו, ולכן כל הנצוצות שהיו כלולים בקין והבל, נחשבים כאלו עדיין היו כלולים באדה"ר עצמו, ולא נשרו ממנו. ונמצא, כי כשבאו כלולות אלו הנצוצות בנשמת אדם, שלא באו לתקון עצמם, כי אינם שלו, רק שנכללו בו כאלו לא באו כלל דמיין. וגם כשבאו אח"כ כלולות עם נשמת קין והבל בחיי אדם, גם זו אינה נחשבת ביאה כלל, כיון שלא באו שם לצורך עצמם, דכיון שעדיין לא נתחלקו לנצוצות בפני עצמם בגופות שלהם, אלא שהיו כלולות בלבד בגוף בקין והבל, עדיין גם זה אין נחשב להם לביאה כלל. ולכן כאשר איזה נצוץ יתחלק ויבא אח"כ בעולם, בגוף איזה איש, אז תחשב להם ביאה ראשונה חדשה בצד מה ולא לגמרי, כי נקרא ביאה מה שבאו באדם וקין והבל, כמו שיתבאר. ואם אז בפעם ההיא יחטא, ויפגום, וימות, ויחזור לבא בגוף ב', אז יקרא מגולגל וישן:

Seventh introduction

(Remarkable, we have already covered more than 1/10th of the book and we are still doing the introduction. When I flip through the pages I notice that the entire book exists out of hakdamot/introductions. I hadn't noticed this before, but it's very remarkable that he is dividing it into introductions instead of perakim as usual, perek or shaar/gate. But here it's divided into introductions. Introductions about the very, very secret subject called incarnations.)

(At the end of the previous lesson he told us that a person needs to find out who his Neshama is. Interesting how he says this, not what his Neshama is, but who his Neshama is and for which reason or why his Neshama came to this world and what she has to correct. This is, among others, covered in Shir haShirim of Zohar, the special Zohar that is dedicated to the Song of Songs.)

וז"ל, ועוד נרחיב בדרוש הזה, ענין נשמות החדשות והישנות מי הם. הנה כבר נתבאר כי קצת נשמות יש, שלא באו כלולות בנשמת אדה"ר כשנברא, ואלו נקראים נשמות חדשות באמת לגמרי. אבל כל הנשמות אשר כבר באו כלולות בנשמת אדה"ר, הם הנקראים נשמות ישנות, בערך החדשות האמתיות הנז'. אמנם יש בהם בעצמם ב' מדרגות חלוקות

And these are his words, and we will now explain in detail about the matter of new souls and old souls, who they are. (I would like to bring to your attention again that he's saying: not *what* they are, but *who* they are. He's calling the souls mi/who. It's a living being, the Neshama and therefore he's calling it in my opinion with who and not what.)

See here, it has already been explained that there are some souls/Neshamot who didn't come attached to the soul of the first person when he was created. (They weren't part of his soul when he was created) **and they are called new souls.** (It's very important what he's now telling us about the division of souls. It's very important as a basis.)

But all souls that have already come and were part of Adam rishon/the first person/Adam they are called old souls compared to the truly new souls as it was mentioned.

However, there are in them (he probably means both, so the old and the new souls) **two different steps.**

ועתה נבאר ענין אלו הנשמות, כי הנה יש בהם שלש מדרגות, האחת היא, הנשמות שלא נכללו בנשמת אדה"ר, ואלו נקראים נשמות חדשים לגמרי.

And we will now explain the aspect of these souls, because see here there are in them three steps, the first (step) are the souls that are not composed of (are not part of) the soul of Adam harishon/the first person and they are called the new souls.

השנית הוא, כי כשמטא אדה"ר, נודע הוא כי נשרו ממנו איבריו, והלך ונתמעט, עד אשר לא עמד אלא עד ק' אמה, בסוד ותשת עלי כפכה. וכמו שאירע זה בבתי' גופו, כן אירע לו בבחי' נשמתו.

The second (step) is when the first person had sinned, it's know that his organs fell from him and he gradually decreased himself till he only existed out of hundred amah in essence (like a verse says in a certain psalm:) 'And You put Your hand on me' and just like it happened in the housing of his body, the same happened to the aspect of his Neshama.

והנה אותם הנצוצות של נשמתו, שנשארו קיימות בו אחר החטא, שהם העצמות הנשאר לחלק אדה"ר, הנה כאשר אחר חטאו הוליד את קין והבל כסברת רז"ל וס"ה, הנה מנצוצות הנז' יצאו קין והבל, ואלו נקראים מדרגה שניה.

And see here, those sparks of his Neshama that continue existing in him after the sin, that this is the essence that has remained as part of the first person, see here after his sin when he caused the birth of Kayin and Hewel (I'm translating literally) based on the arguments of the Torah specialists of blessed memory and the book of Zohar, see here from the mentioned sparks Kayin and Hewel came out (appeared) (two sons of Adam) and these are called the second step (in the classification of souls).

השלישית הוא, אותם הנצוצות של נשמתו, שנסתלקו ממנו כאשר חטא, וחזרו לרדת וליפול לעמקי הקליפות, אשר לזה רמזו חז"ל וקראום בשם נשירת אברים. ודע, כי מזו המדרגה השלישית, היתה נשמתו של שת, בנו של אדה"ר

The third step are the sparks of his Neshama when they left him (flew away) when he had sinned and they were descended and were fallen in the depths of the klipot, the hint about this is given by Torah specialists and they called this by the name of the falling of the organs.

And know that from this third step the soul of Shet came, the son of the first person. (As we know he had three sons. At first he had two sons: Kayin and Hewel then he stopped his relation with Chava and after 130 years he again as it were began an intimate relationship with Chava. From this Shet was born. Shet came from the third step.)

והנה המדרגה הראשונה, היא נקראת נשמה חדשה לגמרי, ולכן כאשר תרד נשמה זו בעה"ז בגוף איזה נפש כשנולד, עליו רמזו חז"ל, בריש פרשת משפטים דף צ"ד ע"ב, 'וז'ל, ת"ח בר מש כד אתייליד, יהבין ליה נפשא וכו', זכה יתיר וכו'.

And see here, the first step is completely called the new Neshama and therefore (Hear carefully. He's going to tell us about the first step, about the level of a soul that is completely new when it comes to this world.) when this Neshama descends to this world to the body of a certain Nefesh (person) when he is born, about him the Torah specialists hinted in the beginning of the chapter Mishpatim (The entire explanation of the Mishpatim is, as I have told many times, actually dedicated to the subject of what we are learning here: incarnations) list 94 2nd side and that are their words 'Come and see, when a person is born, one gives him Nefesh etc and when he deserves more etc'.

(We have learned this many times, also in our study of Shlavey HaSulam and in other places:

when he deserves more than he is given Ruach and if he is worthy of more he is given Neshama.)

(Look carefully what he's telling us. Great, it's about a new Neshama that comes to this world. Look what a tikun. He doesn't have much to correct. Look what is said about this, what the work/correction of a completely new Neshama consists of:)

כי באותה הפעם הא' שבא לעולם, יכול להשיג מנפש דעשיה, עד נשמה לנשמה של אצילות, מדרגה אחר מדרגה, כמ"ש זכה יתיר וכו'.

Because the first time when she comes to this world (a person) can achieve from the Nefesh of Assiah till the Neshama of Neshama of the world Atzilut (actually everything that a person needs, the entire nara'n) step by step, like it is said/ written (in the Zohar) 'when I'm worthy of more etc.' (then he gets a new step).

(It's great what he's telling us:)

וְכָל זֶה בְּקִלּוֹת גָּדוֹל, שֶׁלֹּא ע"י טוֹחַ מְרֻבָּה, וְכִבְר נִתְבָּר לְמַעַלָּה בְּעִנִּין זֶה הַמְּדֻרָּגָה הָאֵל:

And all this with great ease (Look carefully what he's telling us, because it's a new soul he can finish the job at one go, in one time) without a lot of trouble and above is already explained about this matter of the first step.

אבל אם בפעם ההיא חטא ופגם, וימות, ויצטרך לחזור בעולם, הנה אז יקרא מגולגל וישן, וכבר נתבאר למעלה, כי הנפש בא לו בעת שנולד, והרוח א"א לבא עד י"ג שנים ויום אחד, והנשמה מבין כ' שנה ואילך. ועד"ז הולך וגבה מאד כפי מעשיו, עד שיכול להשיג נר"ן דאצילות, כפי מדרגת שנותיו:

But in case during that time (so the first time when that new soul came) he sinned and did damage and passed away, then he needs to return to this world, see here then he will be called incarnated and old (soul), and it's already explained above, because the Nefesh comes to him (to a person) when he is born and Ruach cannot come before the age of 13 and one day and Neshama comes after twenty years and further.

And in the same way he step by step goes higher in accordance with his deeds till he can achieve nara'n (Nefesh, Ruach, Neshama) of Atzilut according to the steps of his years.

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הַמְּדֻרָּגָה הַשֵּׁנִית, וְהִיא נִצְּצוֹת הַנִּשְׁמָה שֶׁנִּשְׁאָרוּ בְּאֵדָה ר"ר אַחֵר שֶׁחָטָא, אֲשֶׁר מֵרֵם הוֹרִישׁ אַח"כ לִקְיָן וְרֵבֶל בְּעוֹ כְּשֶׁנּוֹלְדוּ, הֵנָּה אֵלּוּ מְקֻרָּאִים נִשְׁמוֹת חֲדָשׁוֹת בְּבִחִי' מֵה, וְלֹא לְגַמְרִי.

The second step (now he's going to tell us about the second step of the Neshama) are the sparks of the Neshama/soul that remained in the first person after his sin, and he left this behind to Kayin and Hewel his sons when they were born, see here these (souls) are in a way called new souls (in a certain aspect) but not completely. (In the first step they were all new souls and here they are in some way also new souls, but not completely.)

וכאשר יתוקנו, תהיה מעלתם גדולה על שאר הנשמות שנשרו ונפלו מאדה"ר כנזכר, כיון שהיה גם בהם סח' להשאר קיימים באדם, ולא נפלו בקליפות, ויש להם מעלה זו, אין זה נחשב לגלגול ממש, כשאר המגולגלים, שמת הגוף הא', ונשמתו מתגלגלת בגוף הב', אבל זה הם בחיים חיותו של אדה"ר, שהורישם לבניו כשנולדו, ולכן כל הנצוצות שהיו כלולים בקין והבל, נחשבים כאלו עדיין היו כלולים באדה"ר עצמו, ולא נשרו ממנו.

(How great what he's telling us about this category of souls:)

And when their correction is fully completed then their greatness will be big and above the other souls that fell from the first person as said above (when the souls of the second step will be corrected, then their level will be higher than all other souls that fell from him), **because in them** (the souls of the second step) **there was also a power that had remained** (persevered) **in the person and they didn't fall in the klipot and they have this greatness in the particular aspect** (and that is:) **because when the first person left this to Kayin and Hewel his sons, then it is not considered as an actual incarnation like it is the case with the other incarnations** (normally it is as follows) **that when the first body dies, his Neshama/soul is incarnated in the second body** (but in this case it's different) **but here** (with regard to Kayin and Hewel) **they** (both souls) **are during the life of the first person** (Adam, their father) **who** (Adam) **left them** (their souls) **when they were born and therefore all sparks that are part of Kayin and Hewel they are considered as if they are still part of the first person (Adam) himself and didn't fall from him.**

(Clear? Because there is no incarnation yet, it's still during the life of their father.)

ונמצא, כי כשבאו כלולות אלו הנצוצות בנשמת אדם, שלא באו לתקון עצמם, כי אינם שלו, רק שנכללו בו כאלו לא באו כלל דמיון. וגם כשבאו אח"כ כלולות עם נשמת קין והבל בחיי אדם, גם זו אינה נחשבת ביאה כלל, כיון שלא באו שם לצורך עצמם, דכיון בקין והבל, עדיין גם זה אין נחשב להם לביאה כלל.

(Now look carefully:)

And it turns out, when these sparks had come as part of the soul of Adam (the first person) **they didn't come for their own tikun** (For the tikun/correction of Adam. The souls of Kayin and Hewel that he was carrying in him.) **and they are not meant for him** (Adam) **they were only part of him, but as if they didn't come in him.** (Because they weren't his. With other words one can consider as if they didn't come with regard to Adam himself.)

And also afterwards when they came attached to the souls of Kayin and Hewel during the life of Adam (when Adam was still alive) **also this isn't completely considered as the coming of these souls because they didn't come there for the benefit of themselves since they are not divided into sparks on their own in their bodies but they were only attached to the bodies of Kayin and Hewel, and so this is not completely considered as the coming of these souls.**

" , אז תחשב להם ביאה ,
 ראשונה חדשה בצד מה ולא לגמרי, כי נקרא ביאה מה שבאו באדם וקין והבל, כמו
 שיתבאר.

(Kayin and Hewel are indeed the carriers of those souls, but those sparks in Kayin and Hewel were not able to manifest themselves for the benefit of their own correction.)

And therefore when a certain spark will divide itself and eventually come to this world in the body of a certain person then to them it is considered as the first new coming in a certain sense, but not completely, because the coming of a (new) soul (spark) is only called that when it entered Adam and Kayin and Hewel, as it will be explained.

(What is he trying to say? When a soul comes in a person after Kayin and Hewel, the soul that enters a person without any incarnations in between is called in a way new, but not completely new. They were only completely new when they entered Adam, Kayin and Hewel. For now we can put it this way.)

(We have to understand this classification very well. The meaning of new and old. We can see that a person who comes after Kayin and Hewel, without any incarnations in between, is called in some way a new soul but not completely. The souls of Adam, Kayin and Hewel are called completely new. And now he's going to say something that will be clarifying:)

ואם אז בפעם הראשונה, ויפגום, וימות, ויחזור לבא בגוף ב', אז יקרא מגולגל וישן

And in case then (a soul/spark from Kayin and Hewel comes in the body of a person) **during that time** (when a person receives a spark from Kayin and Hewel without any incarnations in between) **he** (this person) **will sin, do damage and die and come again** (return) **in a second body then he will be called incarnated and old** (soul).

Lesson 24

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והנה בפעם הביאה הראשונה, שיבואו בעולם, יקראו נשמה חדשה בצד מה כנזכר, והוא, כי גם היא בפעם זו הראשונה, יכול להשיג כפי מעשיו, נפש דעשיה, ורוח דיצירה, ונשמה דבריאה, ונפש דאצילות, ולא יותר מזה, כנשמה החדשה האמתית, שיכולה להשיג עד נשמה לנשמה דאצילות כנז"ל. וזהו הפרש אחד, שיש בין מדרגה הראשונה, לזו השניה. והטעם הוא, לפי שנודע, כי כשחטא אדם הראשון, נסתלקה ממנו זיהרא עילאה, כנזכר בזוהר בס"ת פרשת קדושים דפ"ג ע"א, והיא בחי' נרנח"י מעולם האצילות, כי כל זה נקרא זיהרא עילאה, ואלו לא ירדו לקליפות ח"ו, כנודע שאין קליפות רק בג' עולמות בי"ע. אבל נסתלקו למעלה למקומם. ומכל חלקי האצילות הנקרא זיהרא עילאה, לא נשאר בו רק נפש דאצילות בלבד. ולכן גם עתה כשיבאו הנצוצות שהיו כלולות בקין והבל, ויבאו עתה לעולם בפעם הא', יכולים להשיג ע"י מעשיהם עד נפש דאצילות ולא יותר, כפי מה שהיה להם בתחלה בלבד. אבל הנשמות החדשות לגמרי של המדרגה הראשונה, יכולות בפעם א' להשיג מסוף העשיה עד רום האצילות הנקרא זיהרא עילאה כלה. והרי זה יתרון אחד של נצוצות המדרגה הא' על המדרגה הב'.

עוד יש להם יתרון אחר, והוא, כי מי שיש לו נשמה חדשה לגמרי, הנקראת מדרגה א', הנה כשיבוא בעולם בפעם ראשונה, יכול להשיג בנקל כפי מעשיו יחד באותו הגוף, מנפש דעשיה עד תשלום נשמה לנשמה דאצילות כנזכר, ויעשה הנפש משכן וכסא אל הרוח, והרוח אל הנשמה וכו'. משא"כ במדרגה השנית, שהם הנצוצות הנכללות בקין והבל, כי אלו אעפ"י שביארנו שיכולים להשיג בפעם א' עד נפש דאצילות, הוא עד ועד בכלל, אינו בנקל ע"ד המדרגה הא', אלא ע"י טורח גדול, כמו שנתבאר בדרושים הקודמים, והוא הנזכר שם בסוד היבום בלילה בפסוק נפשי אויתך בלילה וגו', כי אחר שכבר נתקנה הנפש לגמרי, יוצאת מן האדם בלילה כשישן והולכת לו, ואח"כ בבקר נכנסת בו נפש הגר, והרוח של האדם עצמו, ומתלבש הרוח תוך זו הנפש, עד שיתקן הרוח לגמרי, ואז חוזרת נפשו הראשונה לגופו, ועומדים שם ביחד, הנפש שלו כסא אל הרוח שלו עצמו. ואם יזכה אח"כ יותר, יוצאים נפשו ורוחו בלילה כנזכר, ובבקר נכנסת בו נשמתו, ויושבת שם עד שתתקן לגמרי. ואחר כך נכנסים בו נפשו ורוחו, ועומדים שם שלשתם יחד, וכ"ז ע"י טורח ודוחק גדול, וכונה גדולה, בסוד פסוק אם ישים אליו לבו רוחו ונשמתו אליו יאסוף. פירוש, כי אם יהיה חכם ויודע כונה הנזכרת, בסוד היבום בלילה, וישים לב וכונה, יוכל לאסוף אליו, ר"ל אל זה הגוף עצמו, את רוחו ונשמתו, ולא יצטרך לגלגולים אחרים:

.....

Page 23, line 22

(Look carefully. We have learned that there exists an entirely new Neshama, which was in the partzuf of Adam Kadmon and there also exists a Neshama that is called in some way new but not entirely, and this Neshama is the first to come after Kayin and Hewel, the sons of Adam. This Neshama is called in some way Neshama chadasha. He's now going to explain this further.)

והנה בפעם הביאה הראשונה, שיבואו בעולם, יקראו נשמה חדשה בצד מה כנזכר, והוא, כי גם היא בפעם זו הראשונה, יכול להשיג כפי מעשיו, נפש דעשיה, ורוח דיצירה, ונשמה דבריאה, ונפש דאצילות, ולא יותר מזה, כנשמה החדשה האמתית, שיכולה להשיג עד נשמה לנשמה דאצילות כנז"ל.

And see here during the first coming (during the first time) they come to the world, they are called in some way a new Neshama as said above and that is because during the first time she can also achieve according to her deeds the Nefesh from Assiah and Ruach from Yetzirah and Neshama from Briah and Nefesh from Atzilut and not more than this (till the Nefesh from Atzilut and not more) but it is more with the actual new Neshama who can reach till the Neshama of the Neshama from the world Atzilut as said above. (Clear? The entirely new Neshama can achieve Neshama of Neshama while this Neshama who is in some way new can achieve Nefesh from Atzilut.)

וזהו הפרש אחד, שיש בין מדרגה הראשונה, לזו השניה.

And this is one difference that there is between the first step and the second one.

(It's great what he's telling us. Pay attention:)

והטעם הוא, לפי שנודע, כי כשחטא אדם הראשון, נסתלקה ממנו זיהרא עילאה, כנזכר בזוהר בס"ת פרשת קדושים דפ"ג ע"א, והיא בחי' נרם "י מעולם האצילות, כי כלזה נקרא זיהרא עילאה, ואלו לא ירדו לקליפות ח"ו, כנודע שאין קליפות רק בג' עולמות בי"ע.

And the reason is because it is known (hear carefully what he's saying:) that when the first person had sinned, the higher shinning left him (what he had achieved/received from the world Atzilut) like it's mentioned in the Zohar in (the book) of Tikunim chapter Kidoushim list 83 1st side (front of the page) and this is the aspect narancha'y from the world Atzilut, because all of them (narancha'y) are called the higher shinning (that Adam had) and this (higher shinning) didn't descend into the klipot, G'd forbid, like it is known that the klipot are only in the three worlds Briyah, Yetzirah and Assiah, (Clear? It has to be clear to you: in the world Atzilut there are no klipot) but those (zihara ilaha/higher shinning, narancha'y from Atzilut) went above to their place. (To their source. Clear? His soul was scattered and everything fell in the worlds BiY'A, but the higher shinning went back to the Atzilut and stayed there, that's what he's telling us, they went to their places. Their places... one is from Nefesh, the Ruach etc.)

אבל נסתלקו למעלה למקומם. ומכל חלקי האצילות הנקרא זיהרא עילאה, לא נשאר בו רק נפש דאצילות בלבד.

And of all parts from the Atzilut that is called the higher shinning, only Nefesh from the Atzilut remains in him. (Clear? After his sin, he only keeps the Nefesh from Atzilut.)

ולכן גם עתה כשיבאו הנצוצות שהיו כלולות בקין והבל, ויבאו עתה לעולם בפעם הא',
 , כפי מה שהיה להם בתחלה
 בלבד.

(He is talking about the souls that were attached to the souls of Kayin and Hewel, the sons of Adam and that these souls came/appeared for the first time in this world after them, these souls are called in some way new.)

Therefore, also now when the sparks that were attached to Kayin and Hewel will come to this world for the first time then they can achieve through their deeds till the Nefesh from Atzilut and not more, that is according, in accordance with what they had at first. (So only what Adam had after his sin. He's talking about the second step, the souls that are in some way new but not entirely.)

אבל הנשמות החדשות לגמרי של המדרגה הראשונה, יכולות בפעם א' להשיג מסוף העשיה עד רום האצילות הנקרא זיהרא עילאה כלה. והרי זה יתרון אחד של נצוצות המדרגה הא' על המדרגה הב':

But the souls that are entirely new, that are from the first step, can from the first time (when they appear in this world) **achieve from the end (last place) of Assiah till the tops of Atzilut that are called the higher shinning.** (Everything that is from Atzilut, is called in the soul that Adam had zihara ilahah/higher shinning. Pay close attention. This is what applies to the soul, this is what his soul could receive: zihara ilahah from the world Atzilut.)

And see here, this is one extra that the sparks of the first step have in comparison with the second step. (Very clear)

(I need your full attention here. When you're learning there shouldn't exist anyone nor anything to you. This is the entire point when learning the spiritual. No associations with so and so, our world, our neighbours, love for another... Even though certain things can also be applied to our world and can be reality, but at our level it doesn't mean anything. We're learning about the Creator His building and it doesn't have anything to do with our world. Of course, there should also be similarities between our soul and the things we are learning. Your attitude for example should correspond with the content we are learning. When you're listening to a lesson and all your senses are focused on things in this world: "I have a difficult day tomorrow" or "I'm having a difficult day, I can't seem to relax", "I have received bad news" or something else that is bothering you and you're not able to let these troubles of our world go away, then it has no use to learn the spiritual. It's just like giving straw to a person to eat. Can someone eat straw? Even someone who's starving to death won't eat straw, only a few animals like straw. It's the same here: you need to surrender yourself completely, make yourself empty from this world, only this will make you suitable to hear what I'm telling. Only then you will have an accordance to qualities and you can receive all the good from this lesson, which is unimaginable and unknown to the world.)

עוד יש להם יתרון אחר, והוא, כי מי שיש לו נשמה חדשה לגמרי, הנקראת מדרגה א', הנה כשיבוא בעולם בפעם ראשונה, יכול להשיג בנקל כפי מעשיו יחד באותו הגוף, מנפש דעשיה עד תשלום נשמה לנשמה דאצילות כנזכר, ויעשה הנפש משכוכסא אל 'הרוח, והרוח אל הנשמה וכו'.

They (the truly new souls) have another advantage because those who have a completely new soul, which is called the first step of the souls, when he will come to this world (in a body) for the first time (pay attention to what he's saying:) he can easily achieve in accordance to his deeds together in the same body (in his first body) from the Nefesh from Assiah till the end of Neshama of Neshama from Atzilut like it was mentioned, and

the Nefesh will be the Merkawah/wagon/residence and throne for the Ruach and the Ruach (will be the merkawah/wagon/residence) for the Neshama etc. (A lower becomes the carrier for the higher.)

(Hear what he's telling us. The most clear, univocal language that I've ever heard, experienced:)

משא"כ במדרגה השנית, שהם הנצוצות הנכללות בקין והבל, כי אלו אעפ"י שביארנו שיכולים להשיג בפעם א' עד נפש דאצילות, הוא עד ועד בכלל, אינו בנקל ע"ד המדרגה הא', אלא ע"י טורח גדול, כמו שנתבאר בדרושים הקודמים, והוא הנזכר שם בסוד היבום בלילה בפסוק נפשי אויתך בלילה וגו', כי אחר שכבר נתקנה הנפש לגמרי, יוצאת מן האדם בלילה כשישן והולכת לו, ואח"כ בבקר נכנסת בו נפש הגר, והרוח של האדם עצמו, ומתלבש הרוח תוך זו הנפש, עד שיתקן הרוח לגמרי, ואז חוזרת נפשו הראשונה לגופו, ועומדים שם ביחד, הנפש שלו כסא אל הרוח שלו עצמו.

Contrary to the second step (the second step of the souls) that has its sparks attached to Kayin and Hewel, and despite our explanation that they can achieve during the first time (Page 24, line 1) till the Nefesh from the Atzilut and not further, (but) they won't be able to achieve this with ease (Now you can understand why also we cannot... often most of us have to work hard to achieve this) like the first step, but through hard work (more than just making an effort) like it's explained in the previous explanation and is called there (we have learned this) in essence of ibum (levirate marriage, the state of ibum which seems very subtle and very complicated because it's unknown to us) at night, in the verse 'My Nefesh will passionately long to You at night..., etc', because after (since) the entire Nefesh was corrected it leaves a person at night when he sleeps and afterwards in the next morning the Nefesh of a proselyte is entered in him and his own Ruach embedded in the Nefesh, like this till the Ruach is corrected completely and then his first Nefesh (his own Nefesh) returns to him, to his body and they will stand together, his Nefesh is the throne (carrier) for his Ruach.

ואם יזכה אח"כ יותר, יוצאים נפשו ורוחו בלילה כנזכר, ובבקר נכנסת בו נשמתו, ויושבת שם עד שתתקן לגמרי. ואחר כך נכנסים בו נפשו ורוחו, ועומדים שם שלשתם יחד, וכ"ז ע"י טורח ודוחק גדול, וכונה גדולה, בסוד פסוק אם ישים אליו לבו רוחו ונשמתו אליו יאסוף.

And afterwards, when he will be worthy of more (will deserve more through good deeds) then the Nefesh and Ruach will leave him at a (certain) night and the next morning his Neshama will enter him and will settle there till it (the Neshama) is completely corrected. And afterwards Nefesh and Ruach will be entered in him and the threesome will stand together and all of this through hard work and pressure and great kavannah in essence of the verse: 'When he turns his heart to Him, his Ruach and Neshama will be added to him'.

פירוש, כי אם יהיה חכם ויודע כונה הנזכרת, בסוד היבום בלילה, וישים לב וכונה, יוכל לאסוף אליו, ר"ל אל זה הגוף עצמו, את רוחו ונשמתו, ולא יצטרך לגלגולים אחרים:

(We're learning great things here. He is clarifying it again and again and again, that ibum b'lailah/at night... that it takes place at night.)

Explanation, because in case their power and the known kavannah will be the same as mentioned in the essence of ibum b'lailah (a person should know this, have the correct kavannah and have the power of the phenomenon ibum b'laila) **and he will wish with his heart and the (correct) kavannah, then he will be able to add to him** (Who is him? He's telling us:) **this means to the body itself** (he will be able to add) **his Ruach and his Neshama and he will not need other incarnations.**

Lesson 25

Page 24, line 16

ולפעמים אם האדם הנזכר ישלים לתקן נפשו לגמרי, ולא יהיה יודע לכיוון כונה הנזכרת, להמשיך רוחו אליו, לתקנו ע"י יציאת הנפש בלילה, בכונת פסוק נפשי אויתך בלילה, כמבואר לעיל בדרושים שקדמו, הנה ימות האיש הזה, כדי שאח"כ יבא רוחו להתקן בגוף השני, וכשיתקן יבא אליו נפשו ביחד עמו כנזכר. ואם גם אז לא ידע לכיוון לשלח את הרוח בלילה, ולהביא הנשמה לתקנה ע"י הכונה הנזכרת, הנה ימות שנית, ותבא נשמתו בגוף שלישי להתקן, ואחר תקונו, יכנסו בו נפשו ורוחו ונשמתו ביחד, עם הנשמה כנזכר:

וזהו הטעם נפלא, לקצת צדיקים גמורים, שמתים בקצרות שנים, כי להיות שתקנו נפשם בתכלית השלמות בשנים מועטות, וכיון שאינם יודעים להמשיך רוחם, ולשלח נפשם בכונה הנזכרת, הם מתים בקצרות שנים, כי אין נפשם צריכה להתעכב בעה"ז, ואדרבא ימות, כדי שיבא אח"כ הרוח בגוף שני, ויתקן גם הוא. וכן עד"ז בצדיקים שזכו לנפש ורוח בתכלית התקון, ולא ידעו לשלחם ולהמשיך הנשמה כנזכר. וז"ס פסוק ימותו ולא בחכמה, כי לפעמים ימותו בני אדם, לחסרון חכמה, שלא ידעו להמשיך רוחם או נשמתם כנזכר:

אמנם דע, כי אין דין זה נוהג, אלא במי שתקן נפשו, ועדיין רוחו ונשמתו פגומים מפעם א'. אבל מי שרוחו או נשמתו מתוקנים כבר, הנה כאשר ישלים עתה לתקן הנפש, יכולים לבא הרוח, או גם הנשמה, ליכנס ולהתלבש בנפש ההיא, מאחר שהם מתוקנים כמוה. והרי נתבאר ב' היתרונות שיש אל המדרגה הראשונה על השניה:

ועתה נבאר יתרון אחר, שיש אל המדרגה השנית, על הראשונה. והוא, כי מן המדרגה הראשונה, אינם יכולים להשיג נר"ן וכו' בפעם א', אע"פ שיזכו להם רק ע"י מספר השנים. פירוש, כי בעת שנולדו, זוכים לנפש. ובהיותם בן י"ג שנה ויום אחד, אם יזכו מעשיהם, יכנס בהם גם הרוח. ואם יזכו עוד, הנה בהיותם בן כ' שנה, יכנס בהם הנשמה ג"כ. ועד"ז עד סיום הכל. אבל המדרגה הב', יכולים להשיג עד נפש דאצילות, קודם תשלום י"ג שנה ויום אחד. כי כיון שבהיות נצוצות אלו כלולות בקין והבל, היו יחד זוכים אל כל החלקים הנזכרים, גם עתה יכולים להשיג כל החלקים הראוים להם ברגע אחד, ואינו תלוי במספר שנים, אלא כפי מעשיהם, וגם ע"י כונה הנז"ל:

ובזה יתורצו ב' מאמרים החולקים יחד, כי המאמר הנזכר בתחלת פרשת משפטים דף צ"ד ע"ב, וז"ל, ת"ח, בר נש כד אתיליד, יהבין ליה נפשא ~כו', זכה יתיר וכו', שהדבר תלוי כפי מעשיו, ולא במספר השנים. מדבר בנשמות של מדרגה השנית, שהיו כלולים בקין והבל, הנקראות חדשות בצד מה. והמאמר הנזכר בסבא דמשפטים דף צ"ח ע"א, נראה שהדבר תלוי במספר השנים, דקאמר כד זכה ליומא דתליסר שנין, אתמר עליה אני היום ילדתיך, ויהבין ליה רוחא. וכד זכה לשנת הכ', יהבין ליה נשמתא, וכדין כתיב עליה כי בן הייתי לאבי וכו'. מדבר במדרגה הראשונה, שהם הנשמות החדשות לגמרי, שמעולם לא נכללו בנשמת אדה"ר:

.....

ולפעמים אם האדם הנזכר ישלים לתקן נפשו לגמרי, ולא יהיה יודע לכיוון כונה הנזכרת, להמשיך רוחו אליו, לתקנו ע"י יציאת הנפש בלילה, בכונת פסוק נפשי אויתך בלילה, כמבואר לעיל בדרושים שקדמו, הנה ימות האיש הזה, כדי שאח"כ יבא רוחו להתקן בגוף השני, וכשיתקן יבא אליו נפשו ביחד עמו כנזכר

And sometimes when a person, as mentioned before, will be able to complete the correction of his Nefesh but he will not know how to have the right kavannah, as mentioned before, to attract Ruach to him so he can correct it (Ruach) when the Nefesh leaves him at night with the intention of (the verse) ‘My Nefesh longs for You at night...’ as explained above, see now this person will die so his Ruach can come afterwards to be corrected in the second body and when it is corrected the Nefesh will come to him together with Ruach, as mentioned before.

ואם גם אז לא ידע לכיון לשלח את הרוח בלילה, ולהביא הנשמה לתקנה ע"י הכונה הנזכרת, הנה ימות שנית, ותבא נשמתו בגוף שלישי להתקן, ואחר תקונו, יכנסו בו נפשו ורוחו ונשמתו ביחד, עם הנשמה כנזכר

(Do you remember this? We have learned about this in the previous lesson on page 3, that the essence of ibum is... saying the pasuk with the right kavannah ‘nafshi awiticha balaila...’, ‘my Nefesh longs for you at night...’ One can do a tikun to attract Ruach etc.)

And in case he also doesn't know how to let the Ruach go out at night and to let the Neshama enter him to correct her through the above mentioned kavannah (of the verse) see now then the second (body, the person in the second body) will die and his Neshama will come in a third body to be corrected and after his correction (through the third body) his Nefesh, his Ruach and his Neshama will enter him together, as mentioned before.

(Do you remember which kavannah was needed for the verse he quoted us? If a person knows the correct kavannah he can correct everything in one incarnation: Nefesh, Ruach or Nefesh, Ruach, Neshama. Do you remember? Otherwise a person has to die, come back for the Ruach, die again and then Neshama has to be corrected...)

, כי להיות שתקנו נפשם ,
בתכלית השלמות בשנים מועטות, וכיון שאינם יודעים להמשיך רוחם, ולשלח נפשם בכונה הנזכרת, הם מתים בקצרות שנים, כי אין נפשם צריכה להתעכב בעה"ז, ואדרבא ימות, כדי שיבא אח"כ הרוח בגוף שני, ויתוקן גם הוא

And this is the wonderful reason why some very righteous persons died when they were still young (they didn't really get old, died at a young age) because they had already corrected their Nefesh till its fullest completion in a short period of years (they had corrected their Nefesh in a much shorter period of time) and since they didn't know how to attract their Ruach and to let their Nefesh go out with the mentioned kavvanah (at night when they go to bed) they died in short years (they didn't live long) because their Nefesh can't persist very long in this world, but on the contrary he will die so that afterwards Ruach can come in a second body and also that will be corrected.

(Can you see how important this is, the moment when you go to bed in the evening? The evening is a perfect moment for a tikun. Look how important it is to not waste your energy, to watch crappy horror movies or sex movies or whatever, because then a person wastes a good moment to finish his work. As a result, he can die earlier because his Nefesh is corrected but he doesn't know how to let his Nefesh go out to receive Ruach in the morning. Clear? This is very important. It's important to know, to be aware how this mechanism works. We say that

din rules at night and at the same time we can accomplish a great tikun at night. Everything depends on our kavannah and not on fate.)

, ולא ידעו לשלחם ולהמשיך הנשמה

כנזכר.

And in the same way for the tzadikim who became worthy of Nefesh and Ruach and corrected them to the fullest (they have completed Nefesh and Ruach) and they don't know how to let their (Nefesh and Ruach) go out (at night) to attract Neshama, as mentioned before.

וז"ס פסוק ימותו ולא בחכמה, כי לפעמים ימותו בני אדם, לחסרון חכמה, שלא ידעו להמשיך רוחם או נשמתם כנזכר:

And that is the essence of the verse (he quotes the verse:) 'They will die but without wisdom/chochmah' (What does this mean? Pay attention:) because sometimes people will die due to the lack of chochmah/wisdom, because they don't know how to attract their Ruach and Neshama as mentioned before.

(Look how important this is to know. Know it and do it. Use what you learn and stay very alert. Don't waste your energy in the evening by for example going out, etc. It's allowed, but try to limit it. Look, how often don't we hear that misery only happens in the evening, before going to bed... All kinds of misery while this has to be your moment of correction. Before I started with Kabbalah I always said to my wife: don't pick up the phone after 9 pm. Nothing good can come after 9 pm from someone who wants to complain about his miserable life.)

אמנם דע, כי אין דין זה נוהג, אלא במי שתקן נפשו, ועדיין רוחו ונשמתו פגומים מפעם א'. אבל מי שרוחו או נשמתו מתוקנים כבר, הנה כאשר ישלים עתה לתקן הנפש, יכולים לבא הרוח, או גם הנשמה, ליכנס ולהתלבש בנפש ההיא, מאחר שהם מתוקנים כמוה. והרי נתבאר ב' היתרונות שיש אל המדרגה הראשונה על השנייה:

However, know that this law is only applicable to the person who has already corrected his Nefesh while his Ruach and Neshama are still damaged from the first time (the first incarnation). But when his Ruach and Neshama are already corrected, see now when he shall complete the correction of his Nefesh, then Ruach or also Neshama will come to enter or embed the Nefesh, because they (Ruach and Neshama) are already corrected like her (Nefesh). And we have now explained that the first step has two extras towards the second.

ועתה נבאר יתרון אחר, שיש אל המדרגה השנית, על הראשונה. והוא, כי מן המדרגה הראשונה, אינם יכולים להשיג נר"ן וכו' בפעם א', אע"פ שיזכו להם רק ע"י מספר השנים.

Now we are going to explain another extra that the second step has towards the first step. Due to the number of years, the first step cannot achieve NaRa'N (Nefesh, Ruach, Neshama) etc during the first time despite the fact that one is worthy of them. (We have

learned about these years. The meaning of the number of years, he will explain this to us one more time. So one way of correction is through the number of years.)

פירוש, כי בעת שנולדו, זוכים לנפש.

Explanation, because at the moment of birth, one becomes worthy of Nefesh.

(He's now talking about the first step. When a person from the first step is born he becomes worthy of Nefesh.)

ובריותם בן י"ג שנה ויום אחד, אם יזכו מעשיהם, יכנס בהם גם הרוח.

And when one reaches the age of 13 and one day, when their deeds will be worthy, also Ruach will enter them. (Do you see, not only the years are important but also the deeds of a person have to be good.)

ואם יזכו עוד, הנה בריותם בן כ' שנה, יכנס בהם הנשמה ג'כ.

And in case one is worthy of more, see now when one reaches the age of twenty years, then also Neshama will enter him.

(line 42 after the first point)

ועד"ז עד סיום הכל. אבל המדרגה הב', יכולים להשיג עד נפש דאצילות, קודם תשלום י"ג שנה ויום אחד.

And in the same way till the end of everything. But in the second step one can achieve till the Nefesh from Atzilut (pay attention:) before reaching the age of 13 years and 1 day.

כי כיון שבהיות נצוצות אלו כלולות בקין והבל, היו יחד זוכים אל כל החלקים הנזכרים, גם עתה יכולים להשיג כל החלקים הראויים להם ברגע אחד, ואינו תלוי במספר שנים, אלא כפי מעשיהם, וגם ע"י כוונה הנז"ל.

Because since these nitzoutzot are part of Kayin and Hewel (they come from these souls, from Kayin and Hewel) then together they were worthy of all parts as mentioned before (at Kayin and Hewel), but now they can achieve in one moment all parts that suit them and this isn't connected to the number of years, but it is connected to their deeds and also their kavannah as mentioned above. (We have learned the kavannah of that verse.)

בזה יתורצו ב' מאמרים החולקים יחד, כי המאמר הנזכר בתחלת פרשת משפטים דף צ"ד ע"ב, וז"ל, ת"ח, בר מש כד אתיליד, ירבין ליה נפשא ~כו', זכה יתיר וכו', שהדבר תלוי כפי מעשיו, ולא במספר השנים.

And with this two statements/quotes will be explained that contradict with each other (It's the same pattern here. Sometimes it seems as if statements contradict with each other, but in essence it's due to the different point of views and steps he's talking about) **because the quote in the beginning of the chapter Mishpatim list 94 on the reverse side and these are their words (in Zohar) 'Come and see, when a person is born he is given Nefesh etc. and**

if he deserves more etc.' (What does this mean? Ari says now:) **it depends on his deeds** (it's a matter of deeds) **and not the number of years** (literally translated. The deeds count and not the number of years. This is one of the quotes about the second step.)

מדבר בנשמות של מדרגה השנית, שהיו כלולים בקין והבל, הנקראות חדשות בצד מה

That (quote) is about the Neshamot/souls from the second step that are part of... that come from Kayin and Hewel which (souls) are called in some way new souls.

והמאמר הנזכר בסבא דמשפטים דף צ"ח ע"א, נראה שהדבר תלוי במספר השנים, דקאמר כד זכה ליומא דתליסר שנין, אתמר עליה אני היום ילדתיך, וירבין ליה רוחא

And (while) the (other) quote as mentioned by Sabah deMishpatim page/list 98 on the front side, it seems that here the number of years are important, because there it is said that when a person is worthy till the day of his thirteenth year (so when a person turns 13, it is said about him, in the verse) 'Today I made sure you were born and you will be given Ruach'.

מדבר במדרגה הראשונה, שהם הנשמות החדשות לגמרי, שמעולם לא נכללו בנשמת אדה"ר:

And when he turns twenty (Clear? He is not talking about...) Neshama will be given to him and then it is written about him (also a verse from Tenach, the Holy Scripture:) **'because I'm a son to my father' etc.**

מדבר במדרגה הראשונה, שהם הנשמות החדשות לגמרי, שמעולם לא נכללו בנשמת אדה"ר:

And now he speaks of the first step (so the second quote was about the first step), **which are all new souls that were never attached to** (never came from) **the Neshama of the first person.** (This is the first step, completely new souls that weren't part of the soul of Adam. This also refers to Yeshua. But there are also other souls that are completely new and are not part of the first person...)

Lesson 26

(We are learning about the classification of souls and now he is going to explain the third one.)

המדרגה השלישית, והם הנשמות שנפלו בקליפות, אחר שחטא אדה"ר, אשר מהם היתה נשמת שת בן אדם וזולתו, אשר אלו נקראים נשמות ישנות בכל הבחי' הנה הם גרועים מכולם, לפי שכיון שנשרו מן אדם, נפרדו לצוצות ולחלקים רבים מחמת חטאו של אדם, ולכן באותו הפעם שהיו באדם, היו נקראות ישנות מגלגול אחר בלבד, וכאשר תבא איזו נשמה מהם מאז ואילך בפעם א' בגוף איזה איש וימות, נקרא מגלגל מב' פעמים, וכן כיוצא בזה משם ואילך.

The third step and these are the souls that fell in the klipot after the first person had sinned, from this the Neshama of Shet came into being, son of Adam and others, that these are called old souls in every aspect of the word and see now they are the most coarsest en roughest of all because they fell from Adam (We learn about two kinds of falling, before and after. Here it's about nashrou, just like leaves or fruit that fall from a tree when one shakes it, it's the same with the verb nasher.) they were divided into many sparks and parts due to the sin of Adam and because in the time when they were in Adam, they are (now) called old souls but in another gilgul (that comes afterwards, after the sin) and when a certain Neshama of them comes from there (in this world) and the Neshama will come for the first time in the body of a certain person and then he dies (lives and dies) then he is called incarnated one times two etc (in this way) from that point en further.

ולכן כאשר תבא איזו נשמה ממדרגה הזאת, בגוף איזה אדם, בפעם ראשונה, אין בהם יכולת לתקן, רק חלק אחד בכל גלגול וגלגול, כי הנה בתחלה תבא חלק הנפש להתקן, כצד, הרי שהיתה הנפש הזאת ממלכות נוקבא דעשיה, צריך שתתקן עד תשלום סתר "כ הרוח שלו בגוף שני, ובהשתלם תקונו, ימות גם הוא

And therefore when a certain Neshama will come from this step in a body of a certain person for the first time then he doesn't have the ability to be corrected (entirely) other than through only one part in every gilgul (either Nefesh or Ruach or Neshama. This is the normal procedure for old souls.) because see now at first the part of the Nefesh comes to be corrected (the way this works) see this Nefesh was from the Malchut of the Nukva of Assiah (so the lowest of the stages in Nefesh, the lowest point in Assiah and Assiah corresponds to the power of the light Nefesh.) then it's necessary that she will be corrected till the completion of Keter of Assiah (Clear? The entire step of the world Assiah.) and when this correction will be completed then this person will die and only afterwards his Ruach will enter the body (of another) in a second body (in the next generation) and when this person will complete his tikun then also he will die (he came to correct Ruach).

ואח"כ תבא הנשמה בגוף שלישי, ובהשלים תקונו, ימות גם הוא

And afterwards Neshama will come in a third body and when her tikun is completed also he will die.

וכבר נתבאר לעיל, כי כשיבוא הרוח להתקן, הנה הוא בא מורכב ומתלבש בנפש הגר.

And it has already been explained when (pay attention, once again) **Ruach will come to be corrected then it will be embedded and mixed with the Nefesh of a proselyte** (the person who converted to Judaism. This is a big secret. Of course someone who is a tzedek. There are two different types of proselytes: proselyte tzedek and proselyte toshaf. Hear carefully what I'm trying to say. Proselyte toshaf is someone who converted because he was living in the middle of Jews, for example in Israel. He lives among them and decides to convert only because it's more comfortable for him to do so for all kinds of reasons. It's not bad what he did, but on the other hand there is also a proselyte tzedek, from the word tzedek, righteous person. He who becomes a Hebrew in heart and soul. So he's referring to the second type of converter, to the proselyte tzedek, who isn't playing an act and isn't doing it for own profit.)

וכן עד"ז הנשמה גם היא.

And in the same way for the Neshama.

ואמנם אם כאשר תבא הנפש שבתחילה לא תשלים תקונה, צריכה להתגלגל עוד כמה פעמים, עד שתשלים תקונה לבדה.

(Now look carefully what he's telling us. What he has been explaining till now refers to one person who only corrects one part of his soul in one generation, when someone corrects his Nefesh in one generation. So he starts with Nefesh and completes it, then he did his job in the first generation. In the next generation - I'm trying to clarify it a bit – Ruach comes in another body. And when Ruach has been corrected then also this person dies. In the third generation Neshama comes in a third body. Clear? The condition is that he finishes his work in one generation. So Nefesh in one generation, Ruach in another and Neshama in a third generation. Now hear carefully what he's going to tell us because it's not always like this.)

And in case the Nefesh will come but its correction will not be completed (in one incarnation) **then she needs to incarnate as many times till only her correction is completed.** (When it's about Nefesh, then Nefesh needs to be corrected and this can take up more than one incarnation.)

ואח"כ יבא הרוח בגוף אחר ע"י נפש הגר, ויתגלגל לבדו כמה פעמים, עד שישתלם.

And afterwards Ruach will come in another body through the Nefesh of a proselyte and then it will be reincarnated alone (only Ruach) a few times till it's completely corrected.

ואח"כ תבא הנשמה לבדה בגוף אחר, ותתגלגל אם יצטרך כמה פעמים עד שתשתלם כבז"ל:

And afterwards only Neshama will come (only one part of the entire soul) **in another body** (it doesn't necessarily have to be the third body, it can be the tenth depending on the number of incarnations he needed for Nefesh and Ruach) **and this will be reincarnated a few times, if necessary, until it (Neshama) is completed** (completely corrected) **as mentioned above.** (Do you see? He is helping us by repeating the same things.)

ם צריך שתדע, כי אף שתיקן הנפש והרוח והנשמה, ואח"כ חטא ופגם בהם, והוצרך להתגלגל, יארע לו ע"ד הנזכר ג"כ, כי לא יוכל לתקן בכל פעם רק הנפש לבדה, או הרוח לבדו, או הנשמה לבדה, ע"ד הנז"ל.

(Great how he's presenting it, it's divine.)

It's also necessary to know that despite the fact that a person has corrected his Nefesh and Ruach and Neshama (all three are corrected at a certain moment, through many incarnations) **and afterwards he sinned and damaged them** (parts of his soul) **then it's necessary for him to be reincarnated, then the same will happen to him as explained above, as he will be able to only correct Nefesh or only Ruach or only Neshama** (he can only correct one part at a time) **in the same way as explained above.**

אמנם אם תקן נר"ן וכו', עד רום האצילות וכיוצא בזה, והוצרך להתגלגל לסבת תקון זולתו ולא לעצמו, כי לא חטא ולא פגם, הנה איש כזה יכול ליקח עתה בגלגול הזה, כל מה שהיה לו בתחלה בבת אחת, אפילו בקטנותו.

(He's giving another qualitative type, pay attention.)

However, when he corrects his Nefesh, Ruach, Neshama till the tops of the Atzilut and so forth and it's necessary for him to be reincarnated (pay attention) **for the reason of the correction of another person and not for himself** (not for himself, but for the correction of another person he has to come in an incarnation) **because he didn't sin and didn't damage, see now a person like this can take in this gilgul everything what he had at first, even during his childhood.** (When he's small, still a child. Clear? Look how great this is. We can't know how a person, how this works... but we can sometimes see, also in the spiritual a soul that has already been completed in his childhood. Ari was six when he learned under the chief rabbi of Egypt. When he was six... this rabbi sent him home because he couldn't teach him anything. Can you image the soul Ari had? We can't understand this. We can't understand these tikunim, what was corrected and the way the corrections took place in the past. Clear?)

(Great. He's going to tell us about this. Pay attention.)

וז"ס ענין בריה דר' המנונא סבא, הנזכר בפרשת בלק, ושאר הינוקי הנזכרים בזוהר, שהיו מופלאים במעשיהם וחכמתם.

And that is the essence of the matter about the son of rabbi haMenouna Sabah (We have learned the otivot from rabbi haMenouna Sabah, a great soul from atik of Atzilut, one of the greatest souls ever. And his son is also well-known) **as mentioned in the chapter Balak and the other young wise men that are mentioned in the Zohar, that they were wonderful** (above all) **in their deeds and wisdom.**

Page 26, line 1 after the point)

והטעם הוא, לפי שהיו שלמים בחלקיהם נר"ן וכו', בכל מה שהיה להם בתחלה קודם גלגולם זה.

(He's going to give us the reason for this:)

And the reason for this (exceptional souls) **is because they had already completed their corrections of the parts Nefesh, Ruach and Neshama** (from their soul) **etc prior to this gilgul.** (This wonderful gilgul, this gilgul in which they did wonderful deeds. Before this, they had already done their work.)

אני חיים הכותב מסופק, אם גם כשיבוא להתגלגל לצורך עצמו, לא לתקן פגם חטא, אלא
להשלים חסרון, מה יהיה דינו:

(It's great that rabbi Chaim Vital admits that he's doubting on a certain aspect which is similar to what we have learned but it's still a bit different. He's not sure whether the same law that we have just learned is applicable here.)

I Chaim the writer doubt if someone who will come to be incarnated for the benefit of himself, (we just had someone who came in an incarnation not for himself but for another) **not to correct the damage of his sin but to complete a shortage, I wonder if the (same) law is also applicable to him.**

Lesson 27

Page 26, line 6

ונבאר עתה, ענין החלוקים שיש בין המדרגה הב', למדרגה השלישית הזאת, והוא, כי המדרגה הב' של הנצוצות של קין והבל, אי אפשר אל הרוח שלהם לצאת מעמקי הקליפות, עד שישתלם תקון נפשם, ואחר כך יצא. וכיון שכן, נמצא שאין תקון אל הרוח שלו ע"י איש זולתו, אלא ע"י עצמו. ולכן או ימות האיש הזה, ורוחו עם נפשו יבא אח"כ בגוף אחד כנז"ל. או אפשר שהוא בעצמו ע"י הכונות הנז"ל, בסוד נפשי אויתך בלילה, אחר תקון תשלום הנפש, תצא, ויבא בו הרוח לבדו להתקן כנז"ל. וכן הענין הזה בנשמה. אבל הנצוצות המדרגה השלישית יש להם כח באופן אחר, והוא, כי אף שאינם יכולים להשיג בבת אחת כל חלקיהם, הנה יש להם תיקון על ידי כונתם בעת נפילת אפים בתפלה, להוציא את הרוח שלהם מעמקי הקליפות, אע"פ שלא השלים תקון הנפש, בסוד עליית מיין נוקבין בפסוק אליך ה' נפשי אשא וכו'. ויבא הרוח שלו בחיים חייתו בגוף איזה איש אחר שיולד, מורכב בנפש הגר. ואם יזכה יותר אפשר שימשיכנה בבנו עצמו הנולד לו. וצריך שתדע, כי לא שייך תיקון אל הרוח לבדו, כי יכול לצאת מן הקליפה ע"י כונת נפילת אפים, קודם תקון תשלום הנפש. אבל הנשמה אינה יוצאה בשום אופן מעמקי הקליפות, עד שיושלם תקון הנפש והרוח, וימותו האנשים ההם בעלי הנפש והרוח האלו, ואח"כ תצא הנשמה ותבא בגלגול להתקן:

ונחזור לבאר ענין הרוח והנפש כנזכר, כי הנה אעפ"י שיכולים לבא שניהם בעולם, בשני גופים מחולקים, ע"י כונת נפילת אפים, ויתוקנו שניהם, עכ"ז עומדים בשקול גדול האנשים האלה ובכף מאזנים, איזה מהם ינצח לחבירו, כי אם האיש ההוא שלקח הרוב, השלים תקונו קודם שהאחר תקן את הנפש, נמצא שבעל הרוח הוא העיקר, ולכן בזמן תחית המתים, יכנסו הרוח והנפש שניהם בגוף בעל הרוח. אבל אם בעל הנפש השלים תקונו בתחלה, איני זוכר מה ששמעתי בו. והנלע"ד ששמעתי, כי שניהם יכנסו בגוף בעל הנפש בתחית המתים, כי הוא העיקרי:

עוד יש חלוק שקול גדול, אל האיש ההוא שלקח הרוח הזה, שיצא ע"י נפילת אפים טרם תשלום תקון הנפש כנזכר, והוא, כי אם האיש ההוא יזכה במעשיו, יוכל להמשיך כל הטוב של הרוח ההוא אליו, וישאר האחד כלו רע. וז"ס פסוק יגמר נא רע רשעים ותכונן צדיק. כי מי שהרשיע מעשיו, גומר ליקח כל הרע אליו. וזה אומרו, יגמור נא רע רשעים, ואז כל הטוב לוקחו הצדיק ההוא שמזכה מעשיו, ועי"כ נגמר ומתכונן לגמרי, וזהו ותכונן צדיק, כנודע כי האדם מעורב טוב ורע, טהרה בקליפה ולפעמים מעוטו טוב ורובו רע וכו', וצריך לזכך כל הרע שבו, עד שישאר טוב גמור:

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ונבאר עתה, ענין החלוקים שיש בין המדרגה הב', למדרגה השלישית הזאת, והוא, כי המדרגה הב' של הנצוצות של קין והבל, אי אפשר אל הרוח שלהם לצאת מעמקי הקליפות, עד שישתלם תקון נפשם, ואחר כך יצא.

And now we will explain the matter of differences that there are between the second step and this third step and that is, because the sparks of the second step from Kayin and

Hewel, it's impossible that their Ruach will come out from the depths of the klipot until the correction of their Nefesh has been completed and after that she will go out.

וכיון שכן, נמצא שאין תקון אל הרוח שלו ע"י איש זולתו, אלא ע"י עצמו

Since it's like this, it seems that his Ruach can't be corrected by another person than (only) by him.

ולכן או ימות האיש הזה, ורוחו עם נפשו יבא אח"כ בגוף אחד כנז"ל או אפשר שהוא בעצמו ע"י הכונות הנז"ל, בסוד נפשי אויתך בלילה, אחר תקון תשלום הנפש, תצא, ויבא בו הרוח לבדו להתקן כנז"ל. וכן הענין הזה בנשמה

And therefore, either this person will die and his Ruach will come afterwards together with Nefesh in one body as mentioned above or it's possible that through a special kavannot as mentioned above in essence (of the verse that one says before going to bed:) 'my Nefesh longs for You at night' his Nefesh will leave him and only Ruach will enter him to be corrected as mentioned above. And it's the same for Neshama.

אבל הנצוצות המדרגה השלישית יש להם כח באופן אחר, והוא, כי אף שאינם יכולים להשיג בבת אחת כל חלקיהם, הגה יש להם תיקון על ידי כונתם בעת נפילת אפים בתפלה, להוציא את הרוח שלהם מעמקי הקליפות, אע"פ שלא השלים תקון הנפש, בסוד עליית מ"ן נוקבין בפסוק אליך ה' נפשי אשא וכו'.

But the sparks of the third step have another kind of power and that is, despite the fact that they can't achieve all their parts at once (in one gilgul), see now they have (can do) a correction due to their kavannah in the (standing) prayer of 'the falling on his face' to let their Ruach come out from the depths of the klipot (it's very special what he's going to tell us now:) despite the fact that the correction of the Nefesh wasn't completed, (do you see that this tikun can be achieved through the kavannah that one says in the standing prayer, even when the correction of Nefesh isn't completed) in essence of the rising of the feminine waters (Ma'N, mayin noukvin) in the verse 'I will raise my Nefesh to You Hawaya'h' etc.

ויבא הרוח שלו בחיים חייתו בגוף איזה אחר שיולד, מורכב בנפש הגר. ואם יזכה יותר אפשר שימשיכנה בבנו עצמו הנולד לו

And his Ruach will come during his life in the body of another person who will be born, mixed with the Nefesh of the proselyte. (Pay attention to what he's telling us:) And in case he's worthy of more, then it's possible that he (the Ruach) will be attracted to his own son that will be born through him. (We can see that in general the soul of the father doesn't enter the soul of his son, only in special cases when he deserves it.)

(Everything we're learning here should be learned thoroughly and very deeply. Step by step. It's the first time, the first time we're hearing what he's telling us. Connect it with everything we have learned and through that a great tikun will come to every one of us and this will result in a connection with the root of your soul, also at the place of the partzouf of Adam rishon/the first person.)

בל הנשמה אינה יוצאה בשום אופן מעמקי הקליפות, עד שיושלם תקון הנפש והרוח, וימותו האנשים ההם בעלי הנפש והרוח האלו, ואח"כ תצא הנשמה ותבא בגלגול להתקן:

But the Neshama will in no way come out from the depths of the klipot until the complete correction of the Nefesh and the Ruach have taken place and those people will die, those people who are the owners of the Nefesh and Ruach (the people who have corrected the Nefesh and Ruach in their incarnations) and afterwards the Neshama will come out and appear in an incarnation to be corrected.

(He's now going to... when all those different people have corrected the different parts of the soul, what will take place during the revival from the dead. Who will have the merits? Look now what he's going to tell us:)

ונחזור לבאר ענין הרוח והנפש כנזכר, כי הנה אעפ"י שיכולים לבא שניהם בעולם, בשני גופים מחולקים, ע"י כונת נפילת אפים, ויתוקנו שניהם, עכ"ז עומדים בשקול גדול האנשים האלה ובכף מאזנים, איזה מהם ינצח לחבירו, כי אם האיש ההוא שלקח הרוב, השלים תקונו קודם שהאחר תקן את הנפש, נמצא שבעל הרוח הוא העיקר, ולכן בזמן תחית המתים, יכנסו הרוח והנפש שניהם בגוף בעל הרוח.

And let us return to the explanation of the matter of Ruach and Nefesh as mentioned before, because see now despite the fact they both can come to this world in two different bodies through the kavannah of (the prayer) 'falling on his face' and when both will be corrected, nevertheless they (these people) will be in great balance, (on the scale of merit) who will win from the other (both have contributed. Who will win?), because (pay attention) in case the person who took Ruach completes his correction before the other is able to correct his Nefesh, it seems that the owner of the Ruach is the main point (essential) and therefore in the time of the revival from the dead both Ruach and Nefesh will be entered in the body of the owner of Ruach.

אבל אם בעל הנפש השלים תקונו בתחלה, איני זוכר מה ששמעתי בו.

But in case the owner of the Nefesh will complete his correction first, I do not remember what I have heard of this (about him).

והנלע"ד ששמעתי, כי שניהם יכנסו בגוף בעל הנפש בתחית המתים, כי הוא העיקרי:

And it seems to my poor opinion that I have heard (from my teacher of blessed memory) that both (Nefesh and Ruach) will be entered in the body of the owner of the Nefesh during the revival from the dead, because he is the main point.

(Look at the great things that can take place. The unthinkable can happen, things even logic can't explain. We're hearing the divine logic. Ari heard this, word of mouth, from the great prophet Eliyahu:)

עוד יש חלוק שקול גדול, אל האיש ההוא שלקח הרוח הזה, שיצא ע"י נפילת אפים טרם תשלום תקון הנפש כנזכר, והוא, כי אם האיש ההוא יזכה במעשיו, יוכל להמשיך כל הטוב של הרוח ההוא אליו,

There is another very big difference with respect to the person who took this Ruach, that came out through (the prayer) of ‘falling on his face’ before completing the correction of the Nefesh as mentioned before, and that is in case this person will have merits in his deeds then he will be able (pay attention what he’s going to say) to attract all the good from that Ruach to him and the other remains completely evil (in himself). A person has good and bad and he attracted all the good to him, then the other stays behind with only bad. It’s remarkable. It’s completely different than the religious comedy you hear...)

וז"ס פסוק יגמר נא רע רשעים ותכונן צדיק. כי מי שהרשיע מעשיו, גומר ליקח כל הרע אליו.

And that is the essence of the verse (in the Holy Scripture) ‘Please, let the evil of wrong doers come to an end and may the tzadik be created’. Because who makes evil from his deeds, he will take the evil upon himself.

וזה אומרו, יגמור נא רע רשעים, ואז כל הטוב לוקחו הצדיק ההוא שמזכה מעשיו, ועי"כ נגמר ומתכונן לגמרי, וזהו ותכונן צדיק, כנודע כי האדם מעורב טוב ורע, טהרה בקליפה ולפעמים מעוטו טוב ורובו רע וכו', וצריך לזכך כל הרע שבו, עד שישאר טוב גמור:

And that is what he (the verse) says ‘Let there please come an end to the evil of wrong doers’ and then this righteous person will take all the good from them, who deserves it due to his (own) deeds, and through that he will be completed and created entirely (completely) and that is (what the verse says:) ‘and may the tzadik be created’, as it is known because a person is mixed with good and bad (there is no person on earth who doesn’t have this duality) (this means) purifying (what has been mixed) in the klipa, and sometimes his lesser part is good and the majority is evil etc and a person needs to purify all the evil that is in him until he remains completely good.

Lesson 28

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אמר הכותב, כך שמעתי דברים אלו מפי מורי ז"ל, ואיני זוכר הבנתם היטב, אבל נ"ל באורם, כי אפשר שהרע אשר אל הנפש והרוח שניהם ילכו יחד בגוף האיש הזה מהם אשר הרשיע מעשיו. הטוב אשר בנפש והרוח, ילכו בגוף האיש המטהר מעשיו כנז"ל. ובזה תבין מה היתה יראת דוד המלך ע"ה, באמרו רבים אומרים לנפשי אין ישועתה לו באלהים סלה. כי דבר זה מתמיה, שיאמרו גנות באיש הזה גדול כדוד המלך. ולהבין זה נדייק מש"ה, אין ישועתה לו, והל"ל אין ישועתה לה, ויחזור למלת נפשי הנזכרת בתחלה, אבל יובן עם הנזכר והוא זה, דע, כי דוד המלך ע"ה, היתה נפשו גבוהה עד מאד, אמנם ע"י חטאו של אדה"ר הקדום, מאז ירדה אל עמקי הקליפות בסטרא דנוקבא של הקליפה, וכאשר נולד דוד, היה פעם א' שיצא מן הקליפות, ולכן לא התחיל תקונו אלא מבחי' העשיה הנקראת נפש ובלבד לסבת היותו מגולגל ממדרגה השלישית כנז"ל. וז"ס הנזכר בסבא משפטים דף ק"ג ע"א, וגם בכמה מאמרים אחרים, כי דוד היה מסטרא דנוקבא ולא מדכורא, אלא בעולם המיתה הנקראת נוקבא, והבן זה:

ולכן אמרו שם אמאי איקרי עובד, דאעדר אילנא ותקין ליה. והוא, לפי שהיה טבוע בעמקי הקליפות דנוקבא. וכיון שכן, נמצא שאי אפשר לדוד שיקח אז, רק הנפש לבדה, ואז הרוח שלו יבא בחייו בגוף אחר שיוולד. וכיון שדוד חטא בבת שבע, ופגם בנפשו, הנה בעל הרוח שלו יזכה להשלים את רוחו בתחלה, טרם שדוד ישלים את הנפש, ועי"כ נמצא בו בתחית המתים, אין ישועתה לו לדוד שהוא הגוף, יען כי הגוף האחר בעל הרוח, יקח שניהם נפש ורוח, אבל אל הנפש עצמה אין לה נזק בזה, רק אל הגוף, ולזה אמר אין ישועתה לו, ולא אמר אין ישועתה לה. וזהו המשך לשון הפסוק רבים אומרים, לסבה שאין בי רק נפש, כלשון הזה שאין ישועתה לגופו של דוד בתחית המתים:

עוד יש פירוש אחר בפסוק הנזכר של יגמור נא רע רשעים הנזכר, כי לפעמים יארע שנפש האדם לא תכנס בו שלימה וגמורה, רק תהיה רובה טוב, ומעוטה רע. ואמנם מעוט הטוב שבה עם רוב הרע שבה, תכנס בגוף איש אחד, ואז שני האנשים האלה חברים, והאיש אשר רובו טוב, יש בו כח להמשיך כל חלק הטוב אליו, וכל חלק הרע נדחה אל האיש שרובו רע. ועל השני נאמר, יגמור נא רע רשעים. ועל

ה'הראשון נאמר, ותכונן צדי"ק, ע"ד הנז"ל בפירוש הא גם אפשר, ששניהם מחצה על מחצה שקולים, ואז אם האחד מהם בא לידו איזה עבירה, ומכ"ש אם השני בא לידו איזה מצוה, כי אז מתגבר על חבירו, ומתחיל להמשיך אצלו הטוב מעט מעט, עד שנשלם זה בטוב וזה ברע, על הדרך הנזכר ובזה תבין מאמר חז"ל וז"ל, אחאב שקול היה. וזש"ה (מלכים א' כ"ו) וכל צבא השמים עומדים עליו מימינו ומשמאלו, הנאמר בענין אחאב המלך. והנה הוא מתמיה, כי הכתוב מספר שהקלות של אחאב היו כחמורות של ירבעם, ואיך אמרו שהיה שקול. אבל הענין הוא, כי במעשיו לא היה שקול, אלא מוטה לכף חובה. אמנם בבחי' נפשו, היה שקול, חציה טוב וחציה רע. ואע"פ שלפעמים היתה גוברת עליו בחי' הרוח ועובד ע"ז, הנפש עצמה היתה חציה טובה וחציה רעה, ולכן השי"ת לא דחאו לגמרי, והיה חפץ שישבו בתשובה אולי ייטב. ולכן אליהו הנביא ז"ל היה רודף (תמיד אחריו להשיבו בתשובה, עד שאירע ענין חטאו בנבות היזרעאלי (מלכים א' כ"א

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אמר הכותב, כך שמעתי דברים אלו מפי מורי ז"ל, ואיני זוכר הבנתם היטב, אבל נ"ל באורם, כי אפשר שהרע אשר אל הנפש והרוח שניהם ילכו יחד בגוף האיש הזה מהם אשר הרשיע מעשיו.

The author (rabbi Chaim Vital) said: so I heard these words from the mouth of my master of blessed memory and I don't remember their meaning very well, but it seems to my (rabbi Chaim Vital) poor opinion that it's possible for the evil of Nefesh and Ruach that both will go together to the body of one of them whose (that person) actions are evil (we will see what this means).

הטוב אשר בנפש והרוח, ילכו בגוף האיש המטהר מעשיו כנז"ל

The good that is in the Nefesh and in the Ruach will go to the body of the person who purifies (works on) himself, as mentioned above.

(Pay attention, he's giving an example of king David.)

ובזה תבין מה היתה יראת דוד המלך ע"ה, באמרו רבים אומרים לנפשי אין ישועתה לו באלהים סלה.

And with that you will understand the fear of king David, peace be upon him, when he had said (in the Tehilim/Psalms) 'Many say to my Nefesh that there is no salvation for him in Elokim, selah (that David will never be saved. With other words: Elokim will never save him.)

כי דבר זה מתמיה, שיאמרו גנות באיש הזה גדול כדוד המלך.

However, it's remarkable that one would say such humiliating things to a great man like king David.

(He's going to tell us great things about the soul of David. On the one hand he has a very high soul, of course, but the nature of his soul... Pay attention how great Hashem, the Torah is. He's not telling us that David was holy, like the people of the world do. Look at Christianity; they're canonizing people who have nothing holy in themselves. Through their eyes, they only see the exterior and think they are holy. Pay attention, he was a great man who knew Hashem and Hashem gave him the kingship for all time, to his descendants. Now look what Torah actually means and tells about his soul:)

ולהבין זה נדייק מש"ה, אין ישועתה לו, והל"ל אין ישועתה לה, ויחזור למלת נפשי הנזכרת בתחלה, אבל יובן עם הנזכר והוא זה, דע, כי דוד המלך ע"ה, היתה נפשו גבוהה עד מאד, אמנם ע"י חטאו של אדה"ר הקדום, מאז ירדה אל עמקי הקליפות בסטרא דנוקבא של הקליפה, וכאשר נולד דוד, היה פעם א' שיצא מן הקליפות, ולכן לא התחיל תקונו אלא מבחי' העשיה הנקראת נפש ובלבד לסבת היותו מגולגל ממדרגה השלישית כנז"ל

And to understand this we have the clarify what the verse says 'There is no salvation for him' (which as it were suggests David) while he (the verse) should have said (abbreviation: w'haya lo lomar) 'There is no salvation for her' (Nefesh) (Why does it say lo or him and not la or her? In the holy language... every detail is important to understand something.) because her refers to the word 'my Nefesh' (with other words: *her* is the antecedent for *my Nefesh* like David says, which is a feminine word) that was mentioned at the beginning (which is also mentioned at the end of line 5 and at the beginning of line 6) but this will be understandable now based upon what has been said (above) and that is (as follows:)

know that king David, peace be upon him, his Nefesh was very high/elevated (pay attention what he's telling us:) however, due to the previous/earlier sin of the first person (Adam), from that time onwards his Nefesh descended into the depths of the klipot, on the side of nukva of the klipa, and when David was born, it was the first time she came out from the klipot and his correction started only from the aspect Assiah that is called Nefesh and especially because he was incarnated from the third step, as explained above.

(We have talked about the three types/steps of souls. There also exists a Midrash and only now I understand. Without Kabbalah, without learning this, it would be impossible to understand the Midrash of the Torah, that Adam Rishon, the first person... from his birth it was arranged from above that he would live thousand years. Exactly thousand years. And when the soul of the first person appeared before Hashem – before his birth – Hashem told him: you can live thousand years. Hashem showed the first person all the generations, also the time of David and the great deeds David would do and that he would get the promise from Hashem for the eternal kingship etc. Hashem told Adam: he cannot be born in this world, would you like to grant him 70 years of your life? Of course, Adam agreed. You can then see the connection between Adam who had sinned and the soul of king David who was sunk in the depths of the klipot by the sin of the first person. We can see the connection and why David could not be born. When someone is born, one gets the task to correct himself, one gets holy sparks, but he was completely in the klipot and could not be born. This way we can understand the Midrash in some sense. Yes? Actually, the Midrash is also a bit of Kabbalah, only in a very covered form. Why is it covered? Because back then, when the Midrash was given, the souls were not ready for it, the Kabbalah was not revealed yet. The phase of development of souls, when one could learn Kabbalah, is from the time of Ari because from that moment onwards the generations of the coming of the Mashiach begin.

וזה"ס הנזכר בסבא משפטים דף ק"ג ע"א, וגם בכמה מאמרים אחרים, כי דוד היה מסטרא דנוקבא ולא מדכורא, אלא בעולם המיתה הנקראת נוקבא, והבן זה

And that is the essence as mentioned in Sabah de-Mishpatim (in Zohar) list 103 front page and many other statements as well that David was from the side of Nukva and not from the side of masculine, but from the world of death that is called Nukva and understand this very well. (We will be reading his Psalms from a totally different perspective now. We often hear the undertone when he for example says: 'I have called upon You with fear', just as if he speaks from the world of death because this was the nature of his soul. We can see that his Nefesh was very high, above all Nefashot of the people. And now we understand that the determining factor is not what you are born with, but what you do with it. One can get as high as a king, if he only works on himself. This is our task: become king of your own self, irrespective of the original material you're born with, from where your Nefesh is. Clear? Of course it's handy to learn where the source of your Nefesh is so you can work on it. However, it's not necessary to know this at all costs. One has to work on himself and probably it will be revealed to you from above. If not, just continue working on yourself without knowing it.)

ולכן אמרו שם אמאי איקרי עובד, דאעדר אילנא ותקין ליה. והוא, לפי שהיה טבוע בעמקי הקליפות
דנוקבא.

**And therefore they said there; why is he (David) called servant because he improved
(edited) the Tree and corrected her (did corrections, did individual work) and this because
he was sunk in the depths of the klipot of Nukva.**

וכיון שכן, נמצא שאי אפשר לדוד שיקח אז, רק הנפש לבדה, ואז הרוח שלו יבא בחייו בגוף אחר
שיוולד.

(And therefore it is not possible for him the spiritually progress like in the normal procedure.
Do you remember that at first a person lives, corrects Nefesh and when this correction has
been completed, he dies and in the next generation Ruach comes to him. Pay attention:)

**Since this is the case, David could only take Nefesh and his Ruach went to another body
that would be born during his life.**

שניהם נפש ורוח, אבל אל הנפש עצמה אין לה נזק בזה, רק אל הגוף, ולזה אמר אין ישועתה לו, ולא
אמר אין ישועתה לה.

**Since David had sinned with Bat Sheva he had damaged his Nefesh, see now the owner
of his Ruach will be worthy to add (in the sense of complete) his Ruach first before David
will complete his Nefesh and due to this (it will be like this) with him in the time of the
revival from the dead (as it's said:) 'There is no salvation for him, for the body of David'
because the body of the other who is the owner of Ruach will take both, Nefesh and
Ruach, however the Nefesh itself will not be damaged by this, only the body and
therefore the verse says 'There is no salvation for him' (for the body) and it does not say
'There is no salvation for her' (the Nefesh). (Do you see how precise one has to be with
every word? Even with every letter in the Holy Scripture: לה לו lo or la, why is it *him* and not
her, this way you can learn a lot by looking at the words.)**

וזהו המשך לשון הפסוק רבים אומרים, לסבה שאין בי רק נפש, כלשון הזה שאין ישועתה לגופו של
דוד בתחית המתים:

**And that is the way the verse goes, 'Many say...' since there is only Nefesh within me,
like the verse says that there is no salvation for the body of David during the revival of
the dead. (Who obtains it during the revival from the dead? The one who completed it for
him in the other body. It doesn't matter if you don't understand something. Just try to hear,
gradually more intense and deeper because the eternal life is flowing in you, more and more,
deeper and deeper and this is the salvation you're receiving.)**

עוד יש פירוש אחר בפסוק הנזכר של יגמור נא רע רשעים הנזכר, כי לפעמים יארע שנפש האדם לא
תכנס בו שלימה וגמורה, רק תהיה רובה טוב, ומעוטה רע.

**There is another explanation in a verse as it was mentioned (another verse in
Tehilim/Psalms, also from David. It's interesting; it always surprised me why David wrote**

this way. Pay attention, he addresses to Hashem and says:) **‘Please complete the evil of wrong doers’** (with other words; repay) **like it’s mentioned, because sometimes it can happen that the Nefesh of a person will not enter him wholly and completely but the majority (of it) will be good and the minority evil.**

ואמנם מעוט הטוב שבה עם רוב הרע שבה, תכנס בגוף איש אחד, ואז שני האנשים האלה חברים, והאיש אשר רובו טוב, יש בו כח להמשיך כל חלק הטוב אליו, וכל חלק הרע נדחה אל האיש שרובו רע. ועל השני נאמר, יגמור נא רע רשעים. ועל הראשון נאמר, ותכונן צדיק, ע"ד הנז"ל בפירוש הא

(He’s telling us great things here:) **However, the minority of the good with the majority of the evil that is in her, will enter the body of another person and these two people will be friends (connected with each other) and the person whose majority is good, has the power to draw all of the good to himself and the portion of the evil will be pushed off to the person whose larger part is evil.**

And about the second is said ‘Please complete the evil of wrong doers’. And about the first (who takes all the good for himself) is said (also a verse:) ‘And establish/strengthen the tzadik/the righteous’, as said above in the first explanation.

גם אפשר, ששניהם מחצה על מחצה שקולים, ואז אם האחד מהם בא לידו איזה עבירה, ומכ"ש אם השני בא לידו איזה מצוה, כי אז מתגבר על חבירו, ומתחיל להמשיך אצלו הטוב מעט מעט, עד שנשלם זה בטוב וזה ברע, על הדרך הנזכר ובוזה תבין מאמר חז"ל וז"ל, אחאב שקול היה

(It’s very deep what he’s telling us. Look what we’re learning from the Torah, from the Prophets. Here and in the Zohar, we’re learning from a different point of view, the secret Torah, Kabbalah.)

It’s also possible that both parts are in balance (equally balanced) and in case one of them commits a sin and all the more if the second one performs a certain mitzvah/regulation then he overcomes the other and will begin drawing (to himself) the good little by little until eventually the good is completely by him and the evil is completely by the other one, in the way as mentioned above and with this you will understand the statement of the Torah specialists of blessed memory (now look carefully:) and these are their words ‘Ahab was balanced’. (What does this mean? Balanced... Achab was a terrible king. He had sinned so much etc. He was from the time of the prophet Eliyahu.)

היה. וזש"ה (מלכים א' כ"ו) וכל צבא השמים עומדים עליו מימינו ומשמאלו, הנאמר בענין אחאב המלך. והנה הוא מתמיה, כי הכתוב מספר שהקלות של אחאב היו כחמורות של ירבעם, ואיך אמרו שהיה שקול.

When it’s said (Kings I, chapter 26) ‘All the hosts of the heaven stood by his right and his left side’ which was said regarding king Ahab. (Hear carefully what he’s telling us:)

And see now, it’s remarkable (what they’re saying) because the Holy Scripture tells us that the lighter sins of Ahab were like the worst of Jeroboam. (Jeroboam was the worst son of king Solomon. He caused all the suffering of Yisrael that was divided in two states etc. Due to him idolatry began etc. Terrible. The Holy Scripture tells us that the lighter sins of

Ahab were like the worst of Jeroboam. So Ahab was much worse.) **so how come they said** (the Torah specialists) **that he was balanced.** (How can one say this?)

אבל הענין הוא, כי במעשיו לא היה שקול, אלא מוטע לכף חובה. אמנם בבחי' נפשו, היה שקול, חציה טוב וחציה רע.

(It's very important we hear what he's saying. There exists actions/deeds and Nefesh. Someone can do certain actions while his Nefesh is completely balanced. The majority is not good, nor evil. Pay attention:) **However, it's as follows. His actions were not balanced** (he was a real wrong doer) **but they** (his actions) **leaned in the direction of sin.** (The scale of sin was heavier.)

(Pay attention what he's telling us:) **However, in the aspect of his Nefesh he was balanced,** (what does balanced mean, he's going to give a definition:) **the half is good and the other half is bad.**

ואע"פ שלפעמים היתה גוברת עליו בחי' הרוח ועובד ע"ז, הנפש עצמה היתה חציה טובה וחציה רעה, ולכן השי"ת לא דחאו לגמרי, והיה חפץ שישוב בתשובה אולי ייטב.

(It's great what he's telling us, this is the Torah. Here we can see the paths of Hashem instead of wishful thinking of people, how they want to see Him.)

And despite the fact that sometimes his Ruach and the servant of idolatry overpowered him (Although the evil sometimes overpowered him and he worshipped idols), **still his Nefesh was half good half bad and therefore Blessed Hashem did not completely reject him and** (Hashem) **whished he would repent, maybe he would better his actions** (maybe he would do good).

ולכן אליהו הנביא ז"ל היה רודף תמיד אחריו להשיבו בתשובה, עד שאירע ענין חטאו בנבות היזרעאלי ((מלכים א' כ"א

It's great what he's telling us, this way we'll understand a bit why Eliyahu hanavi, the prophet Eliyahu was constantly chasing him so he would repent, while it was obvious that he, king Ahab, was a wrong doer by his actions. Why was the great prophet Eliyahu trying to make him repent/do teshuva? Pay attention:)

And therefore the profet Eliyahu of blessed memory was always following him to bring him back in teshuva until the matter of sin (Ahab to a person) **of Navot in Jezreel.** (This is called the sin of Navot in Jezreel. Jezreel is written differently than Yisrael. You have an ayin in Jezreel and it comes from the word ezra/help, Hashem will be my aid. It's totally different than Yisrael without an ayin. Do you see how important it is to know a bit of the common story, what happens in TeNaCh. You don't need to look this up. If you want, you can of course do it, but it's not so important for us. This person Navot was the owner of a vineyard and king Ahab wanted it very much. His bad side wanted it, because he didn't want to buy it but get it for free. How can you get it for free? By killing the owner. So this is what he did. At that time, when he had killed this man, Eliyahu had already stopped following him. Because bringing him back in teshuva was probably not possible anymore.

Lesson 28

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אמר הכותב, כך שמעתי דברים אלו מפי מורי ז"ל, ואיני זוכר הבנתם היטב, אבל נ"ל באורם, כי אפשר שהרע אשר אל הנפש והרוח שניהם ילכו יחד בגוף האיש הזה מהם אשר הרשיע מעשיו. הטוב אשר בנפש והרוח, ילכו בגוף האיש המטהר מעשיו כנז"ל. ובזה תבין מה היתה יראת דוד המלך ע"ה, באמרו רבים אומרים לנפשי אין ישועתה לו באלהים סלה. כי דבר זה מתמיה, שיאמרו גנות באיש הזה גדול כדוד המלך. ולהבין זה נדייק מש"ה, אין ישועתה לו, והל"ל אין ישועתה לה, ויחזור למלת נפשי הנזכרת בתחלה, אבל יובן עם הנזכר והוא זה, דע, כי דוד המלך ע"ה, היתה נפשו גבוהה עד מאד, אמנם ע"י חטאו של אדה"ר הקדום, מאז ירדה אל עמקי הקליפות בסטרא דנוקבא של הקליפה, וכאשר נולד דוד, היה פעם א' שיצא מן הקליפות, ולכן לא התחיל תקונו אלא מבחי' העשיה הנקראת נפש ובלבד לסבת היותו מגולגל ממדרגה השלישית כנז"ל. וז"ס הנזכר בסבא משפטים דף ק"ג ע"א, וגם בכמה מאמרים אחרים, כי דוד היה מסטרא דנוקבא ולא מדכורא, אלא בעולם המיתה הנקראת נוקבא, והבן זה:

ולכן אמרו שם אמאי איקרי עובד, דאעדר אילנא ותקין ליה. והוא, לפי שהיה טבוע בעמקי הקליפות דנוקבא. וכיון שכן, נמצא שאי אפשר לדוד שיקח אז, רק הנפש לבדה, ואז הרוח שלו יבא בחייו בגוף אחר שיוולד. וכיון שדוד חטא בבת שבע, ופגם בנפשו, הנה בעל הרוח שלו יזכה להשלים את רוחו בתחלה, טרם שדוד ישלים את הנפש, ועי"כ נמצא בו בתחית המתים, אין ישועתה לו לדוד שהוא הגוף, יען כי הגוף האחר בעל הרוח, יקח שניהם נפש ורוח, אבל אל הנפש עצמה אין לה נזק בזה, רק אל הגוף, ולזה אמר אין ישועתה לו, ולא אמר אין ישועתה לה. וזהו המשך לשון הפסוק רבים אומרים, לסבה שאין בי רק נפש, כלשון הזה שאין ישועתה לגופו של דוד בתחית המתים

עוד יש פירוש אחר בפסוק הנזכר של יגמור נא רע רשעים הנזכר, כי לפעמים יארע שנפש האדם לא תכנס בו שלמה וגמורה, רק תהיה רובה טוב, ומעוטה רע. ואמנם מעוט הטוב שבה עם רוב הרע שבה, תכנס בגוף איש אחד, ואז שני האנשים האלה חברים, והאיש אשר רובו טוב, יש בו כח להמשיך כל חלק הטוב אליו, וכל חלק הרע נדחה אל האיש שרובו רע. ועל השני נאמר, יגמור נא רע רשעים. ועל 'הראשון נאמר, ותכונן צדי"ק, ע"ד הנז"ל בפירוש הא

גם אפשר, ששניהם מחצה על מחצה שקולים, ואז אם האחד מהם בא לידו איזה עבירה, ומכ"ש אם השני בא לידו איזה מצוה, כי אז מתגבר על חברו, ומתחיל להמשיך אצלו הטוב מעט מעט, עד שנשלם זה בטוב וזה ברע, על הדרך הנזכר ובזה תבין מאמר חז"ל וז"ל, אחאב שקול היה. וזש"ה (מלכים א' כ"ו) וכל צבא השמים עומדים עליו מימינו ומשמאלו, הנאמר בענין אחאב המלך. והנה הוא מתמיה, כי הכתוב מספר שהקלות של אחאב היו כחמורות של ירבעם, ואיך אמרו שהיה שקול. אבל הענין הוא, כי במעשיו לא היה שקול, אלא מוטה לכף חובה. אמנם בבחי' נפשו, היה שקול, חציה טוב וחציה רע. ואע"פ שלפעמים היתה גוברת עליו בחי' הרוח ועובד ע"ז, הנפש עצמה היתה חציה טובה וחציה רעה, ולכן השי"ת לא דחאו לגמרי, והיה חפץ שישוב בתשובה אולי ייטב. ולכן אליהו הנביא ז"ל היה רודף (תמיד אחריו להשיבו בתשובה, עד שאירע ענין חטאו בנבות היזרעאלי (מלכים א' כ"א

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אמר הכותב, כך שמעתי דברים אלו מפי מורי ז"ל, ואיני זוכר הבנתם היטב, אבל נ"ל באורם, כי אפשר שהרע אשר אל הנפש והרוח שניהם ילכו יחד בגוף האיש הזה מהם אשר הרשיע מעשיו.

The author (rabbi Chaim Vital) said: so I heard these words from the mouth of my master of blessed memory and I don't remember their meaning very well, but it seems to my (rabbi Chaim Vital) poor opinion that it's possible for the evil of Nefesh and Ruach that both will go together to the body of one of them whose (that person) actions are evil (we will see what this means).

הטוב אשר בנפש והרוח, ילכו בגוף האיש המטהר מעשיו כנז"ל

The good that is in the Nefesh and in the Ruach will go to the body of the person who purifies (works on) himself, as mentioned above.

(Pay attention, he's giving an example of king David.)

ובזה תבין מה היתה יראת דוד המלך ע"ה, באמרו רבים אומרים לנפשי אין ישועתה לו באלהים סלה.

And with that you will understand the fear of king David, peace be upon him, when he had said (in the Tehilim/Psalms) 'Many say to my Nefesh that there is no salvation for him in Elokim, selah (that David will never be saved. With other words: Elokim will never save him.)

כי דבר זה מתמיה, שיאמרו גנות באיש הזה גדול כדוד המלך

However, it's remarkable that one would say such humiliating things to a great man like king David.

(He's going to tell us great things about the soul of David. On the one hand he has a very high soul, of course, but the nature of his soul... Pay attention how great Hashem, the Torah is. He's not telling us that David was holy, like the people of the world do. Look at Christianity; they're canonizing people who have nothing holy in themselves. Through their eyes, they only see the exterior and think they are holy. Pay attention, he was a great man who knew Hashem and Hashem gave him the kingship for all time, to his descendants. Now look what Torah actually means and tells about his soul:)

ולהבין זה נדייק מש"ה, אין ישועתה לו, והל"ל אין ישועתה לה, ויחזור למלת נפשי הנזכרת בתחלה, אבל יובן עם הנזכר והוא זה, דע, כי דוד המלך ע"ה, היתה נפשו גבוהה עד מאד, אמנם ע"י חטאו של אדה"ר הקדום, מאז ירדה אל עמקי הקליפות בסטרא דנוקבא של הקליפה, וכאשר נולד דוד, היה פעם א' שיצא מן הקליפות, ולכן לא התחיל תקונו אלא מבחי' העשיה הנקראת נפש ובלבד לסבת היותו מגולגל ממדרגה השלישית כנז"ל

And to understand this we have the clarify what the verse says 'There is no salvation for him' (which as it were suggests David) while he (the verse) should have said (abbreviation: w'haya lo lomar) 'There is no salvation for her' (Nefesh) (Why does it say lo or him and not la or her? In the holy language... every detail is important to understand something.) because her refers to the word 'my Nefesh' (with other words: *her* is the antecedent for *my Nefesh* like David says, which is a feminine word) that was mentioned at the beginning (which is also mentioned at the end of line 5 and at the beginning of line 6) but this will be understandable now based upon what has been said (above) and that is (as follows:) know that king David, peace be upon him, his Nefesh was very high/elevated (pay attention what he's telling us:) however, due to the previous/earlier sin of the first person (Adam), from that time onwards his Nefesh descended into the depths of the klipot, on the side of nukva of the klipa, and when David was born, it was the first time she came

out from the klipot and his correction started only from the aspect Assiah that is called Nefesh and especially because he was incarnated from the third step, as explained above.

(We have talked about the three types/steps of souls. There also exists a Midrash and only now I understand. Without Kabbalah, without learning this, it would be impossible to understand the Midrash of the Torah, that Adam Rishon, the first person... from his birth it was arranged from above that he would live thousand years. Exactly thousand years. And when the soul of the first person appeared before Hashem – before his birth – Hashem told him: you can live thousand years. Hashem showed the first person all the generations, also the time of David and the great deeds David would do and that he would get the promise from Hashem for the eternal kingship etc. Hashem told Adam: he cannot be born in this world, would you like to grant him 70 years of your life? Of course, Adam agreed. You can then see the connection between Adam who had sinned and the soul of king David who was sunk in the depths of the klipot by the sin of the first person. We can see the connection and why David could not be born. When someone is born, one gets the task to correct himself, one gets holy sparks, but he was completely in the klipot and could not be born. This way we can understand the Midrash in some sense. Yes? Actually, the Midrash is also a bit of Kabbalah, only in a very covered form. Why is it covered? Because back then, when the Midrash was given, the souls were not ready for it, the Kabbalah was not revealed yet. The phase of development of souls, when one could learn Kabbalah, is from the time of Ari because from that moment onwards the generations of the coming of the Mashiach begin.

וזה"ס הנזכר בסבא משפטים דף ק"ג ע"א, וגם בכמה מאמרים אחרים, כי דוד היה מסטרא דנוקבא ולא מדכורא, אלא בעולם המיתה הנקראת נוקבא, והבן זה

And that is the essence as mentioned in Sabah de-Mishpatim (in Zohar) list 103 front page and many other statements as well that David was from the side of Nukva and not from the side of masculine, but from the world of death that is called Nukva and understand this very well. (We will be reading his Psalms from a totally different perspective now. We often hear the undertone when he for example says: 'I have called upon You with fear', just as if he speaks from the world of death because this was the nature of his soul. We can see that his Nefesh was very high, above all Nefashot of the people. And now we understand that the determining factor is not what you are born with, but what you do with it. One can get as high as a king, if he only works on himself. This is our task: become king of your own self, irrespective of the original material you're born with, from where your Nefesh is. Clear? Of course it's handy to learn where the source of your Nefesh is so you can work on it. However, it's not necessary to know this at all costs. One has to work on himself and probably it will be revealed to you from above. If not, just continue working on yourself without knowing it.)

ולכן אמרו שם אמאי איקרי עובד, דאעדר אילנא ותקין ליה. והוא, לפי שהיה טבוע בעמקי הקליפות דנוקבא.

And therefore they said there; why is he (David) called servant because he improved (edited) the Tree and corrected her (did corrections, did individual work) and this because he was sunk in the depths of the klipot of Nukva.

וכיון שכן, נמצא שאי אפשר לדוד שיקח אז, רק הנפש לבדה, ואז הרוח שלו יבא בחייו בגוף אחר שיוולד.

(And therefore it is not possible for him the spiritually progress like in the normal procedure. Do you remember that at first a person lives, corrects Nefesh and when this correction has been completed, he dies and in the next generation Ruach comes to him. Pay attention:)

Since this is the case, David could only take Nefesh and his Ruach went to another body that would be born during his life.

שניהם נפש ורוח, אבל אל הנפש עצמה אין לה נזק בזה, רק אל הגוף, ולזה אמר אין ישועתה לו, ולא אמר אין ישועתה לה.

Since David had sinned with Bat Sheva he had damaged his Nefesh, see now the owner of his Ruach will be worthy to add (in the sense of complete) his Ruach first before David will complete his Nefesh and due to this (it will be like this) with him in the time of the revival from the dead (as it's said:) 'There is no salvation for him, for the body of David' because the body of the other who is the owner of Ruach will take both, Nefesh and Ruach, however the Nefesh itself will not be damaged by this, only the body and therefore the verse says 'There is no salvation for him' (for the body) and it does not say 'There is no salvation for her' (the Nefesh). (Do you see how precise one has to be with every word? Even with every letter in the Holy Scripture: לה lo or la, why is it *him* and not *her*, this way you can learn a lot by looking at the words.)

וזהו המשך לשון הפסוק רבים אומרים, לסבה שאין בי רק נפש, כלשון הזה שאין ישועתה לגופו של דוד בתחית המתים:

And that is the way the verse goes, 'Many say...' since there is only Nefesh within me, like the verse says that there is no salvation for the body of David during the revival of the dead. (Who obtains it during the revival from the dead? The one who completed it for him in the other body. It doesn't matter if you don't understand something. Just try to hear, gradually more intense and deeper because the eternal life is flowing in you, more and more, deeper and deeper and this is the salvation you're receiving.)

עוד יש פירוש אחר בפסוק הנזכר של יגמור נא רע רשעים הנזכר, כי לפעמים יארע שנפש האדם לא תכנס בו שלימה וגמורה, רק תהיה רובה טוב, ומעוטה רע.

There is another explanation in a verse as it was mentioned (another verse in Tehilim/Psalms, also from David. It's interesting; it always surprised me why David wrote this way. Pay attention, he addresses to Hashem and says:) 'Please complete the evil of wrong doers' (with other words; repay) like it's mentioned, because sometimes it can

happen that the Nefesh of a person will not enter him wholly and completely but the majority (of it) will be good and the minority evil.

ואמנם מעוט הטוב שבה עם רוב הרע שבה, תכנס בגוף איש אחד, ואז שני האנשים האלה חברים, והאיש אשר רובו טוב, יש בו כח להמשיך כל חלק הטוב אליו, וכל חלק הרע נדחה אל האיש שרובו רע. ועל השני נאמר, יגמור נא רע רשעים. ועל הראשון נאמר, ותכונן צדיק, ע"ד הנז"ל בפירוש הא

(He's telling us great things here:) **However, the minority of the good with the majority of the evil that is in her, will enter the body of another person and these two people will be friends (connected with each other) and the person whose majority is good, has the power to draw all of the good to himself and the portion of the evil will be pushed off to the person whose larger part is evil.**

And about the second is said 'Please complete the evil of wrong doers'. And about the first (who takes all the good for himself) is said (also a verse:) 'And establish/strengthen the tzadik/the righteous', as said above in the first explanation.

גם אפשר, ששניהם מחצה על מחצה שקולים, ואז אם האחד מהם בא לידו איזה עבירה, ומכ"ש אם השני בא לידו איזה מצוה, כי אז מתגבר על חברו, ומתחיל להמשיך אצלו הטוב מעט מעט, עד שנשלם. זה בטוב וזה ברע, על הדרך הנזכר ובוזה תבין מאמר חז"ל וז"ל, אחאב שקול היה.

(It's very deep what he's telling us. Look what we're learning from the Torah, from the Prophets. Here and in the Zohar, we're learning from a different point of view, the secret Torah, Kabbalah.)

It's also possible that both parts are in balance (equally balanced) and in case one of them commits a sin and all the more if the second one performs a certain mitzvah/regulation then he overcomes the other and will begin drawing (to himself) the good little by little until eventually the good is completely by him and the evil is completely by the other one, in the way as mentioned above and with this you will understand the statement of the Torah specialists of blessed memory (now look carefully:) and these are their words 'Ahab was balanced'. (What does this mean? Balanced... Achab was a terrible king. He had sinned so much etc. He was from the time of the prophet Eliyahu.)

היה. וזש"ה (מלכים א' כ"ו) וכל צבא השמים עומדים עליו מימינו ומשמאלו, הנאמר בענין אחאב המלך. והנה הוא מתמיה, כי הכתוב מספר שהקלות של אחאב היו כחמורות של ירבעם, ואיך אמרו. שהיה שקול.

When it's said (Kings I, chapter 26) 'All the hosts of the heaven stood by his right and his left side' which was said regarding king Ahab. (Hear carefully what he's telling us:)

And see now, it's remarkable (what they're saying) because the Holy Scripture tells us that the lighter sins of Ahab were like the worst of Jeroboam. (Jeroboam was the worst son of king Solomon. He caused all the suffering of Yisrael that was divided in two states etc. Due to him idolatry began etc. Terrible. The Holy Scripture tells us that the lighter sins of Ahab were like the worst of Jeroboam. So Ahab was much worse.) so how come they said (the Torah specialists) that he was balanced. (How can one say this?)

אבל הענין הוא, כי במעשיו לא היה שקול, אלא מוטא לכף חובה. אמנם בבחי' נפשו, היה שקול, חציה טוב וחציה רע.

(It's very important we hear what he's saying. There exists actions/deeds and Nefesh. Someone can do certain actions while his Nefesh is completely balanced. The majority is not good, nor evil. Pay attention:) **However, it's as follows. His actions were not balanced** (he was a real wrong doer) **but they** (his actions) **leaned in the direction of sin.** (The scale of sin was heavier.)

(Pay attention what he's telling us:) **However, in the aspect of his Nefesh he was balanced,** (what does balanced mean, he's going to give a definition:) **the half is good and the other half is bad.**

ואע"פ שלפעמים היתה גוברת עליו בחי' הרוח ועובד ע"ז, הנפש עצמה היתה חציה טובה וחציה רעה, ולכן השי"ת לא דחאו לגמרי, והיה חפץ שישוב בתשובה אולי ייטב.

(It's great what he's telling us, this is the Torah. Here we can see the paths of Hashem instead of wishful thinking of people, how they want to see Him.)

And despite the fact that sometimes his Ruach and the servant of idolatry overpowered him (Although the evil sometimes overpowered him and he worshipped idols), **still his Nefesh was half good half bad and therefore Blessed Hashem did not completely reject him and** (Hashem) **wished he would repent, maybe he would better his actions** (maybe he would do good).

ולכן אליהו הנביא ז"ל היה רודף תמיד אחריו להשיבו בתשובה, עד שאירע ענין חטאו בנבות היזרעאלי ((מלכים א' כ"א

It's great what he's telling us, this way we'll understand a bit why Eliyahu hanavi, the prophet Eliyahu was constantly chasing him so he would repent, while it was obvious that he, king Ahab, was a wrong doer by his actions. Why was the great prophet Eliyahu trying to make him repent/do teshuva? Pay attention:)

And therefore the profet Eliyahu of blessed memory was always following him to bring him back in teshuva until the matter of sin (Ahab to a person) **of Navot in Jezreel.** (This is called the sin of Navot in Jezreel. Jezreel is written differently than Yisrael. You have an ayin in Jezreel and it comes from the word ezra/help, Hashem will be my aid. It's totally different than Yisrael without an ayin. Do you see how important it is to know a bit of the common story, what happens in TeNaCh. You don't need to look this up. If you want, you can of course do it, but it's not so important for us. This person Navot was the owner of a vineyard and king Ahab wanted it very much. His bad side wanted it, because he didn't want to buy it but get it for free. How can you get it for free? By killing the owner. So this is what he did. At that time, when he had killed this man, Eliyahu had already stopped following him. Because bringing him back in teshuva was probably not possible anymore.

Lesson 29

הקדמה ח

הקדמה קטנה בענין גלגול הנשמות, למה מתגלגלים. דע, כי הנשמות יתגלגלו לכמה סבות, הראשונה הוא, לפי שעבר על איזו עבירה מעבירות שבתורה, ובא לתקן. הב' הוא, לתקן איזו מצוה

שחסר ממנו. השלישית היא, שבא לצורך אחרים, להדריכם ולתקנם. והנה הראשונה היא קרוב לחטא, כיון שבתחלה חטא. והב' הוא רחוק מלחטא. והשלישית ודאי שלא יחטא. עוד יש סבות אחרות, ואלו הם, כי לפעמים יתגלגל, ליקח את בת זוגו, כי לא זכה בראשונה לקחתה. ופעמים שכבר לקח בת זוגו, אלא שחטא באיזו עבירה, והוצרך להתגלגל לתקן אותה כנז"ל, ואז אינו בא רק יחידי, כמ"ש הסבא דמשפטים על פסוק אם בגפו יבא וכו'. ופעמים הוא שיש לו זכיות, ולכן אע"פ שהיא אינה צריכה להתגלגל, מחזירים אשתו להתגלגל עמו, בסוד ויצאה אשתו עמו. ופעמים הוא, שלא זכה בראשונה ליקח בת זוגו, אמנם נזדמנה לו אשה לפי מעשיו, ובכל נשמות הנשים שבעולם, אין מי שתהיה קרובה אליו כאשה זו, אעפ"י שאינה בת זוגו ממש, וכאשר חטא ונתגלגל, מגלגלים עמו לאשה הזאת, אעפ"י שהיא אינה צריכה לגלגול, ואעפ"י שאינה בת זוגו ממש:

עוד דע, כי יש כמה שרשים של נשמות, שנשרו בקליפות, הם ונשיהם בת זוגם, והזכרים יכולים לצאת עתה בעה"ז מתוך הקליפות, אבל נקבותיהם אינם יכולים לצאת כלל עד ביאת המשיח, והם עתה טבועות ומסורות בתוך הקליפות הנקבה, ושכחתי מה שמה, אם היא אגרת בת מחלת, או נעמה אמם של שדים. והנה כל השרש של חור בנה של מרים, לא יצאו נשמות הנקבות שלהם עד ביאת המשיח. ונלע"ד ששמעתי ממורי זלה"ה, כי גם אהרן הכהן לא נשא בת זוגו, כי הוא קרוב לשרש נשמת חור בנה של מרים אחותו כמבואר אצלנו:

.....

הקדמה ח

8th introduction

הקדמה קטנה בענין גלגול הנשמות, למה מתגלגלים.

This is a small introduction about the incarnation of souls, why they are incarnated.

(Look, we're already on page 28. We've learned so much about the incarnation and only now there is a small introduction about the reason of incarnation. It's very important we pay attention here, even though we already know a bit about the reason of incarnation.)

דע, כי הנשמות יתגלגלו לכמה סבות, הראשונה הוא, לפי שעבר על איזו עבירה מעבירות שבתורה, ובא לתקן. הב' הוא, לתקן איזו מצוה שחסר ממנו. השלישית היא, שבא לצורך אחרים, להדריכם ולתקנם. והנה הראשונה היא קרוב לחטא, כיון שבתחלה חטא. והב' הוא רחוק מלחטא. והשלישית ודאי שלא יחטא.

Know that souls are incarnated for a number of reasons, the first (reason) is because a person committed a certain violation mentioned in the Torah and he comes back to correct it. The second (reason) is to correct a certain regulation he had previously not completed. (He didn't complete a certain regulation. Probably a mitzvah/commandment in the Torah. We have learned that prohibitions are the first reason and the mitzvot of the Torah he didn't fulfill are the second reason.) The third reason is when he comes for the benefit of others to accompany them and to make them do corrections. And see now, in the first reason he is more likely to commit a violation because he had originally sinned. But for

the second reason he is far from the sin. (Clear? He is less likely to sin because he didn't accomplish a positive mitzvah.) **And in the third reason, he certainly won't sin.**

(And now we are starting with a new and very special subject that is crucial to understand the states in our world. Pay attention:)

כי לא זכה בראשונה , , , לקחתה .

There are other reasons as well because sometimes a person will incarnate to take his bat zougo/daughter of his pair (which means his true partner) **because at first he wasn't worthy of taking her.** (Look what he's telling us. For the time being he's only talking about men, that a man has to be worthy of taking his partner. His partner in the sense of 'pair'. In Hebrew it's bat zougo, she who from above belongs to him as his pair, his female partner in the true sense of the word and not like in most cases in our world. So a partner, a woman that fits him according to the higher, who is meant for him.

It's interesting that he only talks from the perspective of a man. On the other hand we don't have to hear the same words from two different points of view; a man and a woman. It doesn't matter, when they are connected with each other a woman in this world has to search for her pair as well. It's the same principle. Therefore he doesn't have to specify the sex. This is my assumption, we'll see.)

ופעמים שכבר לקח בת זוגו, אלא שחטא באיזו עבירה, והוצרך להתגלגל לתקן אותה
'כנ"ל, ואז אינו בא רק יחיד, כנ"ש הסבא דמשפטים על פסוק אם בגפו יבא וכו

And sometimes when he had already taken his determined partner (let's call it this way) **but he sinned due to a certain violation then it's necessary for him to incarnate to correct this violation as mentioned above and in this case he will come alone as said in Sabah de-Mishpatim** (The old –wise man, soul who speaks – in the chapter Mishpatim, a commentary in the Zohar that is dedicated to the matter of incarnation) **in the verse** (in Torah): **In case he enters his body, etc.**

(Clear? How it works in general? So a man had received his determined partner but he sinned, didn't make use of the opportunity to correct himself with his destined partner. Therefore he is incarnated alone, clear? Without his destined partner. Look how many men are single. Mostly they don't understand why they are single. Now and then they have a girlfriend, but in general remain single. It's possible that this person had a destined partner but wasted it by sinning. It's possible.

According to me the same principle is also possible for women. The destined partner is one for both, a man and a woman. So the principle can be applied vice versa, also for a woman. For us it's important not to judge this divine process. We have to learn how it functions from above. Then we'll be able to correct what's necessary. And if we have wasted chances we have to accept it and justify the higher control. It's not a tragedy because there is always a tikun possible. How? Someone wasted his chance and now he has to come back alone. How can he correct this? Let us first see what he's going to tell next without interfering and trying to understand with our earthly mind.)

ופעמים הוא שיש לו זכויות, ולכן אע"פ שהיא אינה צריכה להתגלגל, מחזירים אשתו להתגלגל עמו, בסוד ויצאה אשתו עמו.

And sometimes he has merits and even though she doesn't need to incarnate (pay attention what he's going to say:) **he lets his** (destined) **wife incarnate with him, as written** (in the verse:) **'and his wife came out with him'.**

(Clear? This can mean – again, I'm just suggesting in response to what he's explaining – when a man or a woman comes alone to this world because he wasted his chance – I'm saying 'he' just like the writer – and he does all kinds of corrections. It can be that later on, maybe in another incarnation he incarnates with his wife because of the merits in his previous incarnation.)

ופעמים הוא, שלא זכה בראשונה ליקח בת זוגו, אמנם נזדמנה לו אשה לפי מעשיו, ובכל נשמות הנשים שבעולם, אין מי שתהיה קרובה אליו כאשה זו, אעפ"י שאינה בת זוגו ממש, וכאשר חטא ונתגלגל, מגלגלים עמו לאשה הזאת, אעפ"י שהיא אינה צריכה לגלגול, ואעפ"י שאינה בת זוגו ממש:

(He's going to tell us something great here that no mind can grasp. It's not understandable and contradicts the religious logic. Hashem is not religious, we already know this. Hashem is the true existence. He governs the true existence and not the religious existence, G'd forbid. He isn't submitted to any kind of religious moral. I won't go deeper into this. It's work you have to do.)

And sometimes he wasn't worthy of taking his bat zougo/destined partner the first time, but he was given a woman according his deeds (in accordance to his deeds) **and among the souls of all the women in the world, there is none as close to him as this woman despite the fact she isn't his true/destined partner. And when he had sinned and was incarnated, he is incarnated together with this woman** (pay attention:) **despite the fact she didn't have to incarnate for herself and despite the fact she isn't his destined partner.**

(I'm not going to give any additional comments here. It's a matter of growing comprehension that has to come to everyone individually in accordance with his or her work. Everyone has to bring up Ma'N himself to unveil this, everyone individually. Clear? It's not a phase... It's something every student has to work on now and in the future.)

עוד דע, כי יש כמה שרשים של נשמות, שנשרו בקליפות, הם ונשיהם בת זוגם, והזכרים יכולים לצאת עתה בעה"ז מתוך הקליפות, אבל נקבותיהם אינם יכולים לצאת כלל עד ביאת המשיח, והם עתה טבועות ומסורות בתוך הקליפות הנקבה, ושכחתי מה שמה, אם היא אגרת בת מחלת, או נעמה אמם של שדים.

(What he's going to say here is again not understandable. It's something you have to learn, I'm telling you this frequently: accept it without understanding. It means that we're not ready yet to understand something. Accepting is absolutely necessary, this way we progress in the study of the spiritual. Now look what he's going to tell us:)

Furthermore, know that some roots of souls that fell in the klipot; (pay attention:) they (the masculine souls) and the women who are the destined partners of those souls (They're together. Do you see? Masculine and feminine souls stand together.), it's possible that the masculine souls can come out from the klipot and enter this world but their destined feminine partners aren't able to come out from the klipot till the coming of the Mashiach and they (the souls of their feminine partners) are now sunk and delivered to the feminine klipot (we know that there are feminine and masculine klipot) and I (rabbi Chaim Vital) forgot who has authority there, either it's (character in TaNaCh:) Igeret daughter of Machalat (machalat means disease, so daughter of disease) or Na'ama the mother of demons.

(Remarkable what he's telling us. This means when a man... when a man has this kind of root he will not receive his partner till the coming of the Masiach. A person has to accept this as well. Who knows the reason why? Just accept and justify.)

והנה כל השרש של חור בנה של מרים, לא יצאו נשמות הנקבות שלהם עד ביאת המשיח.

And see now the entire root of Chor, the son (בנה bina) of Miriam, (Miriam was Aaron's sister. Her son was called Chor who was also a great man in Israel and he had the same kind of root) their feminine souls didn't come out and won't come out till the coming of the Masiach. (He's giving Chor as an example but he also points out in plural that they who have the same root, their feminine souls – destined partners – won't come out till the coming of the Masiach.)

(Now again pay attention:)

, כי הוא קרוב לשרש

, " נשמת חור בנה של מרים אחותו כמבואר אצלנו:

And it seems to my poor opinion (rabbi Chaim Vital) that I have heard from my teacher of blessed memory (Ari, pay attention:) that also the priest Aaron (the head-priest) didn't marry his destined partner because he is close to the root of Chor's soul, the son of Miriam, his sister, as explained to us.

(Look what we're learning: the study of Kabbalah, the study of Chochmah emet, the truth and not a one-sided religious study of a certain nation, who think they're right and better than others etc. But the truth is being told here, in the Kabbalah. Do you see that even the head-priest of the chosen people of Israel who had the task to attract chessed – and all the priests after him till Yeshua – also he didn't receive his destined wife. This is very, very remarkable and gives us food for thought. A lot of associations occur to me, also what Yeshua had said about not divorcing. He had said: what the Creator has united, a person may not separate. So all the procedures for divorcing – which is called *get* in the Jewish law – bring separation between two people when it's not going well... they can't do this because when a man divorces his wife, sends her away – even though it's allowed and written in a piece of paper – she goes away and starts a relationship with another man and commits a sexual offence even

though she isn't married anymore. How can you rhyme this with what we have learned here? That's one thing.

On the other hand marriage is childish in this world. A childish state. I wouldn't say it's a marriage, but rather a state in the church or synagogue when they promise eternal loyalty to each other... I mean how can someone accomplish this during his or her lifetime? A person, doesn't matter who... there is no being in the entire Creation that's so changeable, so unpredictable like the human being. How can you ask a person to promise eternal loyalty? No person on earth can follow and accomplish this. Clear?

How can you rhyme this with the words of Yeshua? If you look carefully to his message: *who are united by Hashem*... which means that Hashem united them and not people, not the synagogue and not the church. Yeshua means that a couple is united from above and it's not a random occasion by which two people meet each other and are united through marriage.

So when a man lets his wife go and when she starts a new relationship –also sexually- then she commits a sexual offence. Actually he makes her commit this. So how should a person deal with this matter? I remember the words of his shlichim, disciples. They had said: if it's like this then it would be better not to marry at all? Yeshua had answered: what a person can't do, Hashem can. This is not clear either. What Yeshua meant to say is that the destined partners are brought together from above so a person can marry his 'bat zoug'.

Lesson 30

(You might have noticed that our Shaar haGilgulim lessons are done sporadically. Sometimes once a month and sometimes the break is even longer... this is not a coincidence. Not that I decide when, but the reader needs a very special attitude towards these lessons so he doesn't judge what he's hearing but accepts without judging. What Ari has written in this book goes over the heads of everyone who has ever lived in this world, including us. Even I don't ask questions when learning Shaar haGilgulim while I'm very curious by nature. We'll come across a good example in this lesson when you should try not to judge, draw conclusions or ask yourself: 'why is it like this?' but try to be patient/calm and at the same time listen carefully to his words and what I'm passing on. Not only the words I'm pronouncing but also the powers I'm pulling down. Once again, it also goes above my head. Therefore, we have to be careful here.)

הקדמה ט

Introduction 9

והיא אחת מת' שאלות, שהיה ששאל דואג ואחיתופל במגדל הפורח באויר. דע, כי מדת הגלגול נורהגת באנשים הזכרים, ולא בנשים הנקבות.

This introduction involves one of the four hundred questions Doeg and Achitophel [Doeg: 1 Samuel from 21 and Psalms 52. Achitophel: 2 Samuel from 15] asked concerning the tower that floats in the air. (I won't be giving additional comments here because you know that this part of our study is up to you. It's not my task here to explain every detail to you. Clear? The more you learn, Etz Chaim in particular but also Zohar, the chapter Mishpatim which is a very large part of the Zohar and is based on a chapter in the Torah... it's about the gilgul and very difficult to understand.

It all comes down to what we can take in... and the more you can gradually take in during your study... after a while you will suddenly understand more: 'ah, I've learned that in Shaar haGilgulim' and then something new will be revealed in your kelim, a new comprehension or vision. That's the way this book has to be learned. Hear what he's telling us:)

Know that the phenomenon of incarnation only occurs (applies) to men and not to women. (Do you see what we are learning? It sounds weird to us while we have been learning for so long already. We know that a person consists out of masculine and feminine. Hashem created the human being as masculine and feminine. And every person – either in the body of a man or in the body of a woman – has both in him; this is the main principle of our study. We have learned that everything is within one body, regardless of the sex. Clear? So from the perspective of the spiritual we have a person that consists out of masculine and feminine. We dedicate our study to the balanced development of our masculine and feminine. In our study we learn the development and completion of an individual soul in the course of his *one* incarnation. That's what we have to try: finish our work in one incarnation. That is what we are learning. We learn the particular aspect, the completion of one soul. And here IN THIS BOOK we learn the general aspect, the completion of the soul in several incarnations. Clear? Remember this very well. So don't apply things we're learning here to your spiritual work. We have masculine and feminine within us... the sex of our students doesn't concern us,

whether he's a man or a woman, gay or lesbian... that's not important to us. This is probably the reason why I'm unconsciously delaying the study of Shaar haGilgulim. Clear? To not confuse our spiritual work with what we're learning here... We'll be learning more in the course of this study, also about a man who has to go through several incarnations because he lived in this world with another man. Everyone has his own corrections, if he's gay or hetero. Everyone has his corrections. Therefore the delay, so you – those who will read this book – won't criticize this book based on your simple, earthly ideas. Like a German woman did recently who had started learning Kabbalah with us. She had heard in a lesson I had given many years ago that eating kosher food, meat is better etc. Of course she thinks I'm talking about the meat of animals. She immediately links it with the material meat that is slaughtered. Obviously she was against the ritual killing and says: no, such a teacher doesn't fit me. Just like that. 'If he doesn't answer to my ideology, then screw him'. These kind of questions can occur to everyone who now and then comes across themes that don't rhyme with his views. So be careful here, also those who have been learning Kabbalah for years.)

וז"ס פסוק דור הולך ודור בא והארץ לעולם עומדת. ר"ל, דור הולך ודור בא, והם האבשים המתגלגלים. אבל הארץ שהם הנשים הנקראות ארץ כנודע, לעולם עומדת, ואינם חוזרות בגלגול

And that is the essence of the verse (in the book of David) **'a generation comes and a generation goes and the earth remains to stand forever'**. (Hear carefully what he's telling us. This is the verse that explains that incarnation applies to men and not women.) **A generation comes and a generation goes refers to men who incarnate. But the earth refers to women, they are called earth as known, and they always remain standing and they don't return to incarnate.** (It should be clear to us – I'm saying it again – that a person has masculine and feminine within him. Also a woman has both in her. Later on we'll be learning great things.)

(I'm warning you again. Hear what he's telling you and accept it quietly. Not like a dogma, but taking into consideration that you will understand it later, when the time will come for you to experience it.)

עוד יש טעם אחר, והוא, כי האנשים לפי שמקימים מצות עסק התורה, אינם יכולים ליכנס בגיהנם, כי אין אור של גיהנם שולטת בהם. וכמ"ש באלישע בן אבויה, לא מידן דייניה, משום דעסק בתורה. ולא לעלמא דאתי נסקיה, כיון דחטא. ולכן מוכרחים הם להתגלגל, למרק עונותיהם תמורת גיהנם

There is another reason because men fulfill the mitzvah of studying the Torah, and therefore they can't enter hell because the light of hell doesn't rule in (cannot affect) **them. Like it's said about Elisha ben Avuya** (There is a story about Elisha in the Talmud. He was one of the greatest Tanniem during the Mishna – around the 2nd century before our era. He was a student of rabbi Akiva and the teacher of the great rabbi Meir. He was also one of the four chochanim, who had entered PaRDeS, with Ben Azzai, Ben Zoma and rabbi Akiva. Due to a certain reason he was also called אחר, Acher or '*the other one*'. But we won't go deeper into this; this was only a small introduction about him.) **that he wasn't judged**

because he learned Torah. And he will not rise to the future world (=the world to come) because he had sinned. (... We have learned that men who study Torah don't enter hell/gehinom to cleanse themselves. This is remarkable. So if men study Torah and sin, what happens next?) **And therefore they must reincarnate to atone for their sins instead of Gehinom.** (Interesting he, that men have to incarnate and come back to this world to atone for their sins instead of going to hell. Are you hearing this? Just hear and accept. Work on yourself to accept what he's explaining.)

אבל הנשים שאינם עוסקות בתורה, יכולים ליכנס בגיהנום למרק עונותיהם ואינם צריכים להתגלגל.

But women who aren't occupied with the Torah can enter hell to atone for their sins and thus don't have to incarnate. (I'm wondering... what if a woman learns Torah... what will happen then? And not only Torah but also Kabbalah etc. Pay attention, it's not about who wants to learn voluntarily and who doesn't. A woman doesn't have to learn the Torah. Now isn't the time to go deeper into this because this matter covers a lot of variables that are not known to us yet. We have learned that the Creator created a woman, Chavah as helper for Adam. To help him. 'Knegdo' means 'opposite to him'. What did the Torah specialists say about this word knegdo/opposite to? If he's worthy of her, if he treats her properly, is good and nice to her as his partner then she will stand - knegdo – opposite to him, which also means next to him. Only then she will be a helper to him, a helping power. And if he's not worthy of her then she will stand against him. But this should not be the case because in the beginning of the Creation, it's written that a woman is created to assist her man. Not that she's less valuable or lower than the man... they work together for the same. And of course this refers to one person because everything is within one person. Giving birth to a new generation is already a good reason for a soul in the higher to be divided into a masculine and feminine part when descending to our world. One part enters a masculine body and the other part enters a feminine body. Okay, enough about this.)

האמנם אע"פ שאינם מתגלגלות, הנה הם באות לפעמים בסוד העבור, עם נצוצי נשמות חדשות נקבות כנשים. גם דע, כי אפשר שאחר שבאה בסוד העבור באיזו אשה, אם האשה ההיא תתעבר ותהר ותלד בת נקבה, אפשר שאותה שבאה בה בסוד העבור, תתגלגל עתה בבחי' גלגול גמור, בבתה הנולדת לה עתה

However, despite the fact they don't reincarnate, they can sometimes come as ibur (we've learned this: during the life of someone else) into women together with new feminine sparks. Know that there is another possibility when they come as ibur in a certain woman (during the life of a certain woman), in case this woman (in which it had entered) gets pregnant and gives birth to a girl, then it's possible that she (the one that came as an ibur) might reincarnate in that daughter that was just born.

(We're learning phenomenal things here. Pay attention. You'll never hear a word about incarnations in religion, neither in Judaism nor in Christianity. This is absolutely unknown to them. Do you now see that we're not learning about Judaism? Kabbalah isn't Judaism.

Judaism doesn't know gilgulim/incarnations. We're learning about the truth and not about a certain religion. Pay attention:)

גם דע, כי לפעמים יתגלגל האיש בגוף נקבה, לסבת איזה עון, כמו משכב זכור וכיוצא בו.

Know that sometimes a man may incarnate in the body of a woman (a female body with a masculine soul. Look what he's telling us.) **because of a certain sin.** (So a masculine soul is incarnated in a feminine body because of a sin, of course for the benefit of correction. Do you see? Not everyone is the same like in religion, black-and-white, man and woman, 'a woman has to do this and a man has to do that'. This is a very simple, primitive view of life; not to the right, not to the left, no variation and no individual soul. Very black-and-white. But Hashem didn't create mankind as black-and-white, that women have to play women and men have to be men. He created the world where the soul can come to its perfection. And if they sin, they have to be corrected. How? We are learning that. A masculine soul can enter a feminine body. Clear? My wife is sitting next to me and she's asking: 'a man with a skirt or an iron lady. Those are not my words, but hers.)

והנה הנקבה הזאת שהיא גלגול משמת זכר, אינה יכולה לקבל הריון ולהתעבר, לפי שאין
והנה האשה הזאת צריכה זכות גדול
לשתוכל להתעבר ולהוליד, ואין לה מציאות אחר, זולתי שתתעבר בה איזו משמת אשה
נקבה אחרת בסוד העבור, ובכך בסוד שתופה עמה, תוכל לעלות מיין נוקבין, ולקבל הריון
ותלד.

And see now, this woman who is the incarnation of a man cannot receive pregnancy (literally translated) **and become pregnant because she lacks the aspect to raise feminine waters and to receive the drop of masculine waters, and see now this woman will need great merit to be able to beget, become pregnant and to give birth, and she doesn't have another reality (possibility) than the soul of a certain woman enters her as ibur, and through the power of partnership with her, she will be able to raise feminine waters, become pregnant and give birth.**

אמנם אי אפשר לה ללדת בנים זכרים לשתי סבות, האחת היא, לפי שהכתוב אומר, אשה
כי חזרע וילדה זכר, אבל כאן האשה היא זכר כבעלה, ואינה יכולה ללדת זכרים אלא
נקבות.

(Look what he's telling us:) **However, it's impossible for her to give birth to sons/male children for the following (two) reasons;** (Why can't she give birth to sons?) **the first reason because the Holy Scripture (the Torah) says** (it's written there) **'when a woman receives seed and shall give birth to a male child...'** (the verse says it should be a woman who receives the seed and gives birth to that child) **but here** (in this case, about the woman we're learning) **the woman is masculine like her husband/man** (she can be married to a man, but her soul is also masculine) **and** (therefore) **she can't give birth to male children, but only female children** (so only girls).

, לא נכנסה רק בסוד
העבור לבד, כדי לסייעה שתתעבר ותלד, ולכן כיון שהאשה הזאת יולדת, אין הנשמה

ההיא צריכה עוד להשאר שם בסוד העבור ללא צורך, ואז בעת שיוולדת נכנס בה הנשמה
ההיא של סוד העבור, ואז הולד ההוא יוצא נקבה ולא זכר, ואז היא שם בבחי' גלגול ממש,
ולא עבור כבתחלה.

(Pay attention:)

The second reason is that the feminine soul who entered her (as ibur) only came as ibur to help her so she could become pregnant and give birth, therefore when she gives birth the Neshama (who came as an ibur) doesn't have to stay there anymore (with the woman) as ibur for no reason (it's not necessary anymore) and in the time when she (the woman) gives birth, the Neshama enters her (In who? This is a bit weird:) as gilgul (so the Neshama of the ibur-woman completed here task and doesn't have to be there anymore and her Neshama enters the child, girl that is born.) and the child that is born will be feminine and not masculine (Clear? At first she came as ibur to help the woman with the masculine soul to give birth and afterwards enters the child as gilgul.) and now (in the child) there is the aspect of an actual incarnation and not ibur like it was at first. (Clear? The feminine soul enters the child as gilgul.)

ונמצא שכל אשה שנשמתה נשמת זכר כנז"ל, אי אפשר שתלד זכר אלא נקבה, ואותה הנקבה אשר
תלד, היא היא אותה הנשמה של הנקבה שנכנסה בה בתחלה בסוד העיבור לסייעה כנזכר:

And so it seems that every woman whose Neshama/soul is masculine, as mentioned above, it's impossible for her to give birth to a male child but only to a female child and that female child will have the Neshama of the woman who had entered her (mother) as ibur to help her, as said above.

ואמנם לפעמים, ע"י זכות גדול ונפלא, אפשר שבעת שנולד הולד ההוא, תסתלק משם
אותה הנשמה הנקבה שהיתה שם בסוד העבור ותלך לה, ויכנס בולד ההוא נשמת זכר
ויהיה זכר.

But sometimes (pay attention) if there is a great and wonderful merit (of this woman with a masculine soul. Do you see that not everything is predestined, but a merit can change everything. It's very important to remember this. This should be the thread running through the entire book of Shaar haGilgulim.) it's possible at the time that child is born, the feminine soul that was there as an ibur will depart from there and a masculine soul will enter the child and it will be a male child.

(Clear? So at the time of birth, if this woman with a masculine soul has a great merit – only if she did something exceptional, above her nature – then it's possible that a male child is born because the feminine soul that had came to help her as ibur left.

וא"כ אח"כ אי אפשר לאשה הזאת לחזור ללדת פעם אחרת, זולתי אם תחזור אותה
הנשמה הנקבה להתעבר בה כבראשונה

And in case it's like this, afterwards it's impossible for this woman (who gave birth to the child) to give birth another time, unless the feminine soul (that left her) returns in her as ibur like the first time.

ולכן אם הולד הא' היה נקבה, תצטרך למות עתה זו הבת הנקבה, ואולי הנשמה תחזור להתעבר בה באשה הנז' כבראשונה, ותתעבר ותהר ותלד בת נקבה, שמשמטה היא מזאת הנקבה המתעברת בה בסוד העבור הנזכר.

Therefore, in case the first child was a female then this female child has to die now and maybe the Neshama will return to be an ibur in her (the woman) like the first time and she will conceive (a child), become pregnant and give birth to a female child whose soul will be the feminine soul that was there (in her mother) as an ibur, as said above.

ועד"ז הולדת בעבור ובגלגול פעמים רבות, והיא היא, וכה משפטה תמיד.

This process of ibur (so when a soul enters a body during a person's life, in that concerning generation) and gilgul can go on many times, and this is how the law works and will always work. (This is how it works. The girl that was born before has to die. Even though we don't understand this, we have to accept and learn it.)

אמנם אם ילדה זכר, אז אין הולד הזה צריך למות, כי אותה הנשמה הנקבה שנתעברה בה בסוד העבור בתחלה והלכה לה בעת שילדה כנזכר, היא צריכה לחזור שנית להתעבר בה בסוד העבור, ותהר מן בת, ותלד נקבה. וגם לזה צריך זכות גדול.

In case she (the woman) gave birth to a boy, then this boy doesn't have to die because the feminine soul that was in her as ibur at first left her at the time of birth, as said above, and she has to return as ibur within her for a second time, in order for her (the woman with the masculine soul) to conceive and give birth to a girl.
(pay attention:) **This also needs a great merit.**

גם אפשר לפעמים, אע"פ שילדה בתחלה נקבה, אינה צריכה הבת ההיא למות עתה, לפי שאפשר שתבא נשמת נקבה אחרת, ותתעבר באשה הנז' בסוד העבור, ותהר ותלד בת, והנשמה ההיא תתגלגל בה בגלגול ממש כנזכר.

Sometimes it's also possible, although a girl is born first, that the girl doesn't have to die (why not?), because it's possible that another (different) feminine soul will come to be an ibur within this mentioned woman and she will get pregnant and give birth to a baby girl, and this Neshama (of this ibur) will reincarnate within her (in the newborn girl) as a (complete) gilgul, as said (above).

ועד"ז בכל הריון והריון שתהר האשה הזאת, אפשר להתחלק בה כל הבחי' הנז' ואמנם לזאת המציאות האחרון, צריך זכות גדול וגם עצום, לפי שיש לנו הקדמה אחת בסוד העבור, כי אין שום נשמה נכנסת בגוף האיש או האשה בסוד העבור בחיים, אלא אם כן יש ביניהם קורבה גדולה זה לזה, ולכן האשה הזאת ששרשה נשמת זכר, הצריכה לעיבור נשמת הנקבה, הנה כדי שתמצא נשמת נקבה בכל תנאיה, שתצטרך להתעבר מפאת עצמה, וגם שתהיה קרובה אליה או דומה אליה, צריך זכות גדול, ומכ"ש אם יצטרך הדבר

לבא בעיבור פעם ופעמים כנז"ל, ומכ"ש למצא משמות רבות של נקבות בתנאיה הנז', וגם שיבאו בה בסוד העיבור כל אחד ואחד בזמן אחד צריך זכויות גדולים ונסים רבים:

And in the same way for every pregnancy of this woman, it's possible that every aspect changes within her as mentioned, but for the last case/reality (that he just told us) she needs a great merit and a powerful miracle (everything has to be done by this woman. She has to produce it, she has to initiate it) **because of the fundamental introduction** (great principle) **about the ibur** (a great principle we have to keep in mind during the lessons of Shaar haGilgulim) **that explains absolutely no soul enters a body of a man or woman as ibur during his or her life unless they are very close to each other due to a great resemblance of qualities, and therefore this woman whose root is a masculine soul needs an ibur of a feminine soul, see now (pay attention:) to find a woman (ibur) who contains all the necessary conditions to make her pregnant** (the partnership with the ibur will make her pregnant), **in addition she needs to be close to her** (to qualities, there has to be a resemblance/similarity with the ibur, pay attention:) **and this requires a great merit** (for the woman who has a masculine soul) **and all the more if she has to come in ibur several times, as said above, and it's even a greater miracle to find more feminine souls that contain the mentioned conditions and they will also come as an ibur** (each one at a different time) **but every time a greater miracle and merit is needed.**

Lesson 31

הקדמה י

Tenth introduction

(The first line already indicates the subject of this hakdama.)

בבחי' הבנים שאדם מוליד, וגם בענין התלמידים עם הרב שלהם

With regard to the sons a person gives birth to and also the matter of relationship between students and their teacher. (So sons that are born naturally and also the relationship between a student and his teacher, spiritually. We'll see what this means, it's very special.

Now it's up to you to learn this. In the Kabbalah it's all about comprehending something yourself, from your own kelim by making connections through the little instructions I'm giving. You have to work on yourself.)

ועתה נדבר בבחי' הבנים שאדם מוליד, דע, כי בין אם האדם לוקח בת זוגו, בין אם לוקח אשה שאינה בת זוגו, אין חלוק ביניהם לענין זה, והוא כי יכול הוא להוליד בנים מן הנצוצות של הנשמות של שרשו עצמו, או להוליד מנשמות שרשים אחרים

And now we are going to talk about the aspect of sons that a person gives birth to; and know either a person takes a woman who is his pair (who is destined for him from above) or a woman who isn't his destined pair, there is no difference in this matter because he can give birth to children from the sparks of souls of his own root or give birth (to sons) from the root of souls of others.

עוד דע, כי האב הוא נותן חלק מנשמתו אל בניו, ואותה החלק נעשה לבוש אל נשמת הבן, ומסייעו ומדריכו בדרך הטובה, ולסבה זו חייב הבן בכבוד אביו

Moreover, know that a father gives a part of his soul to his sons and that part becomes a covering to the soul of the son and it helps him (the son) and guides him on the right path and for this reason the son is obliged to honor his father. (We have learned that a son has

to honor his father. Do you see? Look how great this is. We now understand why. Before we had learned that a child receives a unique soul, which means it doesn't come from the father unless he is a complete reincarnation of his father. A son always receives his own soul. He isn't denying this, he's only saying that a part of the father's soul becomes a covering to his son's Neshama. We now understand why a son has to honor his father. A direct reason is given us to do this.)

ואמנם אם אין חלוק בין נשמת האב לנשמת הבן, רק פחות מת"ק מדרגות, הנה אז נשאר חלק נשמת האב עם נשמת הבן אפילו לימות המשיח.

However, in case the difference between the soul of the father and the soul of the son is less than 500 steps then the part of the soul that is from the father will stay with the soul of the son even till the days of the coming of the Mashiach. (He doesn't say always, but till the coming of the Mashiach.)

(And now he's going to explain what the days of the Mashiach are. Meanwhile, we also learn what will happen after the coming of the Mashiach. Pay attention to what he's going to say. These are things you have to learn yourself. You have to make the spiritual connections. In this phase of our study it's up to you. The less I explain the more work you will have and the more powerful your comprehensions will be later on.)

אבל בתחית המתים או לעולם הבא, כל דבר חוזר לשרשו, ונפרדים לגמרי. האמנם אם יש הפרש ביניהם שעור ת"ק מדרגות, או יותר מת"ק, אז מתבטלת הגרועה בגדולה, ומתחברים חבור גמור לעולם, ועוד לא יפרדו, ושניהם הם בשרש אחד:

But during the resurrection of the dead or in the world to come, everything will return to its root and they (the souls of both of them) will be separated completely. However, if the difference between them (the two souls, the father and the son) is 500 steps or more than 500 steps then the lesser will dissolve within the greater and they will forever join together and will not separate and both will become 1 root.

והנה זה הוא מבחי' האב עם הבן, אבל ענין הרב עם התלמיד, כבר נתבאר אצלנו לקמן, כי הרב נותן רוחא גו תלמידיה, ע"ד האב לבנו, אלא שהוא חבור יותר נמרץ, כי לעולם ועד נשאר ההוא רוחא עם התלמיד קיים לעולם לא יפרדו, בסוד ותדבק נפש דוד ביהונתן. וזהו טעם יתרון כבוד הרב מכבוד האב

(I get goose bumps when I read this paragraph, about the relationship between a student and his teacher.)

And see now, that was the aspect father to son but the matter of teacher to his student (the relationship between the two), we have already explained that the teacher gives spirit within his student just like a father to his son, but this connection is much more powerful because this spirit will remain with the student forever, and they will not separate (what a power!) in the essence (of what is said about David, in Samuel): and the Nefesh of David was attached to Jonathan. (They had a spiritual connection with each

other.) **And that is the reason** (like the Torah specialist say in Prikei Avot/Chapters of the Fathers) **more honor is due to the teacher than to the father.**

(Now look what he's going to tell us:)

והנה אם הרב של התלמיד הוא בנו ממש, יש לו ב' דבוקים, אחד לפי שהוא רבו. ואחד לפי שהוא בנו.

And see now, in case the rav/teacher is the son of the student (the son is the rav and the father is the student) **then he has** (the father with regard to his son) **two attachments** (literally translated), **the first one because he** (his son) **is his rav** (he has to honor him as rav) **and the other because he is his son.** (This is the second attachment. We're seeing another dimension what honoring a teacher means: being attached to him. Do you see? Attach to your teacher. But remain independent, of course, I keep telling this to my students to be and remain independent in the spiritual. But at the same time be spiritually attached to your teacher, this is what he's learning us.)

ולכן אם יש ביניהם יותר מת"ק מדרגות, אז שניהם מתדבקים זה עם זה, האב עם בנו, לפי שהוא רבו. והבן עם אביו, לפי שהוא אביו. ושניהם מתדבקים יחד זה בזה וזה בזה מב' אלו הבחי' הנז':

And therefore in case there are more than 500 steps between them, then both are attached to each other (in Hebrew it's attached with), **the father to his son because he is his teacher and the son to his father because he is his father. And both are attached to each other, the one to the other and the other to him for these two aspects as said above.** (Now hear very carefully here. Make connections and remember things, spiritually. Remembering spiritually means seeing relationships within you.)

עוד נדבר בענין הבנים הנולדים מן האב, דע, כי בהיות האיש מזדווג עם אשתו להוליד בנים, הנה מסר האב נמשך בחי' אור מקיף בבן, ומסר האם נמשך בבן ג"כ בחי' אור פנימי

Moreover (literally: even more), **we will talk about the matter of sons that are born from the father** (he's going to continue explaining the matter of sons that are born from the father), **and know when a man makes zivug with his wife to give birth to sons, see now through the power of the father the aspect of surrounding light is attracted to** (literally: in) **his son, and through the power of the (his) mother the aspect of inner light is attracted to the son.**

(This is very important, it's a small introduction. Remember this very well as he's going to explain this further in this hakdama.)

(We also know that in Judaism, in religion, they attach great importance to the attitude of a pair before making zivug. A woman goes to the mikve, a ritual bath which of course doesn't help to purify yourself, because physical purity doesn't help only the attitude within helps. When a woman goes to a ritual bath because she knows they will have zivug that night... Do you see, also in religion they attach importance to this... Religion was derived from the holy, but it was given to the holy people, the people of Yisrael... Look how important it is to prepare yourself and not because a man suddenly has the urge to do it for fun and the woman

because she has butterflies just like dogs – you can see this in the streets of Amsterdam - they do it when they're in the mood. A Jewish man and a Jewish woman know this upfront. A Jew means someone who strives unity with Hashem. An individual man who strives for unity with Hashem, this person is called a Jew. Not someone who's a Jew from the outside, this doesn't help for even a bit. Yehoudim is he who strives for Yichoud/unity with Hashem and this can only be done tête à tête, face to face, one to one. They have rules amongst each other, to respect each other. They plan it upfront. A regular person plans his vacation way upfront, he works everything out. Some even create an entire project before going on holiday. But when it comes to making zivug they don't do this. Therefore this kind of zivug is just like going to the toilet. Absolutely bestial. While the whole point is – and we will learn this – that both have to purify, holy themselves. From within there has to be a certain preparation. From within, okay of course they have to shower as well, but the entire point is to prepare yourself from within; mentally and spiritually for this deed that can have crucial consequences, a child can be born. The life of a child depends of the attitude of the father and mother. That's what we're going to learn now. It's crucial, see which responsibilities the parents have. Normally they go out, drink something, smoke a cigarette, have small talk and then go home to sleep with each other. What kind of children will be born then? Now look carefully:)

והנה אפשר שבעת זיווגם יתקדשו עצמם שניהם בכונות מצוה וקדושה. או יהיה כונת שניהם שלא לשם מצוה, אלא להנאת עצמם ולתענוג. או יהיה כונת האב לטובה והאם לתענוג, או להפך.

And see now, it's possible that in the time of zivug (when they are having physical contact) **both will holy themselves when their intention is the mitzvah and holiness.** (Not only for physical pleasure, but they should be aware that it's a regulation of Hashem. And not only to satisfy their own physical desire. They should have a holy intention. If they both have the correct intention during the zivug, then they are able to holy themselves.)

Or the intention of both will not be in the name of the mitzvah but to have pleasure (so to only stuff themselves with pleasure) **and thus for the evil.** (Clear? This is the wrong intention.)

Or (another possibility) **the intention of the father will be for the good** (for the kedusha, for the mitzvah) **but the intention of the mother for the evil, or the other way round.** (Clear? One does it for the mitzvah while the other only has the intention to have pleasure or has a bad intention. This means that one of them only thinks of having physical pleasure and has all kinds of sexual fantasies to raise his or her mood. In general it's very rare that two persons who have zivug – hear what I'm telling you, even people that are 50 or 60 years together, are married - are really doing it right, and not only to satisfy their own physical desire or to relax... A woman never forgets her wild youth. When she wasn't so holy, she experimented a lot before marrying. At first she did it in every bike shed with different boyfriends or with groups of boyfriends. And when she didn't do this in real life, she extensively did it in her fantasies. Later on she sometimes forgets those fantasies but they don't leave her. The same goes for a man, he never does it with his woman. He always does it with images that give him an erection. Clear? Remember and accept what I'm saying. Then you will be able to go

deeper within you and in the matter we're learning here. We're not learning religion or a certain wisdom. We're learning the very root of everything that exists. We're learning the chochmah emet, the wisdom of truth.)

ואמנם אם שניהם נתכוונו לדבר מצוה, יהיה הולד ההוא צדיק גמור באור המקיף ובאור פנימי. ואם שניהם נתכוונו לרעה, יהיה הבן ההוא רשע גמור באור מקיף ובאור פנימי. ואם האב נתכוון לטובה, ואמו לרעה, אז יהיה אור המקיף של הבן צדיק. ואור הפנימי, רשע. ובהמשך הזמן יכוף המקיף את הפנימי, ויהיה צדיק גמור, לפי שהמקיף כולל בתוכו את הפנימי, ומהפכו לזכות. ואם האב נתכוון לרעה והאם לטובה, אז המקיף רע והפנימי טוב, ובהמשך הזמן יכוף המקיף הרע את הפנימי הטוב, ויהיה רשע גם הוא:

However, if the intentions of both are for the mitzvah (they do it because it's a mitzvah of Hashem: be fruitful and multiply) then the child will be a perfect tzadik in the surrounding light and the inner light. But if both have the intentions for the evil (we can see what the evil is, only for pleasure with all kinds of fantasies, so other intentions than for the mitzvah) then this son will be the perfect wrongdoer in the light of or makif and or pnimi. And in case the father has a good intention and the mother a bad intention then the surrounding light of the son will be righteous while the inner light will be bad. And in the course of time the surrounding light (in the child) will undermine the inner light and he will become the perfect tzadik because the surrounding light contains in itself the inner light and will turn him to the good (literally: to the merit. Now look what he's going to say:). And in case the father has a bad intention but the mother a good intention, then the surrounding light will be bad and the inner light good and in the course of time the bad surrounding light will undermine the good inner light and the child will become a wrong doer.

(Pay attention. He's now going to tell us how we can recognize from a child, a son what the intentions of the parents were when they made him. Now look how at the great things we're learning, we're also learning practical things. Therefore great Kabbalists could see from the faces of others all kinds of signs. Step by step we will also learn about this. In the Zohar – Bezrat Hashem – we will learn about these signs. Signs on your palms for example. In religion they say it's work of a gypsy, palm reading, but it has its origin from the Zohar. Not what they do, they do it mechanically. But a Kabbalist can see the signs through his willingness to acquire the teachings of Hashem. Not by his own powers, but by making himself transparent for the light of Hashem he can be in accordance with Him and through the signs see someone's state. This is something great. Even the character of a person can be seen from certain signs. Now he's going to tell us how we can know the intentions of the parents during the zivug just be looking at the child.)

והנה אם תרצה לידע, מי גובר בו, כח האב או האם, תוכל להכיר זה כפי קלותו של הבן או כבדותו, לפי כי האור הפנימי מוגבל, ואינו יכול להתנועע. אבל האור המקיף מבחוץ, מתנועע, ומניע את האדם למקום שהוא חפץ. ונמצא כי אם תראה איזה אדם קל כגשר ורץ כצבי בכל מעשיו, ומהיר במלאכתו, נמצא שגבר עליו אור המקיף אשר מכח אביו. ואם הוא עצל וכבד התנועה, יורה תגבורת אור הפנימי בו מצד האם, והכל כפי מעשיהם.

And see now, if you would like to know who overcame in him (in the child), the power of the father or the mother, you can recognize this through his lightness (if he's quick) or his heaviness (if he's slow) because the inner light is limited and he can't move.

(Normally the inner light makes boundaries and can't move on because it's inside the kelim. Pay attention:) **But the surrounding light moves around outside and takes a person to the place that it (a person and the light helps him) wishes. And so it seems if you see a person who is light like an eagle and runs (fast) like a deer in all his deeds and quick in his work, this shows that the surrounding light that came from the power of his father overcame him. And if he (the son) is lazy and moves heavily (difficult to make someone do something) it teaches that the inner light overcame within him from the side of his mother and everything is according to their deeds.** (The deeds of the parents. Now look carefully, he is going to specify:)

יהיה כבוד התנועה, אם אמו נתכוונה לשם מצוה, יהיה עצל במלאכת העה"ז. ואם לא נתכוונה לשם מצוה, יהיה הבן עצל במלאכת שמים:

This means, if the father's intention at the time of the intercourse (with his wife) was for the mitzvah, see now this son (that will be born from this intercourse) will be quick in the work of the heaven (the spiritual) and be very great in the Torah. (Do you see which consequences the intentions during the intercourse can have? How important it is to carefully prepare yourself for this deed because so much is at stake.) **And in case the intention of the father (during the intercourse) is for his own pleasure** (A man never has the intention to please his wife in bed, although they say otherwise. He always has pleasure for himself and as a by-product his wife also has some pleasure. But he always does it for himself. That is what Ari is telling us, he's not doing it for the mitzvah.) **then this son will be quick in the work of this world. And it is the same the other way round, if he moves slowly, when his mother's intention was for the mitzvah (during intercourse), then he (the child) will be lazy to do work of this world (be slow in the tasks of this world). And if she doesn't have the intention for the mitzvah, then the son will be lazy in the work of heaven.** (Interesting how it all works.)

ובזה תבין טעם כי נמצאים ילדים קטנים חריפים לא יוכלו השקט, ויש ילדים עצלים כבדי התנועה
מאד:

And through this you will understand the reason why there are children who are sharp/active and can't stay still and there are children who are lazy, and very slow moving. (Clear? There are different children and in our world they always try to find a reason for everything... A child that is active... they try finding a cure to make him calm down etc, while it's already inside him. They think it's due to the education or school and stuff him with medicines. And when a child is the other way round, very slow, then they see disadvantages, maybe he is autistic. They come up with all kinds of weird ideas. Everything comes down to the moment of the intercourse. So actually, the parents are the cause. This is the teaching of truth.)

וז"ס עשאל אחי יואב קל ברגליו עד לאין תכלית, כנודע לרז"ל (שמואל ב' ב') שהיה רץ על ראשי השבילים ולא היו נכפפים, ובודאי אין מדרש חז"ל יוצא מידי פשוטו ממש, והענין מובן עם הנזכר כי כל בחינתו היתה, מתגבורת כח האב, ולא היה בו כח האם כלל, וגדל בו אור המקיף לגמרי, והיה מעופפו באויר:

(He is going to give an example now in the second book of Shmuel, perek 2, a brother of Yoav, he was a great man during the time of king David.) **And that is the essence of Joav's brother who was fast in his legs without limit** (he was limitlessly fast in his legs, so he was a fast runner) **as known to our teachers of blessed memory, who said he ran on the tops of the great hills and they didn't bend** (of course it's allegoric, a Midrash) **and obviously this Misdrash** (of the Torah specialists) **doesn't deviate from its direct meaning** (it refers to its simple meaning that he literally was fast.) **and this matter can be understood with what was mentioned above** (what we have just learned) **because his entire aspect was the power that came from the conquering power of his father and the power of his mother was not within him as the surrounding light had grown in him and he was able to fly in the air.** (I'm trying to translate it literally so you can work on yourself with a reliable translation, translated as literally as possible.)

אמר שמואל, עוד מצאתי דרוש אחר מחודש על הגלגול, וכמדומה לי שהוא קצור מכל האמור, ואמרתי להעתיקו פה אחר הדרושים הנזכרים וכמעט שהוא סלת מכל האמור:

(And now something very special:) **Shmuel said** (why Shmuel? Shmuel here is the son of rabbi Chaim Vital. Rabbi Chaim Vital didn't write everything himself. Pay attention, for the most part he did, but some books were published and edited by Shmuel. The name of his father is not mentioned here. Do you remember Vital saying in the previous lessons: 'In my poor and humble opinion' etc. We then could clearly see he had written something, but here Shmuel, his son takes over...) **I have found another new explanation about the matter of incarnation and it seems to me that it is shorter than everything that has been said before, and I (Shmuel) said to write it down here after these explanations and this droush that I have found is nearly the most delicate of everything what has been said.** (Solet – the most pure flour)

Lesson 32

הקדמה יא

Hakdama 11

בתכלית הקצור בענין הגלגול, וז"ל, ענין הגלגול בתכלית הקצור, מה שיצטרך בהכרח כל האדם לדעת, איך יתנהג לתקן את עצמו. נודע הוא כי ד' עולמות אבי"ע, וכל עולם מהם, יש בו חמשה פרצופים, א"א, ואו"א, וזו"ן. האמנם אין ענין כלם שוה, לפי ששלשה עולמות בי"ע, הם בערך פרטיות אימא וזו"ן דאצילות. אבל בדוגמת א"א ואבא דאצילות, לא יש שני עולמות דוגמתם למעלה מבי"ע, לפי שהם בתכלית של ההעלם.

(A very important introduction for us, pay attention:)

The matter of gilgul/incarnation in a nutshell, and those are his words (of this introduction), the aspect of incarnation in extreme briefness (the shortest way possible) what a person necessarily needs to know to be able to manage and correct himself.

(He will give us the structure of the worlds and the corresponding structure of the souls:)

And it is known that there are four worlds ABY'A (Atzilut, Briyah, Yetzirah and Assiah) and each world consists out of five partzufim: Arich Anpin, Abba ve Ima (Abba and Ima) and Zo'N (Zeir Anpin and Nukva). However, they are not entirely equal to each other because the worlds BY'A in the particular aspect are Ima and Zo'N of Atzilut. (He draws a parallel. These three worlds are with regard to the world Atzilut like Ima and Zo'N of Atzilut.) But above the BY'A there are no two worlds that resemble A'A and Abba of Atzilut, because they are on the top of the world.

גם נודע, כי מכל הבחי' שנכללו בד' עולמות אבי"ע, יוצא נשמות בני אדם, בסוד בנים אתם לה' אלהיכם. וא"כ נמצא, כי בחי' הנשמות יהיו ממש כדמיון העולמות עצמם בכלל ופרט.

Also know, that from all the aspects the four worlds ABY'A are put together, exist/come out the souls of people in essence (of what is said) 'Sons, you are for Hashem your Elokim'.

(Look at the equal structure of the worlds, the outer and inner side:) **And in this case, it seems that the souls will indeed resemble the worlds, in the general as well as in the particular aspect** (the structure is the same).

כיצד, הנשמות שיש מעולם האצילות, יתחלקו לחמשה בחי' גם הם, כנגד ה' פרצופי האצילות, כי הנמשכות מן א"א, נקראות יחידה. ומן אבא, נקראות חיה. ומן אימא, נקראות נשמה. ומן ז"א, נקראות רוח. ומן נוקביה, נקראות נפש. וכלם הם חלקי האצילות

(How is the structure of the souls compared to the structure of the worlds? He will now explain that they resemble to each other.)

The souls of the world Atzilut will be divided into five aspects compared to the five partzufim of Atzilut, because they (the souls) that are attracted from A'A are called Yechida. And the ones attracted from Abba are called Chaya. And they that are attracted from Ima are called Neshama. And (they that are attracted) from Z'A are called Ruach and they (that are attracted) from Nukvah (the feminine of Z'A, or Malchut) are called Nefesh. And they (the souls) are all parts of Atzilut.

אח"כ יש יותר תחתונות, והם, כי הנמשכות מעולם הבריאה, כלם נקראים נשמה דבריאה. ומן היצירה, כלה נקראת רוח דיצירה ומן העשיה, נקראת נפש דעשיה. והרי זה דרך כלל

(This part is very important. It is now obvious how the souls of the world Briyah are attracted, nevertheless he mentions all the details here, it is important for us to see the entire tree of souls.)

After this there are more lower ones (souls) and they are (as follows), because the souls that are attracted from the world Briyah, all of them are called Neshama of Briyah. And the ones attracted from Yetzirah are all called Ruach of Yetzirah. And those attracted from Assiah are called Nefesh of Assiah. And see now that this is the general aspect.

ודרך פרט הוא זה, כי הנה הנשמות יוצאות מן אריך דאצילות, נחלקות לחמשה בחינות, כי מכתר דאריך, נקראת יחידה שביחידה. ומחכמה שבו, נקראת חיה דיחידה. ומבינה שבו נקראת נשמה דיחידה. ומשש קצוותיו נקראת רוח דיחידה. וממלכות שבו, נקראת נפש דיחידה. וכל חמשה חלקים הנז' נקראים בכללותם יחידה

(He will now talk about the particular aspect, how they are attracted in the particular aspect.)

And in the particular aspect it is as follows, because see now, the souls that are attracted from A'A of the world Atzilut are divided into five aspects (A'A is Keter and Keter has five parts within him: Keter, Chochmah, Binah, Z'A and Malchut of Keter.) because the Keter of A'A (so Keter de Keter) is the soul that is called Yechida in the Yechida. And his (A'A) Chochmah is called Chaya of Yechida. And his Binah is called Neshama of

Yechida. And the six ends (Z'A of A'A) is called Ruach of Yechida. And his Malchut (of A'A) is called Nefesh of Yechida. And all the five parts that were mentioned are called in general Yechida. (Clear? All of them have the power of Yechida. There are five nuances, flavors of Yechida.)

ועד"ז יתחלקו חמשה בחי' החיה, שמן אבא דאצילות, וכלם נקראים חיה. וכן חמשה חלקי הנשמה דמצד אימא, כלם נקראים נשמה. וכן חמשה חלקי רוח דמז"א, כלם נקראים רוח. וכן חמשה חלקי נפש דמנוקביה, כלם נקראים נפש דאצילות:

And in the same way the five aspects of Chaya are divided, that is Abba of Atzilut and they are all called Chaya. (The five of Chaya. Yechida of Chaya, Chaya of Chaya, Neshama of Chaya, Ruach of Chaya and Nefesh of Chaya.) **And the same goes for the five parts of Neshama that are from the side of Ima and they are all called Neshama. And also the five parts of Ruach that are from Z'A and are called Ruach. And also the five parts of Nefesh that are from Nukvah and they are all called Nefesh of Atzilut.**

(Now we have also learned about the particular aspect, but only for the world Atzilut.)

ועד"ז בשלשה עולמות בי"ע אשר כל עולם מהם בכל חמשה חלקיו, אינו רק בערך פרצוף אחד פרטי דאצילות כנזכר, כיצד, הנה הנשמות שמן אריך של הבריאה, נקראות יחידה דבריאה. ושמן אבא, נקראות חיה, ושמן אימא נקראים נשמה. ושמן ז"א נקרא רוח. ושמן נוקביה דבריאה, נקראות נפש דנשמת הבריאה.

And it is the same with the three worlds BY'A (We know that the three worlds BY'A are actually qua power the true Zo'N of the world Atzilut, because in the second tzimtzum the Malchut rose to the Parsah and the world Atzilut is only to the Parsah. Below the Parsah you have the worlds BY'A. So you can't compare their power with the world Atzilut, that is what he's telling us.) **that each world of them (BY'A) with all its five parts are the equivalent of only one particular partzuf in the Atzilut as mentioned before, see now the souls that are from A'A of Briyah are called Yechida of Briah. And they from Abba (from Abba of Briyah) are called Chaya and the ones from Ima are called Neshama. And the ones from Z'A are called Ruach. And those from Nukvah of Briyah are called Nefesh of the Neshama from Briyah.**

וכל חמשה חלקים אלו שמן חמשה פרצופי הבריאה, נקראים נשמה של הבריאה. וכן הנשמות שבחמשה פרצופי היצירה, יחידה, חיה, נשמה, רוח, נפש. וכלם נקראים רוח דיצירה. וכן הנשמות שמחמשה פרצופי העשיה, יחידה, חיה, נשמה, רוח, נפש. וכלם נקראים נפש דעשיה. והרי נתבארו ענין הנשמות בכלל ופרט:

(This is important:) **And all the five parts that are from the five partzufim of Briyah are called Neshama of the Briyah.** (Clear? In general Neshama means soul, but in this case we mean Neshama from the world Briyah, regardless of the place in Briyah, because the souls from Briyah are called Neshama. But Neshama is also used in general and means soul, the third above component of the soul here on earth.) **Similarly, the Neshamot** (here he means souls in the general aspect, regardless from which world it comes) **from the five partzufim**

of Yetzirah are Yechida, Chaya, Neshama and Nefesh, and all of them are called Ruach of Yetzirah. (Do you see? They are called Ruach of Yetzirah because they come from different places, from five parts of the world Yetzirah.) **And similarly there are souls that are from five partzufim of Assiah: Yechida, Chaya, Neshama, Ruach and Nefesh. And all of them are called Nefesh of Assiah.** (Do you see? We say Neshamot, souls in general but qualitatively they are Nefesh of Assiah. Qualitatively, it can be Yechida of Nefesh, Chaya of Nefesh, Neshama of Nefesh, Ruach of Nefesh and Nefesh of Nefesh. Clear? Very important to understand how this works, where the soul comes from, which power the soul has.) **And see, the aspect of souls in general and in particular is explained now.**

והנה כל בחי' הנשמות הנז', כלם נכללו באדה"ר, והנה אדם היה כלול מרמ"ח איברים ושס"ה גידים גם בבחי' הנשמות שבו, באופן כי כל חלק מהנזכר, נתחלק לסדר הנזכר. כיצד, הנה חלק היחידה דאצילות, נתחלק לתרי"ג אברים וגידים, וכל אבר וגיד מהם נקרא שורש א'. וכן החיה, או הנשמה, או הרוח, או הנפש דאצילות, כל בחי' מהם נתחלקה לתרי"ג שרשים. וכן כל בחי' מחמשה פרצופי הבריאה, נתחלקה לתרי"ג שרשים, וכלם נקראים נשמה דבריאה כנז"ל

And see now, all aspects of the souls as mentioned before, all of them were included within the first person (Adam) and see now, Adam was composed of 248 organs (that correspond with the 248 positive commandments, as we know) **and 365 tendons** (that correspond with 365 prohibitions of the Torah) **and they are also included in the aspect of souls that were within him, meaning every particular part is divided in this way. How** (How does it work?), **the part of the Yechida of Atzilut** (that is on the scale of souls, everything was included in his soul) **is divided into 613 organs and tendons and every organ or tendon is called one root.** (This part is very important for us. Do you see... I want to underline the importance of this section so you carve it well within you. Every organ belongs to one root. We have 613 organs and tendons and every organ or tendon is called one root.) **And the same with Chaya or Neshama or Ruach or Nefesh of Atzilut, every aspect of them is divided into 613 organs. And the same goes for all aspects of five partzufim from Briyah** (the souls from Briyah) **they are also divided into 613 roots and all of them are called Neshama of Briyah as mentioned above.**

(Do you see? Everything he tells us is necessary, like he mentioned in the beginning, so we know to be able to manage and correct ourselves in this world.)

וכן כל בחי' מחמשה פרצופי היצירה ע"ד הנז"ל. וכן כל ה' פרצופי העשיה ע"ד הנז"ל. ועוד אפשר שיתחלקו כל חלק מהנזכר חלוק יותר פרטי, וזה היה ע"י חטאו של אדה"ר ושאר הנבראים

And you also have all aspects of five partzufim from the Yetzirah in the same way as mentioned above. The same goes for all aspects of five partzufim from Assiah in the same way as mentioned above. And in addition it is possible that every part (hear carefully now) **as mentioned above is divided into more parts** (so a part is divided into more parts, pay attention:) **and this is due to the sin of the first person (Adam) and the sins of the other creatures.**

Lesson 33

(He is explaining the general structure of how souls are formed and now he will focus on one part and explain how it works.)

ולהבין הענין, נבאר חלק אחד מהם, וממנו תקיש לכל השאר, ונתחיל מן נוקבא דעשיה. הנה נוקבא דעשיה, כוללת תרי"ג איברים וגידים, ואלו נקראים תרי"ג שרשים גדולים, ר"ל שפחות מזה אי אפשר להיות, וכל שרש מאלו, אינו פחות מתרי"ג נצוצות, שכל נצוץ נקרא נשמה אחת שלימה, ונקראים תרי"ג נצוצות גדולים.

And to understand this matter, we will explain one part of them and through this you will draw an analogy (apply) with all the rest and we shall begin with Nukvah of Assiah. (It's the basis of this introduction. Therefore, we need to pay close attention so we don't get confused later.) **Now see, the Nukvah of the world Assiah contains 613 organs and tendons (613 in total: 248 organs and 365 tendons) and they are called 613 major roots (remember this gematria well: תריג/taria'g/613) and it is impossible to have less than this, and each one of these roots is never less than 613 sparks and each spark is called one whole soul, and they are called major sparks/taria'g.**

והנה ע"י הפגם, יתחלקו התחלקות יותר פרטיי, והוא, כי תרי"ג שרשים גדולים, יתחלקו עד ס' רבוא שרשים קטנים ולא יותר, אבל פחות מזה אפשר להיות, וגם אינו מוכרח שכל שרש גדול, יתחלקו לחשבון שוה בשרש חבירו, כי הכל לפי הפגם.

(It's great what he's telling us.) **Now see, because of the damage (the sin) they were divided into more details (parts) and this means the taria'g/major roots are divided into 60 x 10.000 minor roots (so 600.000) and not more (Why not more? We have learned this in the Zohar. 60 is va'k and 10.000 is A'A and more is not possible. Since Adam sinned... He had everything within him and by waiting until Shabbat he could have finished everything in one**

go till the gmar tikun, but he sinned. His partzouf was shattered into small pieces, the souls fell from him and had to return in many generations. What he could have corrected himself was spread into many souls and eventually into 600.000 basic souls, like we know in the Torah as the allegoric people of Yisrael that consist out of 600.000 basic souls. Clear? When the correction is not completed... Let me explain it this way: in one generation one soul has to complete a number of corrections. And when this soul is not able to complete everything, the unfinished corrections are not necessarily given to only one soul in the next generation. In the next generation it can be spread into five people. Clear? The unfinished corrections can be divided into multiple souls. Why? To make it easier. A small spark is much easier to correct. If someone is not able to cope with all the corrections, in the next generation it gets divided into smaller portions. This is how it works in my humble opinion.) **but less is possible** (it all depends on the work that one does) **and it is not necessary that every major root is divided into the same number like the other root, because everything is according to the damage.** (Clear? The division depends on the damage.)

ויש שרש גדול שיתחלק לאלף שרשים קטנים, ויש למאה וכיוצא בזה. האמנם בבחינת כל התרי"ג

שרשים גדולים ביחד, אי אפשר שיתחלקו ליותר מס' רבוא שרשים קטנים. ועד"ז בנצוצות התרי"ג שבכל שרש ושרש, מתרי"ג שרשים גדולים, כי כל נצוץ מהם יתחלק לכמה נצוצות.

And there is a major root that divides into thousand minor roots, and there is (a major root) that divides into hundred, etc. (He repeats it once again:) **However, in the aspect of all taria't/613 major roots together, it is impossible that they are divided into more than 60 x 10.000 minor roots. And in the same way with the 613 (major) sparks that are in each and every major root, because every spark of them will be divided into a number of sparks.**

האמנם יש נצוץ גדול שיתחלק לאלף נצוצות קטנים, ויש למאה, וכיוצא בזה. האמנם כל תרי"ג הנצוצות הגדולים בכללותם יחד, אין מתחלקים ליותר מס' רבוא נצוצות קטנים:

(The same principle for the sparks:) **But there is a major spark that divides into thousand minor sparks and there is a spark that divides into hundred, etc.** (It works in the same way for the sparks:) **However, all the major sparks together, are not divided into more than (total) 600.000 minor sparks.** (Clear? Every spark is a soul. Now we understand why there are so many people in the world. Why it is necessary that one generation replaces the other, new babies are born and again souls descend in the bodies of these newborns. Why? Our population is growing and growing because the work needs to get done. What the previous generation was not able to correct, the new generation needs to finish, but their unfinished corrections are now spread into more souls, thousand, hundred, etc.)

עוד צריך שתדע, כי כמו שכל כללות תרי"ג שרשים גדולים דנוקבא דעשיה, הם נפרטים, כי תחלה יש נשמה אמת, אב לכל, והיא בדרך זה, כי תחלה יש נשמה אחת אב לכלם והוא אדה"ר כולל כלם, ואח"כ נכללות כלם בג' אבות, אברהם, יצחק, ויעקב

(Now look carefully how it started with Adam, the first person.)

Furthermore, it is necessary for you to know how the total of taria'g major roots of nukvah of Assiah are divided, because at first there is the true Neshama, the father of all (or the root of the root, he's going to explain how it works) because first there is one Neshama (the world was created and there was one Neshama, only Adam) the father of all (It's great to see that Adam is the father of all, Europeans, Asians, Jews, Arabs, and so on. Our general father was first Adam because in the beginning there was one soul, Adam, the father of all.) and he is the first person who contains everyone (all the souls) afterwards they were all collected within the three patriarchs Avraham, Yitzchak and Ya'akov.

ואח"כ נכללות כלם לשנים עשר שבטים, ואחר כך נחלקים לע' נפש. ואח"כ אלו הע' נפש, נחלקים עד ס' רבוא נצוצות גדולים. כך כל שרש מהתרי"ג גדולים, נעשה פרצוף כולל תרי"ג, ויתחלק ע"ד הנזכר, עד ס' רבוא נצוצות קטנים.

And afterwards they were collected within the twelve tribes (of Ja'akov) and afterwards they were divided into 70 Nefesh. (In the Torah it is written that Ya'akov came to Egypt with 70 Nefesh – actually 70 men, but they were one Nefesh.) And afterwards these 70 Nefesh were divided into 60 x 10.000 major sparks. In the same way, each one of the taria'g major roots becomes a partzuf that consists of taria'g/613 (minor roots) that is divided like mentioned above into 60 x 10.000 minor sparks.

כיצד, הנה אדם היה כולל כל תרי"ג שרשים גדולים שבפרצוף שלם דנוקבא דעשיה, והנה אבר כתף השמאלי דאדה"ר, הוא שרש אחד גדול והוא פרצוף שלם מתחלק לע' שרשים קטנים ולא יותר. ואלו ע' שרשים כוללים כל תרי"ג איברים וגידים שבזה הפרצוף, וכל אלו הע' שרשים קטנים נחלקים לס' רבוא נצוצות קטנים. ואמנם קין הוא כולל כל שרש הגדול הזה, הכולל הע' שרשים קטנים, מס' רבוא נצוצות קטנים, והוא כדמיון אדה"ר. ויש בשרש הגדול הזה שלשה אבות כוללים כלו, ואח"כ י"ב שבטים, ואח"כ ע' נפש, ואת"כ נחלקים לס' רבוא קטנים:

(He's going to explain how it works:)

Now see, Adam (the first person) consisted out of all the major roots that were in the entire partzuf of Nukvah of Assiah, and now see, the organ in Adam's left shoulder is one major root and it is an entire partzuf that divides into 70 minor roots and not more. (Look at the harmony, everything is built equally.) And this 70 roots include all taria'g organs and tendons of this partzuf, and all the 70 minor roots divide into 60 x 10.000 minor sparks. And Kayin (the oldest son of Adam) consisted out of this one major root that includes 70 minor roots and 60 x 10.000 minor sparks, and he is like the first person (Adam, his father). And in this major root (called Kayin) the three patriarchs (Avraham, Yitzchak and Ya'akov) are included and then 12 tribes and then 70 Nefesh and then they are divided into 60 x 10.000 minor (sparks).

ועתה נבאר פרט הע' שרשים הקטנים. הנה נתבאר, שכלם יחד יתחלקו לס' רבוא נצוצים קטנים, אבל כל שרש מהם, אינו מוכרח שיהיה תשבון נצוצותיו בחברו אך הצד השווה שבהם הם כי כל שרש מהם יתחלק לתרי"ג נצוצות פנימיים ועיקריים, והם הת"ח אשר בשרש ההוא, ומהם מתפשטים סביבותיהם ענפים, והם בעלי בתים, ועמי הארץ, ובאלו אין מספר קבוע

כנזכר וזה באורו, הנה אחד מן הע' שרשים קטנים שבאבר כתף השמאלי, הנקרא ע"ש קין, שכלם הם שרש אחד גדול אשר באדה"ר, הנה שרש א' מאלו הע', הוא אבר העקב שברגל השמאלי של הפרצוף הכולל כל שרש קין

And now we will explain the 70 minor roots in particular. (And now pay very close attention. He says that the root of Kayin is the left shoulder of Adam harishon, the first person. He will explain it now:) **Now see, it has already been explained that all of them together become 60 x 10.000 minor sparks, however each root of them does not necessarily have the same number of sparks as any of the other ones. The only thing that is the same is the following; that each root is divided into (613) taria'g sparks that are the (most) internal and essential** (Within the taria'g you always have the same structure. Within, you have the most inner and essential sparks.) **and they are the wise students** (those who learn the Torah well, the wise men of the Torah) **in this root** (the most inner of the 613) **and around them** (the wise students) **are the branches** (What are the branches?) **who are the householders** (A regular person who has a family and are only occupied with life on earth: eating, drinking, family, making children, doing business, ... they are called balee batim.) **and the masses** (Someone who doesn't learn Torah.) **and these are without specific number** (Do you see, they are not fixed to a number.) **as mentioned before** (Very important what he is telling us: each one of the 70 minor roots contains 613 internal sparks and an unspecified number of external sparks. And all 70 minor roots together equal to maximum 60 x 10.000 minor sparks.). **And this was its explanation, that the left shoulder is one major root that is called Kayin and one of the 70 minor roots that is in the organ of the left shoulder, which is called Kayin, is the organ heel in the left foot of the partzuf.**

(He gave Kayin as an example. And if you take the heel of the partzuf that contains the root of Kayin, then this minor root also consists of the same system, same construction.)

ובזה השרש הקטן, יש בו תרי"ג נצוצות, שכלם ת"ח, וסביבותיהם מתפשטים כל שאר נצוצות נשמות בני אדם, בעלי מצוה, וסוחרים, ועמי הארץ, ולאלו אין מספר קבוע כנזכר, כי אין הכרח, רק שכל נצוצות שבעים השרשים הקטנים שבשרש אחד הגדול, לא יהיו יותר מס' רבוא נצוצות קטנים

And in this minor root there are 613 sparks (How are they structured, the same we learned above.) **and they are all students of the Torah and all other sparks of human souls surrounding them, they do mitzvot** (Who do mitzvot, they are as it were spiritually lower than the Torah students because they do mitzvot and do everything with *hands and feet*... also important, but it's lower.) **and merchants and earthly people** (illiterate, in all ways) **and they have no specific number as mentioned before. The only requirement is, that all the sparks of these 70 minor roots that are in one major root** (It's always like this: there are 70 minor roots in one major root) **don't exceed the number of 60 x 10.000 minor sparks.**

Lesson 34

גם דע, כי כל אבר כלול, מבשר, וגידים קטנים, ועצמות, ואין הגידים שבאיברים מכלל השם"ה גידים הגדולים, ונמצא כי התרי"ג נצוצות שבזה העקב, שהם נצוצות הת"ח, הם נחלקים בג' חלקים הנז', שהם, בשר, וגידים, ועצמות. וכן עד"ז שאר נצוצות של בעלי מעשה וכו', כנז"ל, נחלקים בשלשה חלקים הנז', וסדר מעלתם הוא, בראשונה הבשר, ולמעלה ממנה הגידים, ולמעלה משניהם הן העצמות, לבחי' המוח שבתוכם, ולא הם בעצמם. והרי נתבאר ענין פרצוף נוקבא דעשיה, כי כלו היה נכלל באדם, ומזה תקיש לכל שאר הפרטים עד אריך דאצילות:

Also know that every organ exists out of flesh and minor tendons and bones, but the tendons in the organs are not part of the 365 major tendons and so it seems that the taria'g (613) sparks in the heel, which are the sparks of the Torah students/wise men, consist out of three parts as mentioned above: flesh, tendons and bones. And it is the same for the other (external) sparks of those who do with hands and feet (active people who work with their hands and feet) and so on, as mentioned above (and they are divided into the same three divisions) and their order is as follows from high to low: first comes flesh and above it are the tendons and above those two are the bones (and the last mentioned is) like the aspect moach (marrow) that is inside and not the bones themselves. (When he says higher, he means more inner.) And now, the aspect partzouf of the Nukvah of Assiah has been explained (Therefore it's called heel. Heel is the place of Nefesh de Nefesh of Assiah, qua power, qua light or Keter de Keter qua kelim. You can't have any less in a partzouf. It can be named as sfirot, or the place in a partzouf: heel of a partzouf.) because it was entirely attached to Adam (it was included within the first person) and through this you will draw an analogy with all the other details/particularities until the Arich Anpin of (the world) Atzilut. (Do you see? Both in general as in particular. Is it clear what he says? Until the Arich Anpin of Atzilut. In particular he means the place ekev/heel in every partzouf

until Arich Anpin of Atzilut. Clear? In the same way. And in the general aspect it's the entire Arich Anpin, not only Nefesh or NaRaNCha'Y of the Nefesh, but the entire NaRaNCha'Y, all five lights as it were of the Arich Anpin.

I only clarify it a bit. Preferably, I would like to add nothing, but sometimes it's necessary. The rest will come now or later, through your own comprehension, it's all about that.)

ועתה נבאר, ענין אחיזת נשמת האדם בכל העולמות כלם. וכמ"ש ז"ל על
(פסוק איפה היית ביסדי ארץ. (איוב ל"ח

And now we will explain the attachment of Adam's soul in all the worlds together. (You can also say: what does Adam's soul include, cover in all the worlds.) **And this is according to what the wise men of Torah said about the verse (book of Job, perek 38:4) 'Where were you when I founded the earth...?'** (Don't pay attention to the dots and comma's in the text. You have to leave out most of them, and only leave a few. I'm not going to repeat this. It's terrible what the publishers made of the book with their punctuations. But I'm not going to talk about that. Where I stop [in the audio lessons] there is a full stop and where I stop partially, there is a comma.)

הנה מי שהיה נצוץ נשמות מין אחד, מהנצוצות הפרטיות שבאבר העקב שמאלי, שהוא שרש קטן א' מן הע' שרשים קטנים שבשרש הגדול, שהוא אבר סתף השמאלי של פרצוף אדה'ר, מבחי' נוקבא דעשיה, הנה גם יהיה נאחז במקום ההוא עצמו, בפרצוף ז'א דעשיה, ובפרצוף אינא דעשיה, עד רום המעלות, שהוא בעקב של רגל שמאלי, שהוא שרש הקטן האחד, מן הע' שרשים קטנים, שבשרש אחד גדול, שהוא אבר סתף השמאלי של א'א דאצילות. וכל אלו החלקים נקראים נשמה אחת.

Now see, who is a spark from the souls of one type out of the particular sparks in the organ of the left heel, which is one minor root out of the 70 minor roots that are in a major root, which major root is the organ of the left shoulder of the partzouf of Adam harishon, the first person, of the aspect Nukvah of Assiah, now see he will be attached to the same place in the partzouf Z'A of Assiah and to the partzouf Ima of Assiah till the highest hight that are in the heel of the left foot, which is one minor root out of 70 minor roots that are in one major root that (major root) is the organ of the left shoulder of Arich Anpin of Atzilut. (Look how it's structured. It's normal that you have difficulties understanding it the first time. It will come step by step, everything will come in time.) **And all these parts are called one soul.** (Clear? If someone is from a certain place in a heel of Adam... We have learned that the place of Kayin is the left shoulder of Adam, the first person. Every major organ includes all organs, the entire partzouf. In the left shoulder – doesn't matter which organ – there exists a heel. Every shoulder is a partzouf, like 10 sfirot, it resembles a person. There exists a heel, Nefesh or Nefesh de Nefesh if we are talking about sfirot. As I see it now, he is saying that all the places that include a heel form one soul. But we will see.)

(Look carefully now. It's very clear what he's telling us:)

והאדם הזה, עולה ולוקח חלקיו כלם מסופם לראשם כנזכר, כי תחילה לוקח חלקו שבנוקבא דעשיה, שהוא העקב הנז' ונקרא נפש שבנפש, וכן עולה ונוטל עד חלקו שבאריך דעשיה, בבחי' העקב הנז"ל, ואז נשלם בכל חלקי נפשו שמעולם העשיה, ועד"ז ברוחו שמן היצירה וכו', עד שעולה לקחת חלקו שבא"א דאצילות, בבחי' העקב הנזכר, ונשלם בו היחידה שלו מעולם האצילות, ונגמר תשלום נשמתו בכל חלקים. והנה זהו תכלית פרט אחיזת חלק נשמתו בפרטי פרטות:

And this person (Who has this soul... who comes from the heel, in this case the heel of the left foot... Just understand the principle.) **he rises and takes his portion from all of them, from their ends until their tops as mentioned above, because first he takes his portion in the Nukvah of Assiah, which is the heel, as mentioned before and it is called Nefesh de Nefesh** (The smallest portion. You can name a place in the partzouf as sfirot, we can say Nefesh de Nefesh, but we can also indicate it by shape, the partzouf of a person: the heel.) **and this way he rises until he takes his portion in the Arich Anpin of Assiah in the aspect of the heel, as mentioned previously** (He only takes the heel. He rises and only takes the smallest of the smallest in every step, of every higher partzouf.) **and then all the parts/portions of his Nefesh in the world Assiah are complete.** (He ascends the entire world Assiah from Nukvah until Arich Anpin, but only for Nefesh/heel because he is from this aspect.

This can sound a bit weird. We have learned... How can someone climb to a higher step if he doesn't go through the NaRaNCHa'Y of the lower step? How can one go from one partzouf to another partzouf if he doesn't go through the entire NaRaNCHa'Y... Now we are talking about one world, the world Assiah, the world where the general heel is represented, the nature of this person. Within the world Assiah he obtains from every step this lowest level.) **It is the same with his Ruach which is from Yetzirah and so on** (it works in the same way) **until he rises to take his portion in the Arich Anpin of Atzilut** (eventually till the Arich Anpin of Atzilut, but everything is still:) **in the aspect of heel as mentioned previously and** (his aspect) **Yechida from the world Atzilut is completed** (Of course everything is in the particular aspect, because in the general aspect, concerning the correction of the entire humanity we can't come to the true Yechida, but it's possible for the particular aspect.) **and his Neshama (soul) is finished in all parts.**

(Look carefully, even though it's an introduction, we are step by step seeing the complete picture. Every time a bit more and more. Pay attention. The entire point is... this way we can look deeper within us and every one of you will find his own source, the root of his soul and then you know what to correct: of course in your life, in one incarnation, but through making connections with the other incarnations of your soul, until Adam.)

ואמנם דרך כללות, יש עוד ענין אחר, והוא, כי הגם שנתבאר שנצוץ נפש האדם עצמו, היא לבדה, נקראת נשמת האדם לבדו פרטיית ועיקריית, הנה גם כל נצוצות הנשמות פרטיות שנתחלקו בזה העקב הנזכר, שהוא עקב של כללות כל הפרצוף שבשרש הגדול הנקרא קין, שהוא אבר הכתף השמאלי של אדה"ר, כלם יחד נקראים נשמה אחת שלימה גדולה, כנזכר שתרי"ג נשמות גדולות יש בכל שרש מהגדולים, כי הנה כל העקב הנזכר הוא אחד מן תרי"ג נשמות גדולות, שיש בשרש אבר הכתף שמאלי שנקרא שרש גדול, ולקמן נבאר תועלת הענין הזה:

However, in the general there is another aspect. It has been explained that a spark of the Nefesh of a person is called (so a spark of a person is already called:) the soul of a person in the particular aspect. Nevertheless, all sparks of the individual souls that are divided in the heel as mentioned above (the heel has also a structure and it consists out of individual/particular souls) form the general heel of the entire partzouf that is situated in the major root called Kayin, which (Kayin) is the organ of the left shoulder of the first person Adam, and all together they are called one entire major Neshama, as mentioned previously that there are 613 major souls in each of the major roots, because see now, this entire heel as mentioned previously, is one of the 613 major souls in the root of the organ of the left shoulder that is called one major root. And later on we will explain the advantage of this matter.

(What are we learning here? The structure, how it works in the general and particular aspect. It's important what he's telling us now... Later on he will explain why it works this way. When learning the spiritual it is important and the most difficult to have patience. Especially here because we are dealing with something a person doesn't have within him. Clear? It's not the same as eating, drinking, having sex, family, money, power, science, ... wishes that belong to our world. We are learning something that is not given to us by nature. You have to develop it inside you. To develop something that is not your nature is a huge task. Therefore you need a huge amount of patience. And therefore it is said that thousand students enter a classroom and only one comes to the light. All the others leave the room before the light comes to them.)

ואחר שנתבאר היטב בחי' השמות, ומקום אחיזתם נבאר עתה
משפטיהם

And now the aspect of souls and their place of attachment has been explained, we will explain their laws.

(Pay attention:)

דע, כי אין האדם נקרא שלם, עד שיתקן בחייו, ויזכה עד שיקח יחידה דא"א דאצילות כנז"ל. ואמנם מי שלא זכה כי אם ליקח כל אחד בחי', דעשיה, הנה זה האיש זכה ליקח נפש שלימה, מכללות כל עולם העשיה, ועד"ז בכל שאר החלקים, עד שיהיה שלם לגמרי כנזכר.

Know that a person is not called complete until he has corrected everything in his lifetime and is worthy to take Yechida of Arich Anpin of Atzilut, as mentioned above.

(Do you see what he says? He does not speak of a righteous person, an expert, but he speaks of every person, and if he wants to become complete – of course in his particular state/aspect, he does not say this but it's like this... - he has to come to Yechida of the Arich Anpin of Atzilut. Now hear every word he is telling us:)

However, if one is only worthy of taking every aspect of the Assiah, now see, then this person is worthy to take (the entire NaRaNCHa'Y of the Nefesh) the whole Nefesh of the entire world of Assiah (clear?) and in the same way with all other parts until he becomes complete, as mentioned previously.

והנה תקון האדם, תלוי בדברים רבים, כמו בעשיית כל מצות עשה, ובעסק התורה וכו', כמו שיתבאר.
וכפי מה שירבה בהם, כך יושלם תקונו, לזכות לקחת כל חלקי נשמות

(Every word is important, because we are learning general principles here. We have to know the correction, the goal of the correction and what it includes.)

And see now, the correction of a person depends on many aspects such as (he mentions a few:) **the performance of the positive mitzvot and the occupation with the Torah and so on. As this will be explained** (later on). (Pay attention:) **And when he increases within him these aspects** (learning Torah, fulfilling the mitzvot, and so on) **his correction becomes complete, and he becomes worthy to take all parts of his Neshamot.**

וכאשר ח"ו יחטא, ויעבור על שס"ה מל"ת, כך יהיה הפגם שיפגום בחלקי נשמתו, גם אם עשה מ"ע
הרבה:

(Pay very close attention now. We have two different mitzvot, the positive and negative mitzvot. Together you have 613 mitzvot: 365 negative and 248 positive mitzvot.)

And when G'd forbid he sins and transgresses any (one or more) **of the 365 negative mitzvot** (מל"ת, mitzvot lo ta'ase, negative mitzvot) **then he will cause the same damage to the parts of his souls, even if he does** (or did) **many mitzvot.** (Clear? Even if he did many mitzvot but when he transgresses one or more negative mitzvot he brings damage to parts of his Neshama. Do you see? It's totally different than what you learn in our world: 'if you believe in that, then your sins will be forgiven'... And immediately after hearing this, a person goes outside and sins again. He says to himself: 'what does it matter, my sins will be forgiven'. People can be so naïve and childish. We clearly see now that it isn't like that. You can do many mitzvot, but if you do something that is not permitted, a negative mitzvot, then you damage a part of your Neshama.)

