Teachings concerning “Gilgul”

Reincarnation

The teachings concerning “Gilgul” (Reincarnation) are so deep Chym Vital called all the chapters in Shar HaGilgulim introductions, Introduction 1 introduction 2 etc……. There is no pen that will prove sufficient to record all the details of “gilgul” in a book. Nevertheless, an understanding person will comprehend and make the necessary inferences on his own. Many of the teaching that follow were give by Eliyahu the Prophet to the Holy Ar”i (Shar HaGilgulim introduction 2)

Parsha Mishpotim begins “and these are the judgments that you shall set before them”.

1. Rabbi Shimon informs us that the “judgments” referred to in the above verse referred to the punishments involved in one’s incarnation in this world. Everything is in measure and equality, to pay back to everyone in accordance with their sins. In general its better not to have to come down here, its better “upstairs”.

There are 2 scales on which on which a soul is weighed one is the scale of "The weight of righteousness" while the other the "weights of deception". Souls are captured and oppress man when "man rules over man to his hurt" (Zohar 3:287) When people do not behave properly, the left side of the tree, the evil side becomes dominant. all souls on the scales at that moment the left, the ס"ם acquires. (Sni Luchot ha Brit Vayishlach)

To begin with, Adam had a Nefesh, Ruach, Nashama of the worlds Bria, Yetzera and Asiyah. Upon them he had a Nefesh, Ruach, Nashama of Atzilut of Malchut Teferet and Bina. They are called "Zahira Illah". When Adam sinned there went away his Nefesh, Ruach, Nashama of Atzilut. This is called death. As its written "The day you eat you shall die". Chanoch took the Nashama of Adam of Atzilut. Therefore He is the Angel in Heaven. As He is from Atzilut Himself. He rules all the worlds. Eliyahu Took Adam's Ruach of Atzilut. So he became a angel and did not die. After the Nashama of Adam was drawn to Yosef HaSadeek. So he had the beauty of Adam and learned the 70 languages. As he merited the Nashama of Matto't who is "memunah" on the 70 nations. Kayin and Hevel had Adam's Nefesh of Atzilut and the rest from Bria, Yetzera and Asiyah. (Chesed LaAvraham). Adam had the soul level Chayah, Nashama of Nashama, Chayah had Nashama. Cain had a Ruach of "Tuma", Hevel had a Holy Ruach. (R. Rozenzieg on Zohar Shir haShirim) The good of Hevel's Nefesh went to הש"נ. The evil of Hevel's Nefesh went to Billam. Hevel's Ruach went to Noach and his Nashama went to Moshe. His Nashama has no part in the evil of this world. (Lekuty Torah p.29) Noach had the Nefesh of Rabbi Akiva. (Shoshan Sodot) Billam was "gilgul" as Nevel. There he began his "tikun". (R. Moshe mFonon Gilgulim) The main evil of Balak is from Kayin. The main evil of Billam is from Hevel. In Hebrew Billam and Ballak together have the letters that make up Amalak. (Aor Eniyim p.36:1) Amalak is from the evil of Kayin. The "Erev Rav" are from Kayin.(Chesed LAvraham). Billam is from the first king that shattered ב"ש. Amalak
also seizes in this first vessel. Which is the aspect of head. From it begins the "klippot". (Safer Lekutim p.229) Lavan is a"gilgul" of the evil of Hevel. Billam is a "gilgul" of Lavan. (Lekuty Torah p.223) Moshe is "gilgul" in Eli ha Kohen in the "Mishcon" of Shilo. In these later generations Moshe is "gilgul" with the "erev rav". This is a concealed secret. In our generation women rule over men as the women would not give their Jewelry for the golden calf. Our generation is "gilgul" of the generation in the desert and Moshe is in its midst. (Chesed LAvraham) Chanoch is Moshe. (Aor Enyim 86) Kayin was "gilgul" in Nadav and Aviyhu. They are his 2 legs, then into Pinchas. The Nashama of Adam was in Yosef. So he had great beauty of "Zahira illah". He knew all 70 languages. His Nashama was of Matto"t. The "memunah" on all the nations. Rabbi Yishmoyal Cohen Gadol was also this same Nashamah, so he was punished to fix the sparks of seed that went out from Yosef. The Romans wanted the skin of his face as he shinned like Yosef HaSadeek. (Chesed LAvraham) The legs of Yaakov are Nadav and Avihu also King Manashah of Yuhudah. (Aor Enyim) Secrets revealed by one's facial features and the nature of their "gilgul" (incarnation) are found in the Tikuney Zohar. (Tikunim Metak MDavash p.1303 ) Adam's Nefesh was "gilgul" in Avraham so to fix the sin of idolatry, His Ruach in Yitzchak to fix spilling blood and his Nashama in Yaakov to fix forbidden sexual activity. (Shar Pasukim p.97) Pinchas is a "gilgul" of Yitzchak. Asev is "gilgul" in Zimri. (Aor Enyim) Pinchas is a "gilgul" sparks from Aner, Eschol, and Mamre. In Tikunim it say Eschol is Calev (ben Yefunah). The Ar"i said Pinchas has sparks of Yosef and Yitro. But the source of Pinchas is Eliyahu which is "oar penimmi". Pinchas revealed all 13 "tikuney dikna" , the "midot" of Rachamim on Yisrael. (Petachy Chotam P.299) Pinchas was "gilgul" of Yitzchak Avinu. Asev was "gilgul" in Zimri. Pinchas fixed the good in Asev. Asev was later "gilgul" in the donkey of Rabbi Pinchas ben Yier.

Eve brought death into the world as it says in the Yalkut Shimoni, Bereshith. She was reincarnated as BatYah, the daughter of Pharaoh, thanks to her the world survived because she took Moses from the water (Exodus 2:10). She had the merit of having the name “bat Yah” (daughter of God), like Eve. who could also be called a “Daughter of God” as she had no Human parents. According to the Zohar, Eve also brought about Abel’s death (Tikkuny Zohar 69:118b). BatYah, however, saved Mose’s life. We thus see it was the merit of BatYah, the reincarnation of Eve, that Moses who is a reincarnation of Abel who saved the Children of Israel from Egypt and gave them the Torah. Therefore BatYah completely atoned for the sin of Eve. The Ari Said Batya h and Pharoe are "gilgul" of Kayin. (Moshe MPHano)

When Adam and his wife Eve sinned, as well as Cain and Abel, their children, all the soul-sparks became mixed together. Accordingly, sparks of Adam combined with those of Cain and Abel, and sparks of Abel with Adam’s and Cain’s, etc. Therefore, sometimes the Nefesh of a person will be from Cain, but the Ruach comes from Adam. For once they mixed together, they bond. Sparks of Adam often come together with sparks of Cain, the Ruach from Adam and the Nefesh from Cain. It is the same matter with respect to the Neshama with the Ruach and the Nefesh . Cain and Abel were born with a Nefesh of Asiyah, Ruach of Yetzera and Neshama of Beriyah, as well as the level of Nefesh of Atzilut which was previously Adam’s, their father’s. As is known, every soul has levels called “oar makif” (surrounding light] and “oar penimmi” [internal light]. (Shar HaGilgulim introduction 30,32) "Gilgulim" are only of sparks of Nashamot, the Nashamot themselves do not "gilgul". (Aor Enyim p. 48)
The secret of Gilgul is from 1 of 4 faces. The face of the lion is chesed and "chassadim". They can merit to the traits of Avraham. The face of the ox is Givurah. They are "giborim" and are as Yitzchak. From the face of the eagle which is Teferet is the merit to illuminate in Torah. From the face of the man are those who have a brazen face in the service of Torah and "Mitzvot". They are the 4th leg of the "Markava". This is "The thing commanded to 1000 generations". People return in Gilgul as they were according to previous Torah and "Mitzvot" they were occupied in. Thus they are helped. There are those brazen face over things of this world that require "Gehenom" to purify them from the filth they have acquired. Others can in 1 "gilgul" acquire so much Torah and "Mitzvot" that they merit 1000 worlds of delight, the "beast on 1000 hills". There are those who Hashem refines in the river Dinar and then they don't require "gilgul". The providence that guides these souls to draw from the spirituality of the "beast on 1000 hills" is from the Idea of Tohu of ancient times before the "beast on 1000 hills". These Hashem saw and then the way of their "tikun", Hashem established. There is "gilgul" (from faces of) Lion to ox to eagle, they are Chaga"t after this is lion, ox Eagle as Nh'y. עון damages the Nashama. It is possible to purify by entering from above from the face of the Ox going over by power of the Angel. The "memunah" of clean "bahamah" dresses seizing in the "Nefesh chyuni" of man and (nefesh) "bahamah". Evil in the grave is consumed. In death of "bahamah" there is hardship. If it is a clean animal and merits to Kosher slaughter (not so much). But by unproper "shechitah" which is from the left side power is taken by the "klippot". In the Bait HaMikdash animals merited to be bound in "kidushah" to birds to the (face of ) eagle and "Bahamot" to the ox. (Shur Kuma p.133, p.168) "From Cheses the world is built". There begins the Nashama from the side of Chesed. If he is not successful he will be uprooted from there. This is his first "gilgul". His 2nd "gilgul" is aspect of Givurah called סוס (covering). As he needs covering from the "klipot". So they will not rule on him because of his previous sins. So he is covered in "Tefillin" and "Sitzet". The 3rd "gilgul" is that of Teferet. These 3 "gilgul" each person has a different nature. If one is not successful with their first wife. Which is the secret of the hour. If she died without giving him children. Then she will not return (in "gilgul") with him. Then he takes another Nashama and body, according to his "midot". She will be his physical soul mate. The 3 "gilgul" are called food, garment and עונה. If he fulfills these 3 qualities for her. But if he does not have his "bat zivug" because of the "gilgul". The Shechinah then is not in "tikun" as is proper. And she will never return to him. But if this man is a "saddeek", she will not be given to another man. Whether it is a "gilgul" of food, garment and עונה, He must "tikun" all 3 aspects. So there is made "tikun" of the Shechinah. So the Shechinah will be united with him. If he does this in one "gilgul" he will not need another. One is not "gilgul" for only one of these 3. Food is food of the Nashama it is סרה, it is from the right side. מaza the 2nd "gilgul" of מaza is from the left side. These are only needed in place there is accusations. There the side of givurah will subdue and nullify the "klippa" by this garment. It is the secret of "kesay" being ב"א of the side of Chesed with Hashem, being Chesed of Givurah and Givurah of Chesed. As food is from the side of Givurah and the table is on the North side. These garments cover the eyes preventing the "chitzon" from having "nanhagah" and they cover nakedness. Preventing blemish to the right side. This is covering on the Nashama. Preventing "chitzon" from reaching the 3rd "gilgul". "Mazon" is reward for actions. It is nourishment from "ziv Shechinah". This is eating and drinking "Olam Haba". This garment is from "mitzvoth", They are "Tefillin" and "Sitzet" being secret of מaza. They are prepared in chesed of the "kesay". If in 3 "gilgul" one is not successful with these in fixing his Nashama. He
does not return in "Gilgul" but descends to אבדון. This is what it means when it say "He goes out without money". Referring to the entrance fee for "Olam Haba". (Aor Yakar Barashit p.21) Hashem provides "food" to the soul from the world to come. It is food which nourishes all and is called יוה"ה with the vowels of Elokim. Also her "garment " is a protective garment and "onah", this is יהוה צבאות, the Light and Life of Olam Habah. The hidden lights of the Tree of life. These 3 are Divine Grace given to the soul. If it merits to these. Otherwise it is pushed away without yearning for union with the supernal light and without the joy of possessing it. (Zohar 3:295) If one marries and their wife was not blessed with children. (After he leaves this world) He is not driven out alone. As Hashem leaves no creature unrewarded. His wife will go out with him. They both will "gilgul" and be together again as they were before. (Zohar barashit 106a) "Zivugim" (Soulmates) do not go out together in this world, because of the sin of Adam. (Zohar ShirHashirim Rabbi Rosenzieg)

According to the limb in the body of Adam from which one is from there rests in him "tami" limb from the body of "Adam Belial" of "klippa". So the greater level of the Nashama of "Kidusha", so to its level of "Klipa makiff" corresponding limb. Because of this great Nashamot dress in the dross of spilled seed arousing the male (aspect) alone. They (the sparks of spilled seed) are drawn from Dat (itself) from the head. But Nashamot that are from "Zivug" with Nakavah are drawn from "Chassadim" and "Givurot" of Dat. Because of the sin of Adam this good (sparks in head of Adam Balial) is mixed with evil. After the giving of the Torah all this good was given back (to the body of Adam - souls), but the good became mixed up again by the sin of the Golden calf. So now all Nashamot in the world have a admixture of good and evil from its corresponding evil limb in "Adam Balial". (Safer Mishnat Chassadim) The wicked souls that were in Egypt were also "gilgul" in the Generation of the flood, the Tower of Bavel and the Generation of Sidom were from the spilled seed that went out of Adam. (Mishnat Chassidim) The Nashamot of Kidusha are 600,000. All Nashamot were under the power of the "klippa". These souls are the Nashamot of Yisrael that were in Egypt were also "gilgul" in the Generation of the flood, the Tower of Bavel and the Generation of Sidom. They being very high Nashamot placed in the "Klipot". After 3 generations they were not fixed until in Egypt. During the 3 previous generations "Adam Belial" grew stronger and stronger. In Egypt there was completed the 600,000 bodies to receive these Nashamot. In Egypt the Nashamot did "tikun" and became stronger and went out from the power of "Adam Belial". This is whats called "Returning from the depth of the sea". (Machshif HaLavan p.132,170) "Erev Rav" are from the "Klipot Nogah" called lilly. They are from the evil of Kayin. They are the nakedness of Lilly. Yisrael is from the evil of Hevel. They are Dat of Bina. (Aor Enyim2 p.194)The Nashamot of Yisrael are from the good that had been refined from the filth of the Kings of Edom who died. They are of 2 groups. Those created back to back, not fixed. These were included in Adam. The 2nd aspect is after being in "zivug" face to face. Both these aspects include the Nefesh of Asiyah to Yetzerah of Atzilut. These Nashamot come from Zivug of "nashikin", one for "ibor" and one for "life of the worlds". First giving birth to Nashamot and 2nd to angels. The souls from Adam divide to 3 sources, the "Avot", then the 12 tribes sources, then 70 souls after this 613 which are the limbs of Adam. These are great sources. The small sources include 60 myriad. Each one of these 60 myriad includes 613 sources. Each spark being a Nashamah. Beyond the sources are branches. Each one of the 613 limbs of Adam has
3 aspects being flesh, sinews and bones. The Nashamot enjoined to them are divided to 3 aspects. The first and the best are enjoined in the aspect of Bone. In this is "moch". The 2nd is "gidim" and the lowest is flesh. The elders and judges are from Chuchmah and Bina of Aba of Z"a. "Naviam" are from Chuchmah and Bina of Ima. The men of the great assembly are from Aba and "zivugim" of Ima. Some from "aor chozir" some from "aor Yashir". Masters of "chumash" are covered in 1/3 or Teferet. Masters of "Naviam" are in Chessed, "catuvim" Givurah. Masters of Mishnah are in the revealed 1/3 of Teferet. Masters of Gemorah in Netzauch, Midrash Hod and the Master of "Agadah" are in Yesod. These are all of "Aor Yashar". Masters of Kaballah are in the "aor chozir" of all of them. The "nikudot" of Kaballah are in Givurah. "timim" of Kaballah are in Chesed. "Taniam" are "Gadlut", "Amoriam" "Katnut", סבוראי are "ibor". All of them are Z"a after "tikun". "Goanim" and "paskim" are Z"a before "tikun". But Aba and Ima beautifies them before "tikun". They are Aspects of Z"a. Masters of "Mesorah" are aspects of Yakov, some are from Leah and some from Rachel. These correspond to the arms of By"a. In Atzilut are wings and Nashamot characterized in a different way. In each wing are 3000 feathers, 1000 great, 1000 intermediate and 1000 small. In each feather are 150 sparks of Nashamot. These 150 are divided to 3 kinds corresponding to types of hair. Being great, intermediate and small. The small ones are men who die in their youth. The wing is the great source and the feather is the small source and each hair in the feather is a spark, being 1 Nashamah. Nashamot of "katnut" of the feathers are greater than Nashamot of "gadlut" from the hairs. These Nashamot cleave to the feathers close to the neck. they are greater than feather from lower in the body. Nashamot that go out from the revealed "chassadim" and "givurot" are higher than Nashamot that go out of the concealed "chassadim" and "givurot" which are higher then them (the revealed "chassadim") as they (the concealed "chassadim") as they can not completely draw flow from their source, as it is covered.

The Nefashot of the nations are all from filth of the kings who died. After Adam sinned his height was diminished. As there was divided the Nashamot to 5 aspects. The highest aspect (Nashama) was not included in Adam. The 2nd aspect is included in Atzilut and is called the "Zehera Illah" the (Upper illumination). Among these Chanoch is Nashama, Eliyahu Ruach. Kayin and Hevel the level of Nefesh. They are in By"a and fell to the "klipot" . The 2nd aspect divides to 3 levels in them are the כתרי of the 10 sefirot of all "parzufim" of By"a. Because of sin they do not illuminate, only as the light of their king. Outside of the 20 כתרים of Aba and Ima of Bria that Moshe took. A few of them were inherited by Kayin and Hevel and their sons. From them are many men.

According to which limb in the body of Adam there rest in him "tuma" of that limb of the body of "Adam Belial" of the "klipa". So the greater level of the Nashama of "Kidushah". So to the level of "Klippa" that is "makiff" of the limb. Because of this great Nashamot dress in drops of spilled seed. They are drawn from "moch Dat". But Nashamot of "Nakavah" in "zivug" with "zachor" are drawn from "Chassadim" and "Givurot" of Dat that spreads in body. This seed is mixed with evil by the sin of Adam. After giving of the Torah the good was given back but by sin it became mixed with evil. Thus are the Nashamot in the world now. The portion of the evil is greater than the good in some Nashamot, others have more good then evil. Becouse of this there can be "rashiam" who excel in a certain "mitzvah". Many times a great soul will want to go out from a blemished place. So that he can stop one who is prepared to sin.
Thus we find the "Sadeek" born from a "rusha". Because of this he has a great "Yetzer Hora". Because of his greatness he will not listen to his "yetzer Hora" but draws other Nashamot away from the "klipot" by his good actions. Separating good from evil rising it away from the "klippa". Hashem has commanded Nashamot to perform "mitzvot" in order to make "zivug Zu"n". By this they rise up and make "tikun". As after the destruction of the Temple there is not power in Zu"n to draw down new Nashamot from Aba and Ima and above. But because of "galut" Nashamot dress in "tuma" of the body in order to bring out the good it has. The souls started first from the head and have descended limb by limb in each generation till dressing in the heels, heels of Mashiach. As when all these souls are in the heels. Which is the end of the "Tami" body. Then will come the Mashiach and "death shall be swallowed up forever". Every man is able to rise above the "klipot" and give birth to Nashamot from his source and other sources. Each limb include 613 limbs which include "Talmid Chuchum", "Bali Mitzvot" and "Am Haartz". So in each generation are great and small souls as such are in the upper and lower limbs. To each man is one day in week and one day in the month he will not fear from evil according to his "mazel", even his own death. As he won't die on that day. The "lavush" of all "nashamot" is secret of ייא"י of בינה. ייא"י equals א"ל א"ל of אלו"ה. This is the "Lavush" of Z"a in this world. At times a Nashama comes into the world but does not dress in the body of a man but stands in the aspect of "zelem makiff" of 3 men who are from his source. This Nashama will dress "penimi" in the body of one man dressing his 613 limbs. It is like there is a a קלוח ההבל coming out from the ears of A"K. Spreading in the head of man and the body of his Nashamah. which (itself) is קלוח ההבל. From the קלוח ההבל spreads out the Ruach from the Nostrils of A"K and Nefesh from the mouth (of A"K) (Mishnat Chassidim) "Parzuf penimi" from where all Nashamot are carved out of Adam HaRishon is parzuf Keter of A"K. It spreads out in all the hight of Adam till the end of Asiyah. Including 613 limbs. They (each limb) includes 613 limbs. They are the 613 "parzufim". (Nahar shalom p.50)

One becomes obligated 1 hour from their previous "gilgul". From the side of one previous "gilgul", one becomes obligated to lackings in this "gilgul". Thus one is born according to lacking (smallness) of the Moon. If one is "gilgul" in the left, the hour does not stand for him. A "Kosher" man is born in beginning of month, a "banoni" in the middle of the month and the "Rusha" at the end of the month. (The first) 3 "gilgulim" are right, left and center and there is a 4th that is the most praised of all. As it is written "For four I will not return you". If one is not successful after 3 "gilgul" at beginning their "tikun" they are not given another "gilgul". But the 4th is the best of all as it is in the likeness of the face of man. The previous "gilgul" are the Lion on the right, Chesed. The Ox on the left, Givurah, and the 3rd "gilgul" is from the Eagle and its Teferet. The 4th "gilgul" is Dat the face of the man, and the name כ"ז which rules over all. כ"ז is in Chuchmah as Adam HaRishon is in Chuchmah. He is "gilgul" in the "avot". Hevel is in Netzauach, Yophet in Hod, Noach Yesod. The existance of all these Nashamot is from Keter., from Arich Anpin. 600,000 souls are emanated from Bina. Each Nashamah spreads out sparks, that spread out more sparks that go to their children. From the side of Chesed are 10 myriad, from the side of Givurah are 10 myriad. Thus it is with all 6 sefirot. Each having 10 myriad. The 600,000 souls, 60 myriad are of the 6 corners of Bina. There are 600,000 "Ruchot" to these "Nashamot". They are from Teferet. And there are 600,000 "Nafashot" to the "Ruchot" from Malchut. There are 600,000 Nashamot in every generation that were included in Adam. They were divided among the 3 Avot. The "parzuf" from Chuchmah is from
the face of the lion in secret of Avraham. The face of the Ox is Givurah and Yitzchak. The face of the Eagle is Teferet and Yaakov. After this they divided to 70 souls. There are "zivugim" of the 600,000 souls that are male with the 600,000 that are female.

New Nashamot that are in Gan Aden, that have never come down in "gilgul" are in the treasury of Hashem in Gan Aden. When all these souls descend to the world will be the time described as "There will be no more converts in the time of Mashiach. These souls go out from Teferet by "Yichud". "Sadeekem" give birth to the Nashamot of converts by their "zivugim" in "Gan Aden". (Aor Yakar on Zohar Barashit p.10,18,31,122,74,108) "Gilgul" included 6 corners so it can rise up to 600,000. (Zohar Shir haShirim Rozenzieg p.28) From "Yichudim" done by souls, the souls of converts are created. This is accomplished by the letters of Torah one recites. (Lekutey Maharon p.14.3) Nashamot of Converts are preserved from the "klippa Noga" where there is mixed good and evil of the Kings who died. They go out from "zivugim" of "sadeekem" in "Gan Aden". Converts enter the congregation from going out of "Zivug" of "Sadeekem" between 17th Tamuz and 9th of Av. Those who do convert there is added to them a Nefesh Yetera from צדק. Its Malchut of Asiyah. It dresses in their first Nefesh and their Ruach is from Malchut of Teferet and their "Nashamot" are from Malchut of Bina. (Mishnat Chassidim) Just as there are different levels of righteousness among observant Jews so too there are different levels of souls with the pools of souls at the disposal of the "klippa". As the time approaches of the coming of Mashiach more less Holy souls in the reservoir of souls under the "klippot" will come to have influence over the whole pool of spiritually negative souls. The souls of converts are those souls which were captured in the Klippa at the time of the sin of Adam (Aor HaChyim Vayichi)

Each individual receives the appropriate “gilgul” (incarnation) in accordance to the sins that they have performed. Those who enjoyed sin just a little died an easier death; quickly [and without suffering]. Those who had greatly enjoyed sin and had blemished greatly, this type of person would suffer through days of famine and want, and would live to see his children murdered before his eyes (G-d forbid). As is well known, man includes all the worlds. Even though he may not presently merit all of them. Still, he can achieve all of them through his actions. The Talmud says, “Anyone who is greater than his friend, his evil inclination is accordingly greater.” (Sukka 52b).

The Degel Machaneh Ephraim (The Bal Shemtov’s Grandson) teaches us that at times one person takes another to court, and he knows that he is in the right. However, the case in Torah law judges him guilty rather than innocent. This has happened because he is liable to the other person from a previous reincarnation. He who takes money dishonestly will also pay for it in the future in this incarnation or another. Thus there are so many laws of money and damages. At times a Nashama is put in a weak body to atone for its sins in its previous "gilgul" through "Yisurim". (Metak mDavash p.988

All aspects of all souls were included in Adam. Adam’s body was made up of 248 organs and 365 sinews. Each organ and sinew is a Primary Source of souls. Adam was the father of all. Adam included all souls within himself. Afterward, all were included within the three Patriarchs: Avraham, Yitzhak, and Yaakov. After this, all were included within the twelve sons of Yaakov, who fathered the twelve tribes. After this, all were included within the seventy souls who went down to the land of Egypt with Yaakov. After this the seventy subdivided into 600,000 main Sparks. Each a
complete Partzuf, containing 248 organs and 365 sinews. This further subdivided into 600,000 Secondary minor Sparks. There are 613 Sparks in each and every one of the 613 major roots. Each Spark divides into a number of Sparks. There is a Major Spark that divides into a thousand Minor Sparks, and there are those that divide into a hundred, and so on. However, all the 613 Major Sparks, in their entirety, do not divide into more than 600,000 Minor Sparks. There are only 600,000 souls and the Torah itself is the source of all Jewish souls the place from which they are hewn. Therefore, there are 600,000 explanations on the level of "Peshat" on the level of "Remez," on the level of "Drash" and on the level of "Sod." (Shar HaGilgulim introduction 17)

Every spark from its שורש (source) Nashama needs to fulfill all 613 commandments. Each limb of the שורש (source) Nashama itself includes all 613 limbs. You might think collectively that the שורש (source) Nashama only needs to fulfill the 613 commandments, but this is not so. Each spark needs to fulfill all 613 commandments. So mitzvot are dependent on Hashem like "Chalitzah" (Husband's brother mitzvah), "Git" (Divorce). These ones one fulfills in "ibor" if not in "gilgul". (Chesed LAvraham ) One is "gilgul" until he has fulfilled all 613 commandments, in all 4 levels of "pardes". But the "mitzah" of giving a "get" one does not need to fulfill it and one does not have to pursue after a bird's nest. (Shar Pasukim p.) A soul may enter a body as a "ibor" after birth only to fulfill a certain Mitvah and then go out of that body. In such a case the "ibor" soul is not damaged by the sins that the body which it occupies does. (Emek HaMelech)

Adam’s “right shoulder” is one great main Source. It is the Source known as Hebel (Abel). The right shoulder of Adam divides first into three forefathers, then into twelve tribes, and after that into seventy souls. All of them together are the partzuf of a single person. After this, the seventy roots divide up to 600,000 soul-sparks. The left shoulder of Adam is one main root, and it is a whole partzuf. The left shoulder divides into no more than 70 Minor Roots. Kayin consists of this one Major Root that includes 70 Minor Roots comprised of 600,000 Minor Sparks. All the individual soul-sparks of the Heel of the parzuf of the Major Root called Kayin [Cain], which is the Left Shoulder of Adam, all together are called one, entire Major Soul. There are 613 major souls in each of the Major Roots, and this entire Heel is one of the 613 major souls in the Root of the Left Shoulder that is one Major Root. (Shar HaGilgulim introduction 11) In Shar gilgulim its written In the humble opinion of Chaim (Vital)
The head of the heel is Hezekiah, and the end of this heel, that is the heel of the heel, is Rabbi Akiva ben Mahalelel. (Shar HaGilgulim introduction 31) Rivka is "gilgul" of Chavah. (Lecuty Torah p.86). Yocheved, mother of Moshe is "gilgul" of Chavah (Aor Enyim-Kamarna) Leah is "gilgul" Chavah, Rachel is 2nd Chavah. Yaakov is Adam himself. (Lecuty Torah p.278) Yaakov's 4 wives allude to 4 sides of Teferet. Teferet loves to cleave in purity. (Safer Temunah) Amram Mose's father was a "gilgul" of Hevel. (Shar Pasukim p115) Myriam the sister of Moshe was "gilul" of Rachel herself (Shar Pasukim p.125) Hevel's twin sister, Batya, Shophora (Moshe's wife), Leah, Rachel, and Ester are all of one spark. Sarah Rivka Rachel and Leah are all one spark. (R. Moshe mFono Gilgulim)

Each one of the Minor Roots divides into 613 Sparks that are internal and essential. These are the Torah scholars in this Root. Around them are the branches, who are the householders and masses. These are without any specific number. (Shar HaGilgulim introduction 31) Root souls are divided to 2 aspects male female. Masculine souls are from Hevel, the source of Chassidim. Souls of Nakavah are from Kayin. They are
from "givurot". This is the main "nanahaga". Its described as "Sadeekem sit with crowns in their heads." (Safer Lekutim p.361) Kayin is "Givurot" and Hevel Chesed. (Aor Anyim p.175) The good of Kayin was "gilgul" in reuven. (Shar Pasukim p.97) Reuven is "tikun" of Nashama of Kayin. He is in Chesed of Nakavah. (Petachy Chotem p.433) Sparks of Reuven were "gilgul" in the Prophet Hosea ben Berri. Shimon ben Yaakov was "gilgul" in Chushim who killed Asev. (R. Moshe mFano Gillgulim)

Most souls are from Cain and Abel, the sons of Adam. Both Cain and Abel contain good and evil, good from the side of Adam and evil from the “zuhama” [filth] of the snake that went to Eve. However, since Cain is from the side of gevurah, evil adhered to him more than to Abel, who is from the side of chesed. Know that Cain is the level of the left arm of every parzuf in every world, whether in Arich Anpin, Abba and Imma, or Zeir Anpin and Nukvah in Atzilut , or in BY"A Beriyah, Yetzira, and Asiyah. Abel is just the opposite, the level of the right arm of every parzuf in every world. The three lower worlds of Bria, Yetzerah and Asiyah are called ‘arms’, whereas the world of Atzilut is called ‘wings’. Thus, Cain is the left wing of Atzilut and Abel is the right wing of Atzilut. These levels of wings and arms have both “aor makif” and “Aor penim” as well. (Shar HaGilgulim introduction 35) The Nefesh of Atzilut removed from Adam by his sin was divided between Cain and Abel. Though it is always correct to say that the right precedes the left in importance and stature, here it is different. For the manifestation of Kayin and Hevel were as a result of the sin of Adam. Kayin is still the first born, and as such the more important. Amalek is from the evil side of Cain. Those souls of the Kayin source have included some of the greatest of the Prophets and Sages, among them King Hezekiah, Rabbi Akiba, and the author, HaRav Chaim Vital. (Shar HaGilgulim introduction 31) Amalak is from the side of the waste of evil, from Cain. It is one of the 5 aspects mixed in Yisrael. Erev rav are the מילא (mixture) of גז (evil). One of the 5 aspects of evil mixed in with Yisrael of the Erev Rav from the evil of Cain and Abel. Amalak has great hatred of Yisrael. The good of Kayin was refined in Yitro. The bad of Kayin in Amalak. (Machashif HaLavan p.437) Cain and Abel are booth in Yaakov Avinu. (Aor anyim p113) Great souls from the source of Hevel included Aaron the Cohen. The root of Abel divided into many levels of roots, principally two soul-roots: The roots of Haran and Nahor, the brothers of Abram. Nahor reincarnated into Hur the son of Miriam (Moses’ sister), while Haran reincarnated into Aaron also both Lot and Haran were from the Abel-root. From Lot later came King Rehoboam. Moshe Rabbeynu himself was from Abel, but Moshe includes both sides Cain and Abel. Also from Abel’s root are Hur ben Miriam and Ahab. Aaron was Haran the brother of Abram. Haran came to the world rectify the sin of Adam who had performed idol-worship. However, not only did he not rectify, but he didn’t even believe in God until after Abraham came out of the fiery furnace, as the Sages say. Therefore Haran was burned in Ur Kasdim. After that, he reincarnated into Aaron to rectify the sin, but in the end he did just the opposite by making the Golden Calf. Really he should have instead sacrificed himself when the Mixed Multitude came to him and said, “Arise and make a god for us.” (Ex. 32:1).This was not rectified until Uriah the Priest. Before this he reincarnated into Ya’abetz the Judge. He sinned then as well, constantly making vows, as the Sages say on the verse, “Ya’abetz called out to the God of Israel, saying, If you will bless me” (Chron. I 4:10) Therefore, he reincarnated into Tola the son of Pu’ah the Judge. He was called ‘Tola’ [worm], whose strength is in its mouth, to hint that he had come to rectify the vows that came forth from his mouth. He sinned in
another way as well, as the Sages explain on the verse, “He dwelt in Shamir, in Mount Ephraim.” (Judges 10:1) For, he remained in a single location in one city, rather than traveling from place to place to judge Israel. This prevented the people from coming to him for judgment because of the need to travel. Therefore he reincarnated into Samuel the Prophet, who rectified this sin by traveling from place to place to judge the people, as the verse says. Aaron was reincarnated into Uriah the Kohen of Kiryat Ye’arim, who was killed by King Yehoyakim. Through this, he was forgiven for the death for which he was culpable as a result of the Golden Calf. However, Nadab and Avihu also reincarnated with him into Uriah the Kohen as an actual gilgul, since they died because of him, as we said on the verse, “God became very angry with Aaron to destroy him.” (Deut. 9:20). (Shar HaGilgulim introduction 33) King Yoashiyahu was "Gilgul" of king Achaz. Rabbi Yishmoyal Kohen Gadol is "Gilul" is Yoashiyahu. (Moshe Mfano Gilgulim)

king שְׁוָיִהוּ was "gilgul" of time of King David. (Shar Pasukim p.221)

Shammai is the aspect of Leah and Hillel is from the aspect of Rachel. (Aor Enyim p.247) Shammai is is "gilgul" of Yehoshua ben Nun. Yehoshua ben Nun, Yoseph bn Yaakov and Yoraboam ben Navat are all from one spark. (R. Moshe mFano) Hillel and Shammai, both were from the root of Abel. However, Hillel was from the side of chesed of Abel, and Shammai was from the side of gevurah of Abel. Know Rabbi Akiva and others like him, are from the root of Cain, which is from Gevurot of Hod of Dat — the fifth Gevurah (Shar HaGilgulim introduction 34). Also, all the souls from Gevurot of Hod in the Dat of Leah are related to the root of Rabbi Akiva — they are considered one root. You can draw a parallel from this to the root of Abel, which is from the “chasadim” of Dat. This is the issue of the Cain-root, and from it you can learn it out further and likewise apply all of this to the Abel-root. In Sefer HaTikunim, Tikun 69. we learn that the place of the soul-root Rabbi Akiva ben Yosef is the hands. In the secret of, “And his hand was holding the heel of Esau.” (Gen. 25:26). The hands have the ability to go down as far as the heel or as high up as the head, unlike the rest of the limbs. Therefore, these limbs fell to the depths of the kelipot, until the heel. Rabbi Akiva was able to understand more than Moses as he was from Cain and Moses was from Abel. (Shar HaGilgulim introduction 28) The garment of the Nashama of Rabbi Akiva is from Nh’y Aba from the side of "givurot". His Nashama was from "Kayin" from Ima. לעב ייעב contains letters of (Aor Enyim P.174) Zimri is "gilgul" in Rabbi Akiva. The Daughter of Tyrus Rufus who Rabbi Akiva married is gilgul of Cozbi. (Chased LAvraham) Noach had the Nefesh of Rabbi Akiva. (Shoshan Sodot) Moses went up, he found The Holy One blessed be He tying crowns to the letters. He said to Him, “Who is causing You to do this? He answered him, In the future a Sadeek will live named Akiva ben Yosef. And he will learn mounds and mounds of paths from each crown’ . “This is because someone who is from Abel can only understand until the crowns of the letters, called the “tagin”. Someone from the root of the second level of Cain can grasp even the “tamim” or more. As a result of his awesome deeds Moses was able to understand everything. Only the prophet Ezekiel used the term “Kohanim-Levi’im” because he was from the root of Cain, the firstborn. He prophesied in this way, as in the time of Mashiah, those who now are Kohanim will then be Leviim, and those who have been Leviim will then be Kohanim. The entire root of Abel who are now Kohanim will then be Leviim. (Shar HaGilgulim introduction 35) The ש in the name Ahron is the ש
from Avihu and the נ of Aharon is the נ of Nadav. (Ner Yisrael p.45) Aharon HaKohen is the Yesod of Abba of Z"a. (Lekuty Torah p.208)

The good of Cain, the firstborn, fell into the heel of the "kelipot". When Jacob fathered Issachar, he gave him the good portion of the firstborn of Cain that he had taken from Esau as an inheritance. Jacob himself is so called because of the heel. Regarding (the birth of) Issachar Yakov gave this good to him through Leah when he lay with her, and from this came Issachar. This is the secret of Zohar Rut that: "From Issachar comes Rabbi Akiva" (Zohar Chodash 81a) because he is the secret of the heel. (Shar HaGilgulim introduction 36)

The Holy Ar"i Taught Nadab and Avihu are "gilgul" of the Nefesh of Adam. (Sni Luchot HaBrit) Nadab and Avihu are aspect of (gilgul) of Kayin(Shar Kavanot p.120) Nadab and Avihu are from sefirot Netzauch and Hod. Shmual is "gilgul" of Nadab and Avihu. The נ grasps at the hollow of the leg. But since Nadab and Avihu are that aspect to them he could not. (Shar Mimori Rashbi p.92) Nadab is aspect of Ruach and Avihu is aspect of Nefesh. (Safer Lekutim p.302) The good of Cain reincarnated into Nadab and Avihu, for the two of them are one, as it says in the Zohar in Acharei Mot and Pinchas, “The two of them are one body”. The good of Cain reincarnated into Nadab and Avihu. It went into Pinchas in the secret of “ibur”, who was Eliyahu the prophet. It remained there until the incident with the daughter of Jephthach, after which time it was removed from him. Later it reincarnated into Samuel the prophet, only to later return to Eliyahu the prophet in”ibur”. From there it went to Elisha the prophet, and then to Hezekiah the King of Judah. Then reincarnated into Yochanan High Priest Kohan Gadol the Chashmony, then into Akiva the son of Mehalelel, and after that into Rabbi Yochanan ben Zakkai Hakohen. From there it reincarnated into Rabbi Akiva ben Yosef, and this is the secret of what is written, “Three lived until 120 years of age: Moses, Rabbi Yochanan ben Zakkai, and Rabbi Akiva”. (Rosh Hashanah 31b). After that, it reincarnated into Rav Yaiba Saba, mentioned in the Zohar in the portion Mishpatim, and later into Abaye. This is the secret of what the Sages say, “Rabbi Yochanan did not overlook any verse, mishnah, etc., or question of Abaye and Rava”. (Succah 28a) (Shar HaGilgulim introduction 36) Elisha is mainly from Yosef and Nadab and Avihu. (Safer Lekutim P.370) Yechezkial the Prophet and Hezekiah the King of Judah were both from Kayin from the the first drops of seed. This level is very high so no "klippot" seize except in (the lowest level) Malchut. The tikun of the first drops is coagulating limbs into a strong body by Nakavah. Because of this its not possible to return to the way things were before the sin of Adam. For 6000 years tikun is only of our selves in our fallen state. But in "gamore tikun" will be complete tikun "reaching down feet in feet". (Bait Shar HaCavanot p.99) Abaye strenthened in the way of Ben Azzi and drew Nefashot of converts through Torah. The Nefesh Ruach and Nishama of Abaye are all from Kayin. This made him happy as like Ben Azzi who drew souls of converts in the shook of Tavaryah. Rabbi Akiva also made souls of converts. (Chesed Lavraham)

Moses spent forty years in the house of Pharaoh, forty years in Midian, and forty years leading the Jewish people. Rabbi Yochanan ben Zakkai spent forty years in business, forty years learning, and forty years teaching. Rabbi Akiva was a simpleton for forty years. Then he learned for forty years, and then he taught for forty years. All these souls had a strong connection to Moses, for all souls are included in his, but particularly those of these tzadikim. However, as explained elsewhere, it was only the
level of the Nefesh that reincarnated into them — their level of Ruach and Neshama did not come from this root. A holy and special Nefesh entered Rabbi Akiva as the son of converts, it was one of the wasted drops that had gone out from Joseph when he was seduced by the wife of his master, a non-Jewess. When the ז"ע dressed in Caeser he wanted to kill the 10 pillars of the world. The souls of the 10 sons of Yaakov. They dwell in Gan Aden. They illuminate the tribes of Israel. When he went to kill the 10 martyrs all in Gan Aden cried. The 10 martyrs went out of the 10 drops of seed from Yosephs fingers. All the judgments of Hashem are done in truth and justice. (Machshif HaLavan p.177) Yiftach was "gilgul" in Rabbi Channinah ben Tardieon one of the 10 martyrs. (R. Moshe MFono) The 10 martyrs went out from the seed of Yoseph that was spilled. They being in the aspect of Dat itself. Nashamot from spilled seed are drawn from the first 3 sefirot of "Mochin Chayah". They are drawn from "Dat Mamamash". (Shar Bait HaCavanot p.95) Being from spilled seed these Nashamot come from the aspect of "Zachor" alone. While Nashamot from "Zivug" and "Nakavah" normally. These Nashamot are very high so the other side wants to rule in them. The 10 martyrs were Yosef HaSadeeks brothers. (Sni Luchot haBrit) Yosef was a gilgul of Eleazer servant of Avraham Avinu. So the brothers thought they were selling a slave. Yosef would make fun of his brothers calling them slaves as they were sons of handmaids. (Safer Chuchum Lev p.15) Eleazer servant of Avraham Avinu was "gilgul" in Kalev Ben Yaphunah then after more refinement he was "gilgul" in Benyaho ben Yehodayah after this in Yoash and then Yoav. Lot is from same aspect as Og king of Bashan, they are one. Og is from the bad of the Soul, Eleazer servant of Avraham Avinu is from the Good. Eleazer servant of Avraham Avinu was also "gilgul" in Zacharyahu. His rebuke was so fierce on Yisrael he was "gilgul" in Abtalyon and Smaiaah. (Lekuty Torah p. 78,225, Chessed LaAvraham) Og King of Bashan and his 4 wives is the source of all "Klippot". He is aspect of the Back. Eleazer servant of Avraham is aspect of face. They being one thing. (Share Ramchal p.248) Yoash was "Gilgul" in Yoav. Then the Nefesh of Yoash was "gilgul" in Abtalyon and his Ruach was "gilgul" in Smaiaah. This Ruach later was "gilgul" in Rabbi Moshe Cordevero. Benyaho ben Yehodayah was "gilgul" in Zacharia. (Shar Pasukim p.61) Lot is a klipa on back of Z"a nourishing.(shar Pasukim p.15) Og is the evil of Eleazer servant of Avraham Avinu. (Atz Hayim p.391) Eleazer servant of Avraham and Og king of Bashan are "gilgul" of Canaan the son of Noach. (Safer Lekutim p.365) Lot is like a ז"ע of the right side , they are like Holy angels. Not all are equal. (Zohar Chashad Tikunim p.114) Og had sparks of שמעון בן נתנאל, so the "rosh Teva" of his name is תושב . (Emek HaMelech p.83) The generation of the 2nd Temple cause "mym Nukvin" to descend to the depth of the Klipot, instead of raising them. The 10 that died by the Romans in "kidush Hashem". Their souls were able (by their passing) to raise the Mym Nukvin. As in the beginning "mym nukvin" is the existence of the Nashamot below. When "mym Nukvin" and "mym duchrin" are united there is created new souls. This is the source of all souls. The 10 were souls of the 12 tribes. They are the source of all "mym nukvin" in the world. Therefore they gave themselves to "kidush Hashem" returning the "mym nukvin" and there stands this thing fullfilled for future generations till Mashiach. They rise the "mym nukvin" in Malchut in these later generations after the destruction of the "Bait HaMikdash". (Shar Mimori Rashbi p.167) Becouse Yisrael does not guard the "smithah" there are not new souls now in the world. Except the crowns of the Generation like the Ar"i and Rashb"i in the Secret of "Nakavah Elyon" of the upper seed. (Emek HaMelech)There at first was cleaving to the source called 310 lights. These 310 lights are under the throne. These 310 are purified thoughts in ז"ע. The beginning of their sparking is in
"Olam Tohu". These 310 lights are advisors to the brain. There are 10 sparks that do not go out from the Yesod but only from the 10 toes. They are secret of the whiteness of whiteness. The 10 toes of the feet is secret of place of siezing of the "sitra Achra". Here is the secret of "bitul" of cutting the flesh. This is secret of cutting the 10 nails. Yosef Hasadeek put his 10 fingers in the ground So they (the sparks) would not go out in garments from the feet. From these 310 sparks are the 10 martyers. 10 horns of Daniel are these 10 sparks. 10 horns are to aspects of Holiness. (Safer Hachalot ha Gra)

The nefesh of Rabbi Akiva is not like the rest of the souls that are created by the “zivug” of tzadikim in the Garden of Eden, as mentioned in the Zohar. But is a very great and Holy Nefesh, but because of the sin of Adam and his son Cain, it fell down into the depths of the kelipot, and later caused the incident when the seed left Joseph. Therefore, it needed to enter the world at the time of intimacy into the body of a convert. The nefesh which enters the body of a convert after conversion is enclothed within another nefesh, which comes as the result of the zivug of tzadikim in the Garden of Eden. It is this Nefesh that caused him to be a simpleton for the first forty years, in the secret of what the Sages say, “Converts are difficult for Israel like thorns”. (Yebamot 47b). (Shar HaGilgulim introduction 36) Yisachar is the right leg Chessed . Rabbi Akiva's source is Netzauach of Bina. (Safer Lekutim p.90)

Chym Vital writes “my teacher told me at length about many of the people who came from this root of Cain.

He told me these souls are from Cain, Keinan, Mehalelel, Yuval, Yavel, Lemech, Issachar, Shelah ben Judah, Jethro, Nadab,Avihu, Nachshon ben Aminadav, Netanel ben Tzo’ar, Korach, Datan, Abiram, Pinchas, Otniel ben Kenaz, Karmi father of Achan, Shamgar ben Anat, Samson, Elkanah, Samuel the prophet, Aviah ben Shmuel, Chaver Hakini, Ya’el the wife of Chaver Hakini, Ephlal, Sismai the friend of the father of Sucho, Yishbach the father of Ish Tamua, Yashuv, Lechem, Jesse the father of David, Avishai ben Tzroya, Shima the brother of David, Do’eg, Achitophel, Aviah ben Rehoboam, Eliyahu the prophet, Elisha the prophet, Jonah ben Amitai, Chiel Beit Ha’eli, Navot Hayizraeli, Michah Hamorashti, Nachum Ha’elkoshi, Hezekiah the king of Judah, Menasha ben Hezekiah, Uriah the Cohen, Zechariah ben Yevarchihu, Ezekiel the prophet, Eliyahu ben Berachel Habuzi, Chananiah the friend of Daniel, Nedavia ben Yechaneyah the king, Aneni ben Eliyoani.

These Tanaim are attached to the root of Cain, Matityahu ben Yochanan the Chashmonite High Priest, Yosi ben Yochanan of Jerusalem, Netai of the Arbel, Akiva ben Mehealelel, Rabbi Yochanan ben Zakkai, Rabbi Akiva ben Yosef, Rabbi Yosi Hagalili, Yonason ben Hyrcanus, Chananyah ben Chizkiah ben Gurion, Abba Shaul, Rabbi Yishmael ben Elisha High Priest, Rabban Gamliel, Rabbi Nehurai the Elder [mentioned] in the book of the Zohar in the portion Tetzave, Rabbi Yaiba the Elder [mentioned] in Mishpatim, Rabbi Chutzpit the Translator, Rabbi Yehudah ben Elai, Rabbi Yosi ben Meshulam Kehala Kadisha, Rabbi Achai bar Yeshaya, and one from Rabbi Shimon bar Yochai's group mentioned in Idra Raba of Naso, but my teacher did not want to reveal to me who, and I don’t know why. (Shar haGilgulim intro 36) Ezekiel the prophet is from Rachav haZonah (Safer Lekutim p.362) Tamar was in Rachav haZonah. (R. Moshe mFono) Shamgar (the judge) is "gilgul" of Gershon ben Moshe. (Safer Lekutim p.364) Rabbi Pinchas ben Yair is from the sefira of Chessed.
(Zohar Achray Mot p.212) Rabbi Eleazer ben Shimon is from sefira Chuchmah, Rabbi Aba from Bina and Rabbi Shimon Bar Yoichi himself is from Dat. (Sulam on Iдра -Nasso) Rabbi Pinchas ben Yair was a "gilgul" of Yishmoyal ben Avraham Avinu. He was the "tikun" of Yishmoyal. Rabbi Shimon Bar Yoichi is "Gilgul" of גילה כ�� רימואל (Jotham or Yotam was a king of Judah). Aristo was "gilgul" in Antigonus who was "gilgul" in Antigonus who learned with Rebbanu HaKodesh. Antigonus was "gilgul" of Asev. Rebbanu HaKodesh was a spark of Yaakov Avinu. Rebbanu HaKodesh had "ibor" of King David's father Yeshi. His wife had "ibor" of King David's Mother. Pinchas ben Yer, Yochanon Ben and Zachia Rebbanu HaKodesh are all from the same spark. Rav Eleazer Ben Azaria was "gilgul" of Ezra Prophet. Iben Ezra is "gilgul" of Rav Eleazer Ben Azaria. (R. Moshe mFano)

The Prophet Michah is from the first drops of Adam's seed from the source of Cain's Nashamah. Nachum is also from the source of Kayin's Nashamah but from seed after Kayin's birth. (Shar Bait HaCavanot p.97) King Shaul is a "gilgul" of Kayin. (Lekuty Torah p.30) Smaul had sparks of King Shaul. King Shaul was "gilgul" in Resh Lakish. King Shaul is "gilgul" of Lemech., Lemech killed kayin. (R Moshe mFano Gilgulim)

There are a few other Tanaim who are attached to the root of Cain, though I don’t know in which way. They are: Rav Shamaya the Pious One of the portion of the Zohar of Balak, the Rav of that brilliant child mentioned there, Rav Tzadok the Kohan, Rav Kisma the father of Yosi ben Kisma, and Rabbi Kruspadai of the portion Shelach in the book of the Zohar and the book of Tikunim. Chyim also writes that The Holy Ar“l once told him that Rabbi Yosi Hagalili is from the left "peah" of the head, from the level of כ"ג תב , which is in the partzuf of the left-shoulder, which is in the partzuf of the Cain-root.

These are from the Amoraim from Cain, Rav Huna, Reish Galuta [Leader of the Exile] of Babylon during the time of Rabeinu Hakadosh (Rabbi Yehudah the Prince), they brought him for burial in the Land of Israel to the cave of Rabbi Chiya, Yehudah and Chizkiah sons of Rabbi Chiya, Rabbi Levi ben Sissi, Rabbi Shimon ben Yehotzedek, Rabbi Tsadok the student of Rabeinu Hakadosh, Rav Yirmiyah bar Abba of Rav’s time, Ulla bar Koshav in the days of Rebbe Yehoshua ben Levi, Rabbi Shilo for whom the miracle occurred in the chapter ‘One Who Sees’ of Berachot.

Rav was "gilgu" as Rashi. Rebanu Tom is "gilgul" of Rav Yochnanan. The Ramban was "gilgul" of (The Tana) Smual. Rav Yochnanan (R. Moshe mFono) Rav Yayvo Saba Amorai student of Rav, father of Rav Chana, and the father-in-law of Ashian ben Nidbach. Pinchas the brother of Shemuel. Rav Misha from the time of Rav Yochnanan. Rav Yisa Amora, who was Rav Assi the Kohan. Rav Chilkia bar Abba, Rav Shamen bar Abba, Rav Akiva Amora, Mar Ukba, Rav Zrika, Rav Schorah, Abaye, Rav Bibi bar Abaye, Rami bar Chama, Rami bar Yechezkel, Rav Dimi from Neharde’a, Rav Nechumi, Rav Mesharshia, Nason d’Tzutziza Reish Galusa, Rav Shemuel ber Shilas, Rav Yamar, Rav Avin Nigra, Rav Tanchum from Noi.

Rav Yayvo father of Rav Samma, Rav Safra in the days of Ravina, Rami bar Tamari, Rafram bar Papa, Rav Zeira bar Hillel, Rav Zeiri from Dehavas, Ravin and Rav Dimi who went up from Babylon to the Land of Israel, Rav Chana from Bagdad, Rav Chiya from Difti, Rav Shisha the son of Rav Iddi, Iyo, Avdimi of Rebbe Yehudah HaNadua,
Rav Malachav, Rav Chama bar Buzi, Yehoshua bar Zarnuki, who was called Chiya bar Zarnuki in the Talmud, a mistake. Shivchas son of Ravina, Rav Tiviymi, Shabsai Otzar Piri, who was one of the kelipot from this root of Cain.

These are Poskim from the root of Cain, Rashba, Don Vidal dei Telusa, author of the Maggid Mishnah. Rav Yosef Karo, author of the Beit Yosef and the Shulchan Aruch. (Shar HaGilgulim introduction 36)

All those mentioned are from the second level of Cain, and only on the level of Nefesh. This is so as the sin of Adam caused the Ruach from the root of Adam to become mixed together with the Nefesh of Cain or Abel, and vice versa causing a Ruach from Abel to be with a Nefesh from Cain, or the opposite.

However, Abaye who was called Nachmaini — his Nefesh, Ruach, and Nashama were all from this second level of the root of Cain.

When sparks by necessity, passes the way of Imma some light remains behind, one is very close to the root of Cain. The sparks of the root of Rabbi Chutzpit the Translator, whose beginning is Laban the son of Nachor.

Ezekiel the prophet is from the seed of Adam, before his son Cain was born. Ezekiel was the level of the legs of Cain.

King Hezekiah and Rav Mesharshia are both from the level of the head of the Cain-root. (Shar HaGilgulim introduction 36) Rebbi Yehoshua ben Levi was “Gilgul” of Kahat. (R. Moshe MFono)

Cain and Abel committed their own sin in addition to that of their father Adam causing their sparks to become more deeply immersed in the kelipot. In each generation some of their sparks reincarnate into the world to become rectified. The level of the souls of a particular generation can be either that of the sparks of the head, or the eyes or shoulder, feet or other limbs. (Shar HaGilgulim introduction 3) A limb is composed of Flesh, “Giddim” and Bones. All of the 248 limbs of the souls of Adam are comprised of flesh, tendons, and bones, as is known. (Shar HaGilgulim introduction 11) The flesh and the bones are the positive “mitzvot” of that limb and the tendons are the negative “mitzvot”. These tendons are not included in those that comprise the 365 Tendons.

These “giddim” of the limbs are not the same as the 365 “giddim” (Shar HaGilgulim introduction 11), but are small “giddim” in each limb (Shar HaGilgulim introduction 31). The left heel of this parzuf divides into more than the 613 soul-sparks from which come the souls of Hezekiah the King of Judah, Rabbi Akiva ben Yosef, and Akiva ben Mehalelel. There is a link joining the souls of this root The left shoulder of Adam, which is called the Cain-root. It is considered only one limb, but as with all limbs, it incorporates flesh, tendons, and bones. The tendons in each of these limbs are not included in the 365 “giddim” of the 248 Limb. If someone from the Left Heel of the partzuf of the Left Shoulder, which is the Root called Kayin accomplishes “tikun”, then he causes a “tikun” for all the sparks of that Heel. If he causes a blemish, then he blemishes all of them. It is like this with souls of every limb. One defect by one’s sins does not blemish all the levels in all the worlds. There is a blemish that flaws his
A Nefesh from the realm of Asiyah, and there is a blemish that flaws his Ruach in Yetzira, etc. If his individual spark blemishes within Asiyah, then all the sparks of this Heel within Asiyah become defaced like him. It is the same in all the other worlds. There is a blemish that flaws a Nefesh from the realm of Asiyah, and there is a blemish that flaws his Ruach in Yetzira, etc. If his individual spark blemishes within Asiyah, then all the sparks of this Heel within Asiyah become blemished like him. It is the same in all the other worlds. (Shar HaGilgulim introduction 11)

Adam’s left shoulder is one great main Source. This is the source of the soul of Kayin (Cain, son of Adam). It is a complete Parzuf, that is divided into 70 Secondary Sources. These 70 Secondary Sources in turn subdivide into 600,000 Secondary Sparks. The sin of Adam caused all souls to fall into the depths of the klipot (evil forces). The “klipot” are nourished by the light of souls they capture. Thus the “klipot” greatly endeavor to cause people to sin, in the same way people pursue their food. For when a person sins, this causes his soul to enter into their domain, and they are thus sustained by it. They hope the entrapped soul will be theirs for a very long time. (Shar HaGilgulim introduction 27) There are very high souls occupied in “klipot”. They find their dwelling in a body from the "zivug" of "Tami" bodies. Some are so corrupted they can only enter a body by a man having relations with a women who is Nedah. (Petachy Chotem 436) The “kelipot” themselves are actually called the level of death, Holiness is the Living God, King of the world. Therefore, the “kelipot” chase after Holiness which is called life in order to feed from them and survive. When the side of Holiness is among the “kelipot” they are able to derive sustenance and can survive. The moment the source of holiness leaves them, they die. So they pursue Holy sources to cause a Holy soul to sin. Sometimes the “klipa” fear that a “sadeek” will do an important mitzvah and cause a soul to be removed from among them. So be careful. Souls are entrapped under the control of the klipot only by not elevating. Elevation is achieved through the energy work performed by the observance of the “mitzvot" (commandments), in all their details. (Shar HaGilgulim introduction 15,16) In the Left Shoulder there are 11 positive mitzvot and 15 negative mitzvot that pertain to it. Everyone who is from this shoulder is obligated to fulfill these mitzvot more than all the other 613. (Shar HaGilgulim introduction 11)

Avraham’s soul was entrapped among them. So he is called a “righteous convert”’, for his soul had come forth from the klipot and uncleanliness. As he was born to Terach the idol worshipper. Avraham, through his submission to God, was able to convert the evil that was attached to himself and turn it to good. Thus making the tikun (fixing) he made, he freed many sparks, trapped souls. Souls incarnate as families. Evil souls still have a connection to the righteous soul family members. Each soul family has the obligation to rectify all of its members. So it was Avraham’s job to rectify Terach’s soul because they were of the same Source. Don’t be surprised that the higher soul of Avraham could have been born as the son of a lower soul. The relationship of father and son enabled Avraham to do what he needed to do. Terach was the refuse of the holiness of Avraham’s soul. (Shar HaGilgulim introduction 15)

The child receives makiff lights from their father and penimi lights from their mother. These makiff lights are from Chuchmah of Abba and the penimi lights are of Imma.
The father gives a portion to his soul to his child. It becomes an external garment of his soul. It guards and guides the son’s soul. If there are less than 500 levels of difference between the soul of the father and his child the portion of the father’s soul that he gave to his son will stay with the child, even in the time of the Messiah. (Shar HaGilgulim introduction 10) Not only is one’s soul rectified by the Torah and “mitzvot”, but even their father merits from the repentance of his son. We see this with Job who was a “gilgul” of Terach, the father of Abraham who repented because of Abraham. God tricks the kelipot, in order to save those who stray from being pushed off completely. (Shar HaGilgulim introduction 15) The wife of Terach was “gilgul” in Dina daughter of Yaakov and Leah. (Aor Enyim p.27) Sins are passed from father to son but son does not die (because of these sins) (Zohar Chadash Tikunim p121)

There are many levels of souls. The female slave in parsha mishpatim is the “am haAretz” (common man) that dresses in the good of klippa Noga. The mother, slave and handmaid are souls of the worlds of Bria, Yetzera and Asiyah, being the Nashama (Intellectual soul), (Emotional soul) and the Nefesh (Animal soul) respectfully. There are five names for levels of the soul. This then is their order from below to above: Nefesh, Ruach, Nashama, Chayah, and Yachida. A man does not get all these aspects, all at one time, but only according to one’s merits. The level of Arich Anpin is quite hidden and not referred to. Neshamot come from the level of Atzilut, “Ruchin kadishin” from the level of Beriyah, “malachim” from the level of Yetzirah, and ofanim come from the level of Asiyah. The difference between the souls of angels and that of man is that these angels come from the zivug of ‘haneshikin ha’elyonim’ [supernal kisses; unification of chochmah and binah] whereas souls of men come from the lower “zivug” which occurs in Yesod. There are countless levels of soul roots in between. The souls of Beriyah are greater than the angels of Beriyah itself and how much more so than the angels of Yetzira. The same is true of Yetzirah and Asiyah. The souls from the Keter of Beriyah are greater than the angels from the Keter of Beriyah (Sarafim). However, the angels from the Keter of Beriya are greater than the souls from the Chochmah of Beriya and this is the way it is throughout. (Shar HaGilgulim introduction 18,19) One who merits to the soul level of Ruach gets greater understanding. By it they will merit to their Nashama. Sometime people have “ibor” nashamot come to them which they themselves did not earn by merit. (Aor Enyim p.48) Many times a man’s Nefesh, Ruach and Nashama are in different bodies in this world and that a man needs to merit to have them together in one body. (Aor Enyim p.65)

The first “gilgul” is of Nefesh. Its “tikun” is from Chuchmah. The 2nd is of the Ruach. It is as a garment that protects from “klipot”. It is the side of Givurot (Metak mdavash Tikunim p1006)

The main Nefesh is that of the world of Asiyah, Ruach of Yetzirah and Nashama of the world of Bria. Yet there are these levels of soul in each world also. And from even each of the 5 parzufim. The Neshamot from Arich Anpin of Beriya are called the “Yechida of Beriya”. Those from Abba are called soul levels called “Chaya”. Those from Imma are called “Neshamah”. Those from Zeir Anpin are called “Ruach”. Souls from Nukvah of Beriyah are called the “Nefesh” of the “Neshama” that is from Beriyah All these five categories that are from the five partzufim of Beriya are called the Neshama that is from Beriyah. All five of them equal the five categories of
Neshama of Atzilut. Similarly, the souls from the five partzufim of Yetzira divide into the Yechida, Chaya, Neshama, Ruach and Nefesh. They are all called the Ruach that is from Yetzira. All these levels of Souls that we mentioned is composed of 248 limbs and 365 sinews. Every limb from the 248 limbs of the soul of Adam includes its own set of 248 limbs. Someone who comes from the shoulder includes 248 limbs from head to heel (of the shoulder limb). Thus someone whose soul is specifically from the heel of the shoulder does not have to rectify the entire shoulder and all its defect, just the level of the heel itself. However, if a soul-spark from the level of the heel caused a defect, then all the sparks of the heel do have to rectify this blemish, since all of the sparks of the heel are interdependent. When the entire heel is rectified, then not one spark will have to reincarnate to rectify any defects for the rest of the sparks of the shoulder. (Shar HaGilgulim introduction 11.29)

The souls from the five partzufim of Asiyah divide into the Yechida, Chaya, Neshama, Ruach and Nefesh. They are all called the Nefesh that is from Asiyah. Behold, souls have been explained in general and in particular.

There are four worlds called Atzilut, Briah, Yetzirah, and Asiyah. Each world has within it Five Partzufim (faces of Divine emination). They are Arich Anpin Abba, Imma, Zeir Anpin and Nakavah. It is also known that from every aspect,

Within the four worlds there comes forth the souls of mankind. Souls that come forth from each of the 4 worlds are of 1 of 5 aspects, corresponding to the five Partzufim in that world which is their source. The level of soul that comes forth from Arich Anpin is called Yachida, from Abba is called Chayah, from Imma is called Nashama, from Zeir Anpin is called Ruach, and from Nakavah is called Nefesh. Accordingly are their 5 levels of souls in each world from its parzufim. Each of the 5 levels of soul contains in itself these 5 levels. Each level also is made of 613 organs and sinews. For example, the Yechida of Atzilut is divided into the 613 organs and sinews. When Adam HaRishon sinned he blemished all the sparks of his Nefesh, Ruach, and Neshama. throughout their 248 Limbs and 365 Tendons. Thus causing there to be many sparks in his head, in his eyes, and in every limb needing refinement. (Shar HaGilgulim introduction 11,29) The sin of Adam caused Each of these 613 aspects further subdivide to 613 aspects. Each of these sources contains no less than 613 main sparks, each is an individual soul. These are called the 613 main Sparks. Due to the sin of the Atz Dat (tree of knowledge), they were blemished, and they divided into even greater numbers. Now each of the 613 main Sources is divided up into up to 600,000 Secondary Sources, but there can be less . The 613 main Sources are not required to subdivide equally but All depends, all division is according to the level of blemish. There are those main sources that are subdivided into only one hundred and others into more than 600,000 Secondary Sources. This is also what happened with the 613 main Sparks within each and every one of the 613 Sources. Each spark subdivided into many Secondary sparks. As a result of the sin of Adam, instead of having 613 main Souls which subdivide into 613 main Sparks, we now have 600,000 Secondary Sources, that can subdivide into 600,000 Secondary Sparks for a total of 360,000,000,000 sparks. (Shar HaGilgulim introduction 11)

Each of the five levels of the soul is completed through the 3 levels of “Ibur”, “Yonika”, and “Mochin”, alluded to in the verse, “His mother would make him a small robe, etc.” (Samuel I 2:19) (Shar HaGilgulim introduction 1) Even
if one ascends their Nefesh to keter of Asiyyah, it remains on the level of the Malchut of the keter of Asiyyah, if the root of the Nefesh is from the level of Malchut. If the root of the Nefesh is on the level of Tiferet, it remains on the level of Tiferet. But a nefesh rooted in Malchut of Asiyyah can ascends upward according to the person’s actions, up until the level of the keter of Asiyyah. This is true regarding any of the levels of Asiyyah. But in Yetzirah, Beriyah, and Atzilut, it’s different. The reason for this difference is that in Asiyyah many kelipot are nourishing much more that from the worlds above. A person whose soul-root is malchut of Yetzirah, who has rectified and completed that level, also receives a ruach from the yesod of Yetzirah after he has also purified and rectified the yesod of Yetzirah. The first ruach that he had from the Malchut of Yetzirah remains below in Malchut of Yetzirah, since that is where it belongs. Likewise, when he completes the hod of Yetzirah, he leaves the second ruach that he had from yesod in yesod of Yetzirah, and instead he receives a ruach from the hod of Yetzirah. And this is the way it continues up to the keter of Yetzirah. Even though a person has already rectified his Nefesh in Asiyyah, still, he must fear that the kelipot there will seize upon it. (Shar HaGilgulim introduction 1)

The rectification of the Ruach from the world of Yetzirah is through involvement with Torah according to Mishnah and Talmud, for its own sake. The rectification of the Neshama that is from Beriyah is through knowledge of the Inner Torah, its secrets, which are contained in the wisdom of the Zohar. (Shar HaGilgulim intro 11) One who occupies in secrets of the Torah can merit a Nashamah and can merit to draw flow from the name π”ח And join together the 3 names that rise up (yichud) ר”נ. The 12 Permutations combine to 60 myriad from the combinations of the “nikud”. They are aspects of the 4 “yesodot”. In each of the 4 “yesodot” in all the permutations of π”ח. So the Nashamah is divided into many parts according to the permutations, in this is the secret of “gilgul”. Portions are reincarnated each goes in in its proper time. (Shar HaGilgulim intro 19)

Every Nashamah has "zachor and "Nakavah" as "mym Nukvin" rises Nakavah from her lights of Givurah. Illuminating in Z”a by the way of the whole in the back side of the chest from the "mym duchin" of "chuchumim" and the "givurot" recived by Z”a by the way of the Yesod fixing "zachor" (male) Nashamot and the "Zivug" includes all Nashamot male and female of true soulmates. They enter this world as 2 separate bodies at different times. By good actions one can merit their soulmate. But if a male Nashamah does not merit to bring his soulmate out from the "klipa" or if he joins with another instead. Then after one suffers from severe illness. Then one takes the "zivug" of another as they could not find their own soulmate who came to the world with their Nashamah. They will never get their true soulmate as she is lost to him forever as the 2nd "zivug" is "as difficult as splitting of the reed sea". One is anger and in pain all their days until they merit to their soulmate. If one does inequity and does not merit to their soulmate at all, but she dies. Even if his inequity will be cleansed in "Gehenom", One has a very difficult time if they dont merit their soulmate. If one at first does not merit their soulmate she can still sometimes come in 2nd "Zivug" if he merits it so. But this is not normal. But if it happens he will feel confident as this is his true "Bat Zivug" (soulmate). But if the man is of those whose soulmate never comes out of the "klipa" . Or they switched her Nashama for another which he is given to marry as his soulmate was sick with a great illness or is afflicted with epilepsy (or some other chronic illness). This prevents him from finding his soulmate who came the world with him. (Safer Chassidim) There are some roots of souls of men and
their feminine soul-mates, who have fallen into the kelipot. It is possible that the males will be able to leave the kelipot but their female "Bat Zivug" cannot go out at all until Mashiach comes. (Shar HaGilgulim intro 8 ) In reference to the verse “God settles the individuals into a house, He releases those bound in fetters” (Psalms 68:7), the Sages of speak of a first and second soul-mate. The sages say, “pairing soul mates is as difficult as the splitting of the Red Sea” refers to the second soul-mate. as when a person is a new soul, in the world for the first time, then his soul-mate is born with him, and when it comes time to marry, they arrange the moment, making it simple for them to meet. Know, in many instances we see that the second marriage is better than the first. (Shar HaGilgulim intro 20) We see in Safer Zohar that there descends Nashamot from the place they are carved. Then they are given to join (their soul mate). They descend male and female. At times one is damaged by their previous actions. So their "bat zivug" is merited by another until their actions (from the previous "gilgul") are corrected. Then he will merit "Rachamim". There is no doubt that the 2nd wife is from "gilgul" as they were pushed away because of the errors of the previous "gilgul". If he does not do "teshuva" to merit his "Bat Zivug". He will require "gilgul". If one marries their "Bat Zivug" and looses her because of sexual immorality. He is separated from the world and does not return again and they also bring flow of "din" into the world. If a man is in "zivug" with his wife in "Kidusha" and "Taharah". This causes supernal unifications this causes flow of blessing, and flow from "Brit Elyon" to the Shechinah making Shalom above and below. But if not he gives flow to the "Sitra Achra". Times when one does not marit their "Bat Zivug" this is always horrible. If a men merits his "Bat Zivug" he has found good. Some times one may not merit their "Bat Zivug" at first but only later. This is as David and Bat Sheva. There are those who never merit to it. It must be ruled for one (from Hashem). Teferet is called son Netzauch and Hod are called seed. If "Kosher, Kosher" if "Pussel, pussel". If you contemplate these things. contemplate these things to know what your children are a rememberance of (concerning your own "tikun"). According to his Teferet will be his son and thus mercy will accordingly be upon him, and even upon his grandchildren. As one measures is measured out to them. Even to "Pussel" and "Chutz" (Shoshon Sodot). He will not be held exempt (one is resposible to make the "tikun" shown to them through their children). One may be "gilgul" with their "Bat Zivug" many times. One time from the side of Chesed form face of the Lion. Another time from Givurah from the face of the Ox, other times in Teferet from the face of the Eagle and at times from the face of Man. He includes all these. (Aor Yakar on Zohar 2:9)

David HaMelech's soul is a branch from the soul of Moshe. (Aor HaChayim Vayich) The action of King David and Bat Sheva is as Yuhudah and Tamar. As David had sparks of Yuhudah. Bat Sheva and Tamar are the two women who brought the child before King Soloman each claiming it to be there own. They are also Channah and Pennina. King Soloman was gilgul in the Prophet Jeramiah. Hillel haZaken is also a "gilgul" of King Soloman. He never became angry. Hillel is "Gilgul" of David, Yonaton is "gilgul" in Shammi . Aharon ha Cohen, Eli, Ezra Ha Novi and Hillel haZaken are all from the same spark. Rabbi Tarfon is "gilgul" of the Prophet Jeramiah (R. Moshe MFano)

If a man sins and needs to reincarnate, then the verse “His wife will go out with him” applies to him, as says the Saba in parsha Mishpatim of the Zohar. She will reincarnate into the world for his good. When the time comes to get married, heaven
will not assist them and he will only succeed after great effort. Since he was forced to reincarnate as a result of his sin there will be those who will accuse him and want to prevent her from being available to him and they will cause fighting among them. (Shar HaGilgulim intro 20) Rav Hammuna Saba is a "gilgul" of Moshe Rebenu, he is "gilgul" in every generation. (Shar Mimori Rashb"i p.58) Rashb"i is a "gilgul" of Moshe but he did not have the 'Zihira" as in Moshe's first incarnation but only the Nashama he had in the time of the 2nd "luchot". Hillel , Rav Eleizer HaGadol, Rebbi , the Ar"i and Rashb"i are all in secret of the Yesod of Aba (and or) Yesod of Z'a (and or) Yesod of Yakov. Rabbi Yochanan ben Zaki and Rabbi Akiva are secret of the right and left arms of Moshe that were mixed in Kayin. (Chesed LAvraham) The soul of Elisha was Chizkiyahu Hamelch it later was "gilgul" in Akiva ben Mehallal then Yochanan ben Zaki and then in Rabbi Akiva. (Emek HaMelech)

"Behold, God does all these things with man two or three times"(Job 33:29); is the secret of “gilgul”. It says “with man” and not with woman as generally women go to Gehennom after incarnation and are cleansed and do not require “gilgul” but only come back to this world to help a man. But there are exceptions, A community leader who lords himself over others reincarnates into a bee, as Rabbi Nachman bar Yitzchak said: “Pride does not suit women. Two women were proud, and the names of both were not positive: one was called ‘bee’ and the other was called ‘weasel’”. (Megila14b) He was referring to Deborah the prophetess, who lorded herself over Barak when she sent for him and did not go to him herself (Judges 4:6). (Shar HaGilgulim intro 22) Tamar is (Devorah) so Devorah sat under a palm tree (a "tamar" tree). Devorah is "gilgul" in Seporah the wife of Moshe.(R. Moshe mFono Gilgulim) Barak is וַיְהִי בָּא בַּמַּעֹר . Barak was a "am haretz". Devorah told him to make wicks for the Holy Temple. So he would have a portion among those upright. He lit candles in Bait "Midrashim" and "Bait Kanesset" so people had light to learn by, if there was not Barak there was not Torah. Also came Herod (as gilgul). He put out the light of the world, he killed all the sages. The "tikun" for both of them was to occupy in the light of the world so to fix the damage he had do Harod built the Holy Temple. The other was Chuldah the prophetess, who insulted Zedekiah the king when she said, “Speak to the man” (Kings II 22:15), as opposed to “Speak to the king,” as the Sages say. From their words you can see that Deborah was a proud woman, and therefore she didn’t perform any work and was very talkative, never remaining silent. Therefore, a leader who lords himself over the community, and one who speaks improperly, comes back as a bee who have these two traits. (Shar HaGilgulim intro 22) The majority of women make "tikun" more quickly then their male counterparts and are simple in this world to help their male counterparts. Most women are here on a volunteer basis to help men who they have endured a number of "gilgulim" with. When a women is being especially hard on her husband it is usually a indication that she is doing precisely what she should be doing to help him make tikun. (Wheels of the Soul).

“Sadeekem” and Torah scholars can not enter the fires of “Genenom”, because of their involvement with Torah, which prevents their entry. Therefore, they need to reincarnate in this world to cleanse their sins for, “There is no righteous person in the world who does good and does not sin” (Eccl. 7:20). As they made repentance for their errors. Completely righteous people like King David or the Prophet Daniel, God wanted to make known that they were in the world-to-come and that they would not require neither refinement of “Gehenom” nor “gilgul”. As it says, “Had I not trusted that I would see the goodness of God in the land of life!” (Psalms 27:13), and, “One
Every person if he is willing to perfect his actions can acquire higher levels of Ruach. Similarly, this advancement continues, and a person can ultimately obtain a Neshama from the uppermost part of Beriyah. The Ar''i writes that Ruchot or Neshamot of the righteous are joined to a soul by “ibur,” to assist a person in his service of God. When a Nefesh is “ibur” in a body that it has “yichus” to it shares in the reward and punishment but portions of the Nefesh that do not have “yichus” to the host body get reward for the Holy work the body they occupy does but they do not share in punishments for its sins. Sometimes it is possible, even in this late period of history, for the Ruach of a tzadik, even from one of the Forefathers, to come as an ibur. It will all depend upon the level of the mitzvot being performed by the person. Some mitzvot have the power to draw down the Nefesh of a tzadik into ibur, whereas others can draw down the Ruach of the tzadik. One can even receive “ibur” of Moshe Rebennu. Moshe is "Ruach" that fulfills life from Yesod "Elyon". (Safer Lekutim p.302) The soul of Moshe Rebennu is composed of all 12 tribes. All 600,000 branches. This is why in the desert Moshe performed the duties of King, Cohen, Levi, prophet, Scholar and military leader. David HaMelech's soul is a branch from the soul of Moshe. (Aor HaChayim Vayichi) ה''יה Made a Elokim of Moshe. He being superior to and above the "sar of Egypt who is the highest of the "sarim". (Aor HaChyim Vaira) Moshe is not Levi as he is "Gilgul" of Hevel. He is "vay" of Yhv"h. (Shar Pasukim p.132) There is no generation where there is not the Ruach of Avraham, Yitchak, Yaakov and Smual. The righteous soul which enters a person and assists him during his life, as an ibur and not as a gilgul, “easily attains reward and is distant from loss.” Every time the person does a mitzvah, the righteous soul receives reward. This is the secret of what is written, “A righteous person receives his reward and the reward of his friend in Gan Eden: (Chagiga 15a). Understand this deep secret well. A person can perform a mitzvah or mitzvot relevant to a “sadeek” then the Nefesh of that “sadeek” can enter the person, even while they are both alive at the same time. This is the secret meaning of the verse, “The Nefesh of Jonathan became attached to the Nefesh of David” (1 Samuel 18:1). The souls of “Sadeekem” who have already died and are in “Gan Aden” greatly desire to rectify and bring completion to the souls of people living in this world who come from their root as there is great benefit for these
“Sadeekem” by the good deeds performed by living people who share their root. When one leaves this world they can rise up to the level of the “sadeek” who was “ibor” in them, if they share the same level. (Shar HaGilgulim intro 2, 3) A person may have a "ibor" Nashamah with them and not know it. (Aor Enyim p.48b) The previous "gilgulim" are hidden from man. One does not know or feel their previous "gilgulim" unless they have been given over to him through kaballalah, from wisdom of "parzuf". Because of this a man does not feel as himself. (Shur Kuma p.160) The nature of one's previous "gilgulim" is covered by Atik, but revealed to those who merit. (Kol Rama on Idra-Yaakov Semach p9) If one meditates on the verse corresponding to their name they will find themselves at the threshold of a time tunnel that leads back to memory of previous incarnations, when his body and circumstance were different but his name was essentially the same. (Wheels of the soul p.143) At times the Nashama of a Sadeek will help a man other times the Nashamah of a sadeek will descend to a man to "tikun" himself. (Aor Enyim p.125) All Nashamot have a mixture of good in evil and evil in good. At time a portion of the good of a saddek is given (Gilgul) in a "rusha", Thus we do see "Rashiim" doing a few "mitzvot" as this is their (the Sadeeks) correction while in all other aspects the person is a "rusha". Opposite this is the sadeek who does a few "avarot" and these he can not separate from as the are from the "ibor" of the evil soul in the sadeek. (Shar Mimori Chazal p.85) Nashamot of "sadeekem that go over into others ("ibor") are not Supernal Nashamot as they are standing above to delight in the supernal lights. But the are a part of the Supernal Nashamah that has been fixed and is left below in its place. Any Nefesh that is fixed and merits to a Ruach or Nashamah of a great "sadeek" his Nefesh. His Nefesh will delight in the delight of the "ibor" Ruach or Nashamah of the Sadeek. And the Nashamah of the Sadeek will stay with them until they have fixed their Nefesh, Ruach and Nashamah. It is as if they are the wife and the Nashamah of the Sadeek is their husband. All the sparks a man brings close by his actions float on his head, or surrounds him, or stands afar. They are masters over his "midot". But if he acts evil he can draw upon himself the Nashama of a "rusha" upon himself. But if he is a "sadeek" with a Nashamah from a pure source and the name of Hashem is upon him (this wont happen). There are those who are wicked because of the "Tami" source of their Nashamah but they have a certain mitzvah to their credit that brought them "ibor" of a soul of a Sadeek. This person will have evil actions and good "midot". If one is able to learn "pardes" but does not, or one can perform a "mitzvah" but does not, did a "Averah" or found a lost object and did not return it and did not do "teshuvah" over these things. One will require "gilgul" for these things so to enliven the limb he has killed. His Nefesh will enter another who has the same damaged limb so to experiance their suffering. They will not be able to leave this body they are "ibor" in until the person dies. so it is good to know what "mitzvah" you have been "gilgul" for and then chase after it more than others. As once one complete this "Mitzvah" which their Nefesh needs they die quickly. Concerning the rest of the "Mitzvot" if he can do them but choose not to he will be punished for this. For every "averah" one does are punished each diferently according to the source of his Nefesh. Also if one has a high Nashamah he will need to be exacting with the "mitzvot", as if not he will be punished for this. By being exacting with the "mitzvot" one rises up level after level year after year after they pass from this world. But by showing no respect (to "mitzvot" and Hashem), even over a light sin they will afford him no respect in Olam Haba. But this is not so with a nashamah of a low level. He will not be scrutinized so closely. If one sins against a friend he will be "gilgul" with him, even if he is from a different source. So he can fix the problem he caused
his friend. One from another source can also "gilgul" and help someone from another source even if they did not sin against them. People are "gilgul" to fulfill a "mitzvah" they did not have a chance to do in the previous "gilgul". 2 different Nashamot, how is it possible for them to be "gilgul" together in one body at the time of birth? But if one is new it can "gilgul" with another, then even 3 Nashamot can join together but not more, unless one is a new Nashama. Then he can join many new Nashamot and other with him. This is a even higher level. Even higher than this is when a New Nashama enter one then in "ibor" and nullifies all the first Nashamot (we just spoke of). This is called a double "gilgul" where there is a Ruach and Nashama of one Nefesh in a different Nefesh. A secondary Nefesh can not recieve its ruach until the primary Nefesh of the body merits its "ruach". If one damages Nefesh then this Nefesh is "gilgul" with a Ruach or Nashama from its source where it must make "tikun". "Tikun" of his Ruach and Nashama will also be required as it is as if his Nefesh has damaged in them. It is like they are "gilgul" in the blemish of their Nefesh. "Ruchot" can "gilgul" in a man to help him do difficult things, to tell him awsome things. Or are "ibor" in hiddeness. Each spark from a root soul whether from a great or small source is obligated to fulfill all 613 commandments and can "gilgul" till he does so but sometimes when one is unable to make their "tikun" without help another spark will come to join him to help him make his "tikun". He will not be push away from him after "tikun" but together they will praise Hashem. (Mishnat Chassadim)

At times a Nashama is like a lost object and will descend in a drop of seed. This Neshama needs to fill its lack. This man fills that Nashama's lack and then he can get (his own) Ruach and merits to understand his Ruach. If this man were to fix himself (his Nefesh) alone he will not get his Ruach until he makes "tikun" of this "found" Nashama. These 2 Nashamot are very close. When Nashamot lack the same "mitzvah" they gilgul together. (Lekutey Torah p.274)

Earlier souls that were already rectified and elevated, descend to direct and correct the lower souls in order to rectify them. It is possible to become rectified and purified to the point that one's Nefesh will actually become refined onto the same level as that of the tzadik. Afterwards, the person will have to rectify his Ruach and Neshama to such an extent of purity that they will be worthy to be clothed by the Nefesh of the sadeek. Then he will actually become transposed in his entirety onto the level of the tzadik, having ascended beyond the original root-level of his Nefesh from whence he came. All of this is the reason for the help and assistance of the righteous soul. Because of things as this its possible to have a Nefesh from Asiyah, and the Ruach and Neshama from Yetzirah. Or, the Nefesh be from Yetzirah and the Ruach and Neshama from Briah. Alternatively, the Nefesh can be from Briah while the Ruach and Neshama are from Atzilut. However, when we say that sometimes the Nefesh and Ruach from Yetzira, or from Beriah, it does not mean that he lacks a Nefesh from Asiyah. If a person merits Ruach from yesod of Atzilut then he will be called “Ish Elokim” (Psalms 90:1) husband of the “Matronitah” (Zohar). Regarding him it says, “A Tzadik rules upon the fear of the Lord”. (Samuel II 23:3). (Shar HaGilgulim intro 2,5)

The secret of the verse “two or three times with a man” (Job 33:29) is that 3 Nefashot are able to reincarnate with a man at a time. However, it is not possible for more than this to reincarnate at one time in one body. As far as “ibor” Nefashot go there are “Nefashot” in a persons root that are higher than himself. If he merits it, he can cause a “ibor” of a Nefesh that is higher than his own to enter him and help him to
achieve tikun. If he increases his merit then he will receive another even higher Nefesh as an ibur from his own root of his Nefesh, and if he merits more, then then a even higher Nefesh from the source of his Nefesh will enter him. And this this can continue as the man gets higher and higher Nefashot from his own source but with all these “ibor” he will have only 3 Nefashot, and, including his own, there will be 4 in total. More than this is not possible. But what happens is that as he increases his merits, then he can even receive higher “ibor Nefeshot” as well, as a higher “ibor nefesh” enters it replaces a lower one so he will never have more that 3 “Nefashot” at one time, plus his own. (Shar HaGilgulim intro 5) A man who is occupied in Torah for its own sake merits to contemplate and reach and have revealed to him the (“ibor”) of a "sadeek". From the source of his soul which goes in and dresses to him. This soul is called "Chaluk DRabbanan. And the angels that came to Avraham reveal to him secrets of the Torah. At times the Nefesh of a "sadeek" will come to one, at times also Ruach of the "sadeek" and at times also the Nashama of the Sadeek. (Shar Mimori Rashbi p.207)

If a person merits obtaining his Nefesh, Ruach, and Neshama, and then blemishes them through sin, and does not make “tikun” of his blemish he will have to be reincarnated to rectify the damage. When he returns in a gilgul with his Nefesh and he rectifies it, his Ruach will not join him. This is because his Ruach remains blemished, and it cannot rest upon a rectified Nefesh. (Shar HaGilgulim intro 1)

Therefore, his blemished Ruach will be reincarnated into another person, joining up with the Nefesh of a convert. The Neshama will likewise do the same. And the Nefesh that was rectified will receive a rectified Ruach of a righteous person who was similar to him in some of the particular good deeds that he performed. It will actually take the place of his own Ruach. Similarly, if he rectifies his [blemished] Ruach completely, then he will receive a Neshama from some righteous person, which will act in place of his own Neshama. This is the esoteric meaning of what Chazal say: “Righteous people are greater in death than during their lifetimes “(Sanhedrin 47a). One’s Ruach and Nashamah can not join together in one body except with their original Nefesh.(Shar HaGilgulim intro 1) (In Mariv we say" "Bracha me at Hashem" this refers to soul which goes up at night (when one sleeps). This is also refered to as "Sending away the mother bird". After when his Ruach returns in the morning it dresses to it the Nefesh of a convert.(Safer Lekutim p.462) If one comes in "gilgul"is with his Nefesh, Ruach and Nashamah and damages them. He must fix them. It is possible that if he does not fix his Ruach, his Nefesh will no longer be a כה to it. If this is the case his Ruach will take the Nefesh of a convert and ride upon it dressing in it till it is fixed. Then it will return to its own Nefesh. (Shar Mimori Rashbi p.90)

Now, after this person dies, his [own rectified] Nefesh will go together with this Ruach [of a righteous person] and through it [i.e. the Ruach] receive the blessing fitting for itself. When his own Ruach, which joined with the Nefesh of a convert, becomes completely rectified, then his original Nefesh will say, “I will go and return to my first husband,” since it has been rectified. It works in the same way for the Neshama with respect to the Ruach. After a person dies, they return in a gilgul and achieve tikun together. (Shar HaGilgulim intro 1)

A person by reincarnation can have their Nefesh go to another person and their Nashama to another person. Yet these at their root are still connected. So that the
individual that has the Nefesh if he does "teshuvah", the individual with the Nashama will find it easier to do Teshuvah. (Sulam Zohar Tikunim vol 2)

If a person rectified his Nefesh, and came back to receive and complete his Ruach, but during that gilgul he sinned, then his Nefesh will not be affected in such a way that it would be forced to come back by itself to become rectified once again. Rather, because he now has a Ruach, the sin will only damage the Ruach. (Shar HaGilgulim intro 2)

Once the Nefesh is rectified, he will not receive his Ruach until after he dies. Then the Nefesh can reincarnate with the Ruach. Once they become rectified and they are ready for their Neshama, they cannot receive her until they reincarnate again. Then they can merit their Neshama. There are exceptions to this.

We learn from Safer Bahir the souls of the wicked can’t leave from here but must “gilgul”. The Sefer HaBahir insists that a person pursue the wicked in order to find merit for them, like one who runs after saving his own life. This is because the evil person, whom the “sadeek” pursues to find merit, may possess good sparks that the righteous person lacks, while he himself may have received the evil person’s bad sparks. However, through a loving relationship, he the “sadeek” can extract the good sparks from him and achieve completion, while giving away the bad sparks and completing the other’s evil. This is the secret meaning of, “The righteous person takes his portion and that of his friend in the Garden of Eden; the wicked one takes his portion and that of his friend in Hell” (Chagigah 15a) (Shar HaGilgulim intro 20)

The main thing of Nanhaga (Divine guidance of the worlds) is involved in “gilgullim” (reincarnation of souls). There are 2 kinds of gilgullim of “Nashamot” (souls). According to the actions of man, “gilgul” is given for his tikun (correction). Souls need to work hard to fill lackings, and make a complete “tikun” (repairs). To each is a different “nanhaga” (Divine guidance-Providence). A soul may gilgul within a man at any time after birth and there are Souls that gilgul in a man’s body from the time of birth.

When a person is born, his Nefesh (Animal soul) enters him. Ideally at the age of 13 one receives revelation of their Ruach, If they do the work required. At 20 their Nashama becomes revealed to them. If they do what is required of them. Such a person successfully completes the rectification of all three levels of soul in a single lifetime. Such a person would not need to reincarnate ever again, at least not for the sake of personal rectification. However, few people ever achieve such. Some at 20 merit their Nashama of Bria and then by their actions come to comprehend their Nashama of Atzilut. Most People because of sins must go through all their lives with only their Nefesh that they received at birth. If one does not act with proper righteousness, one never finishes building and completing their Nefesh, thus not being able to advance to the next steps of building and rectifying their Ruach and Nashama. Therefore they may require to reincarnate many lifetimes. If one does not completely rectify his Ruach, then his Nashamah will not enter him and he will remain with only his Nefesh and Ruach. Only the part of any level of soul that has yet to be rectified is vulnerable to damage from the impact of sin. If in one gilgul one acquires both levels of his Nefesh and Ruach and he damages both. Only his Nefesh must return in gilgul. But because he did damage in Yetzera (his Ruach) in this lifetime he may be punished
severely. If one has an opportunity to do mitzvot (commandments) and does not, they may have to return in gilgul to do so. One who does not learn all 4 levels of Torah will require gilgul. A person who does not learn Torah blemishes the sefirah of Tiferet, in each of the Four Worlds of ABY”A Torah is on the level of Tiferet. A person is not complete until that he fixes and merits to take the level of soul “Yachida of Arich of Atzilut”. A person can blemish or fix sparks that are from their same source such as the left heel or left shoulder by his actions. But he does not effect soul sparks from other sources. One does not effect damage in all levels in all worlds, but damages done are very specific. (Shar HaGilgulim intro 20) There are 4 levels of souls. Sons (of Hashem) of Atzilut, princes of Bria, Memunim of Yerzera and slaves of Asiyah. (Metak nDavash Tikunim p.85) The Torah and Mitzvot that are done with Joy learned in the way of song are what is acceptable. Until this is learned how is it possible to learn Torah. One must return in "gilgul" till he sees this and then is a "Ben Torah". (Shur Kuma p.52,Mishnat Chassadim).

At times a Nefesh becomes rectified and purified to such an extent that it need not come back again with the Ruach for its rectification. Instead it remains above in a place fitting for it, “bound up with the Bundle of Life” (Shmuel 1:25:29). The Ruach then has to come back and reincarnate with the Nefesh of another person. (Shar HaGilgulim intro 2)

If a person rectified his Nefesh and came back to receive and complete his Ruach but sinned, it will not affect his Nefesh. For, this would force the Nefesh to have to come back by itself to become rectified once again. Rather, because he now has a Ruach, the sin will only damage the Ruach, and only this will require rectification. In other words, once the Nefesh has been completely rectified and he has reincarnated to work on his Ruach. He does not start from Square One once again. Rather, the Nefesh is protected against any further damage for otherwise, the rectification process would go on forever for some people. They will reincarnate together until the Ruach is rectified. Then the first Nefesh will come back with the Ruach in order to receive and rectify the Nashamah. Or, the Ruach may come back by itself with the Nashamah until the Nashamah is rectified, after which time all three of them no longer need to return and are instead “bound up with the Bundle of Life,” as is fitting for them. (Shar HaGilgulim intro 2)

The father gives an exterior garment to the soul of the son , his surrounding lights which helps him and guides him down the proper path. The Internal Light of one’s soul is drawn from the energy of their mother. If there is less than five hundred levels difference between the soul of the father and that of the son, then the portion of the father’s soul will remain with the son’s even in the time of Mashiach., but in the time of Resurrection of the Dead or in the World-to-Come everything returns back to its root. They will separate completely. (Shar HaGilgulim intro 10) After Resurrection of the Dead the light of the moon shall be as the light of the sun and the light of every Nefesh shall be as the light of the moon illuminating many bodies. This is Dat, it is ruled to the Nefesh. To this ruling there is no divisions, but it is according to the "Luz" bone. The body is created according to the "Nefesh Sachlit". (Shoshan Sodot)

On the other hand, if there is a difference between them of five hundred levels, or more than five hundred levels, then the lesser will be nullified within the greater. They will permanently unite forever, and they will never separate. The two of them
will become one root. This is in regards of a father with a son. (Shar HaGilgulim intro 10)

Regarding a teacher and his student, a teacher gives some of his spirit to his student, like a father does to a son. However, it is a more forceful connection. The spirit stays with the student forever, and they never separate. (Shar HaGilgulim intro 10)

If the father’s intentions were for good during the time they conceive the child, but that of the mother was bad, then the Surrounding Light of the child will be righteous, but the Internal Light will be wicked. With the passage of time the Surrounding Light will overcome the Internal Light, and he will be completely righteous. This is because the Surrounding Light includes the Internal Light, and it will overturn it to purify it. If you see a person who is light like an eagle and runs like a deer in all his activities and quick in all his work, it is because the Surrounding Light that comes from the energy of the father dominates over him and propels a person to the place that it wants. If the father’s intention at the time of conception was for the sake of the mitzvah, then this child will be quick to do the work of Heaven, and he will be very great in Torah. However, if his father’s intentions were one for his own enjoyment and not the “mitzvah”, then he will be quick in the tasks of this world. If his mother’s intention was for the “mitzvah”, then he will be lazy to do the work of this world. However, if her concentration was not upon the “mitzvah”, then the son will be lazy in the work of Heaven. (Shar HaGilgulim intro 10)

If the father’s intentions are for evil, but the mother’s is for good, then the Surrounding Light will be bad and the Internal Light good. However, after a time the Surrounding Light that is bad will overcome the good Internal Light and it will also become bad.

A “Nefesh” is given 3 ”gilgulim” to begin ”teshuva” if it is not successful it is then destroyed from our people and descends to one of the 7 dwelling places of Gehennom to be forgotten for all generations. It is written “Behold, God does all these things, two or three times with a man” (Job 33:29). There is also the verses, “For three sins of Israel, but for the fourth I will not return…” (Amos 2:6), and “Who visits the sins of the fathers on the children unto the third [generation] and unto the fourth generation” (Ex. 20:5). Yet, it says in Sefer HaTikunim (69) that a righteous person can reincarnate up to one thousand generations. The answer to this is that the verse referring to “four generations” of “gilgul” is referring to evil people, as it says “Who visits the sins of the fathers… to those who hate Me.” In contrast, to the righteous with whom He is “doing kindness for a thousand generations” (ibid. 6) Those who hate God are the evil people, they have a four generation limit on reincarnations if they do not produce merit in their lives. Those who love God are the righteous people, to whom “a thousand generations” of reincarnations applies. When the Nefesh of a person comes into the world and sins, it can return in 3 reincarnations. But if all 3 of these incarnation the soul made no “tikun” from then onward the soul will not be able to reincarnate again. It is then said about this Nefesh that “The Nefesh will be cut off from his people” (Gen.17:14). This soul is called a “rushah” (wicked person). The Holy Ar”I said that this is only true regarding the Nefesh, which is from the world of Asiyah which is immersed in the kelipot. That is why “karet” (excision- being cut off) is only mentioned with respect to the Nefesh, because only it can be cut off from holiness. This is all so as Chym Vital explains in Shar Gilgulim that The Holy One,
blessed is He, is Omniscient and knows that if an evil person reincarnates he will only add to his sins and the abundance of his transgressions will outweigh his merits. Since it is known that he has already completed the few mitzvot that are absolutely vital to the root of his Nefesh, it is better for him to be removed from the world. God removes him from the world, sends him into Gehinom to cleanse his sins, while the merit of his mitzvot remains intact. “God desires kindness!” However, with respect to a righteous person whose sins are less than his mitzvot, the suffering during gilgulim can cleanse them. His many merits will remain intact even while he is increasing them with each gilgul. His reward will be tremendous, without limit. (Shar HaGilgulim intro 4) 7 times a Sadeek will rise and fall. A "Talmid Chuchum" is "gilgul" 6 times Some times and then goes out (to) above. All is caused by the "mazel" of the hour and not the day. As Avraham rose in the morning and Yitzchak went to pray at Noon. Hashem does Chesed for 1000 years for his love and 1000 generations to those who guard his "mitzvot". They will be successful in every "gilgul". Of them it is said they fall by the side of 1000 and will not have a portion in the 1000 worlds. All "rashiam" are not equal. There those who are "Rusha Gamore" and other "rusha" who are not completely evil and have a portion in "Kidushah" and a portion of filth. This is as it says "I see the wicked close and they go in, and the place is Holy". But not the "Rusha gamore", He has no portion of "Kidushah" at all. The one who is not a "rusha Gamore" will require many "gilgul" but at no hour, time or moment does he come to true knowledge. Hashem send one in "gilgul" on each and every level so they return to (their) Yesod. The 4 "yesidot" are of 4 "parzufim" Man corresponding to earth, Lion to markava of water, ox markava and "gilgul" of fire and eagle of Ruach. (zohar Chadash Tikunim 226,228, Hebrew page numbers) A man must "gilgul" 3 times in order to receive adequate punishment (for his sins). There are many punishments as Hashem knows the truth. One who is "gilgul" 3 times there is no doubt that that this man will rise in the resurrection in the 3rd body. There are those who say that after 3 "gilgul" if a mans actions are still not good. The Nefesh will parish. Concerning 4 its written "I will not return You. Concerning the "gilgulim" of Nefesh we know she returns to the place she was hewn in 3 levels being "shechinah" (Nefesh), "Sadeek yesod olam" (Ruach) and in Bina (Nashama). So need to čצレストי these 3 times. (Shoshan Soddot) The wicked are given 3 "gilgul" (so to accumulate merit) after that they are purified in the river Dinar. (Safer Temunah) A soul is given 3 "gilgul" to begin "tikun" and no more if it does not begin "tikun" but its inequities are removed another way. (Share Ramchal p.253). Nashama, Ruach and Nefesh go in 3 times in "gilgul" till complete. The Ruach returns to Elokim Who gave it. Those who are not fixed in 3 times are the pastors of Israel and the "Erev Rav". Sadeekem are always fixed in each "gilgul". A man must merit that all his limbs become a dwelling place for Hashem. One returns in "gilgul" until this is so. Until he is complete in "tzelem Elokim". (Zohar on Kohalet) A Nefesh that after 3 times of "gilgul" does not do "teshuva" is destroyed from our people and descends to 1 of the 7 dwelling places in "Gehenom" so to be forgotten for all generations. (Zohar Vahkaal p.133) Sadeekem may have a "gilgul" full of "yesurim" and problems as one would expect with the wicked. While a man who was wicked in a previous "gilgul" and in the present "gilgul" may have a life of peace and wealth. This causes them to become "rishiam gemorim" (completely wicked). All their reward is in this world. (Zohar Kohalet p.160) One has 3 times to make "tikun" in "gilgul" of Nefesh. If not the good he had will be less than the evil. So this good will be purified by another from his source. For this reason "Sadeekem" are close to "Rashiam" to bring them to "Teshuva". It they merit this they will take all their good (of him he brought to teshuva). And the "rusha" will take all the Evil of the
Sadeek. After they separate all the "rusha" has is evil and his Nefesh is "cut off". The "sadeek" take the "rusha's" portion in Gan Aden (for the Mitzvot that he did do, as every jew is full of mitvot as the seeds in a pomegranate). While "rusha" not only has his own portion in Gehenen but he takes the "Sadeek's" portion in Gehenen. But if the "rusha" even begins "tikun" he can be "gilgul" 1000 times until he has removed the filth and made Tikun. Every time the "sadeek" is "gilgul" he be gains more good, so this is good. But the "rusha". But the "rusha" its better for him after 3 "gilgul" to be sent to "Gehenom". As if he were to have more "gilgulim" he would only increase his evil. But if he goes to "Gehenom" his filth will be removed. It is not the way for women to "gilgul" into a body but instead enter a body by "ibor". As they do not occupy in Torah The light of "Gehenom" rules in them and purifies them from their sins so they dont need "gilgul". One who has completed "tikun" of Nefesh may need to "gilgul" many, many times to make "tikun" of His Ruach and Nashamah till they are fixed. But if one does not complete the "Tikun" of their Ruach or Nashamah, it is not "cut off" like happens with a Nefesh which does not complete its "Tikun". The Chayah and Yechida are of Atzilut and its not possible for them to sin. A "Sadeek Ralo" and a "Rusha Tov lo" are "gilgul" so to punish them for the sins they did in their past Gilgul, later the "sadeek" will be rewarded for the "mitzvot" he has done. If one in a "gilgul" makes a blemish only to their Nefesh (not ruach or Nashamah) their Nefesh, ruach and Nashamah may come back and "gilgul" in another body but because of "avaroat" the "gilgul" (their life) will be in "din" (difficult life). If one is "gilgul" because of lacking mitzvot they will be "gilgul" by "ibor" and their "gilgul" (their life) will be in "din" (difficult life). At times one may have their Nefesh Ruach and Nashamah "gilgul" in 3 different bodies. And if the Nefesh sins they (Ruach and Nashamah) may have to go down to the depth of the "kliopot" with her (their Nefesh). After this they will come to "gilgul" all 3 together in one body. There is one who dies and is obligated to "gilgul" and at the time of his passing his wife is pregnanant, God forbid, he will "gilgul" in her son. (Mishnat Chassadim) Others merit their Nefesh, Ruach and Nashama in one "Gilgul". (Pri Atz Chyim p.338) A Women who transgresses vows and does not repent will be "gilgul" as a "Goy" as to "goyim" there are no vows. A man who trangresses on vows and does not repent is "gilgul" as a Jewish women. (Shoshan Sodot) The wicked after 3 incarnations (and not making and "tikun") are "gilgul" as cow, ram or deer. (Safer Temunah) For 3 transgressions one is "gilgul" in a unclean animal, if one does not do "teshuva". For "giloy oriot" one is "gilgul" in a camel. For trangressing "avoda zara" in שפן and for spilling blood in a pig. These are the only sins for which a Jew is "gilgul" in a unclean animal. (Chesed LaAvraham) Sexual transgressions can cause one to be "gilgul" in a unclean animal. One who has incest with their sister is "gilgul" as a Ostrich thats killed by another ostrich (and they are very cruel). One who has relations with their aunt is 'gilgul' in a "goy". One who has relations with his brothers' wife is "gilgul" as a donkey. One who has relations with a animal, is "gilgul" in a bat. One who has relations with a "goy" is "gilgul" as a Jewish prostitute. One who has relations with a "needah" is "gilgul" as a "goy" who works on "needah" beds. (Safer HaKanah) The ravans that were ordered to bring food to Eliyahu were "gilgul" of souls from the tribe of Shimon who tried to stop Pinchas from reaching Zimri and Cosby.

One can even reincarnate from one species into another. Rav Nachunyah ben Hakana teaches By facing away, ignoring the commandments while in exile one can be "gilgul" as an unclean animal. In Sefer Haredim it is written that when a person reincarnates into an animal, beast, or bird they remember their past life. This
(memory) causes much sorrow and pain, seeing how they have fallen from heaven, from the image of man to the image of a beast. Reincarnation also occurs in food. A food that was defiled, or which did not attain the goal that God prescribed for it, must be rectified. Thus vegetable matter is incarnated as a animal which in turn a human being makes the tikun for it by eating it. Reincarnation to someone incarnated in a stone or into a plant happens at specific times of the year. Someone who reincarnated into something inanimate for a few years, when the time arrives for him to ascend to the higher level of plant, he can only do so during the four middle months of the year: Av, Elul, Tishrei, and Cheshvan. If the time to ascend occurs during these four months then he will ascend. If not, he will have to wait until these four middle months come around again. The time to be elevated from plant to animal is the first four months: Nissan, Iyar, Sivan, and Tammuz. The time to be elevated from "chayah" (animal) "Midaber" (speaking) is the last four months: Kislev, Tevet, Shevat, and Adar. The order of ascension for soul incarnation is in steps from the mineral to Plant, then to animal, and finally to human, sometimes a person can climb two levels at once. Someone who has reincarnated into water and salt is not considered to be part of "domaim" (mineral), rather "someach" (plant) , since water is life-giving — it flows and it is not stationary like dust. Salt itself is made from water and therefore is it considered part of plant. This is what the Sages say : One who takes salt from his quarry is guilty of ‘cutting', and as it is well known [in the laws of Shabbat that] such cutting only applies to things belonging to the plant kingdom. (Shabbat, Chap. 7). Some people reincarnate into water, which is considered on the level of "someach" (plant) . This can happen to a person who spills blood in this world, and you can remember this from "you will spill blood on the ground like water" (Deut. 12:16). Any soul that is judged in the heavenly court, someone goes before him continuously announcing his “gilgul” or punishment, never leaving him. There is also one 'enforcer’ assigned to him, punishing him as is fitting. For example, in the case of one who reincarnates into water, the enforcer stands over him continuously, constantly lowering him into the water for the duration tof allotted time. (Shar HaGilgulim intro 22) One is "gilgul” for not making blessings on food. In every "mikvah" , spring and well are many souls with out limit. Have "kavannah" when drinking water to push and separate from water the "ruach", then drink. There is power it in petitioning to separate evil "ruchot". Do not drink directly from a spring but take a cup or a handful and bring it before your face. Once the water is gathered there is no problem but spill off a little. (Shar Mitzvot p.102) A chuchum with secrets of wonderous wisdom can rise up souls from "domem" to "Midaber". But a "Am HaAretz" cant raise from "chayah" to "midabar" but at time does the souls "gilgul" in "Chayah" even more damage. (Mishnat Chassadim) When we talk about a Jewish man being "gilgul" in a gentile, a slave or a women we are referring to the Nefesh only. The "memunah" over this is Sande"l. He is the "sar" on "Nefashot" of Israel and finds merit for them so they will be purified. The secret of "Gilgulim" is not of Nashama, chasvShalom, but only of the Nefesh. When Adam sinned and fell to the "klipa" this is referred to as the shattering of his limbs. All the Nashamot were damaged equally as the limbs involved in Adam's sin fell into the "klippa". There is not one Nashama that does not have "klippa” from the sin associated with it. This "klipa” dresses to the man all his days. Even the 4 who never sinned died from a bite of the serpent. Even the Sadeek Gamore is effected by the filth of the serpent, it is only removed by death. (Chesed LAvraham ) One who marries a non Jew is "gigul" in Wine. (PriAtz Chyim p.477) In "Domaim" (silent-stones) kingdom is life force and "ruchniyut". There is to them above a "mazel” and guard. There is more life force in the Kingdom of "Somaich" (Plant).
When a man eats a "gilgul" in an animal it becomes part of the limbs of the man himself. (Shar Mitzvot p.98)

The Ar"i explains that there are more than one type of gilgul (incarnation). Gilgulim that occur during the lifetime of a person are called “ibur” (pregnancy). These souls can enter one at any time after birth and the soul may stay with them for a moment or the remainder of a lifetime. Some mitzvos have the power to draw down the Nefesh of a righteous person whereas others can draw down the Ruach. The Ar"i explained, a person can have up to four souls in his body at one time. These souls are all from the same source. Ibur can benefit both the host body and the guest soul. If the person maintains the appropriate level of righteousness the extra soul will stay with him. This could be for the rest of the host person’s life. If so the connection will remain even after death. And, that can help a person to achieve a much higher level of reward in the World-to-Come than he otherwise might have received on his own. (Shar HaGilgulim intro 2)

There are completely “New souls”, some of these souls were not included in the body of Adam when he sinned. These souls that were not part of Adam’s soul when he was first created. These are truly completely new souls They will receive their Ruach at 13 and their Nashama at 20. They are able to change their evil inclination to become like a angel. Other than “new souls” All other souls that come into the world are old souls. They are all born from the Unification of Back to Back. A person who came into the world for the first time (a New soul), the Sabba of Zohar Mishpatim explains, If he merits they bring him a Ruach. If he merits more, they bring him a Neshama,. This is not the case, as we have explained, for someone who reincarnates and usually must return in “gilgul” to receive the next level of soul if they merit to it in a life time.

There are special cases when the need is great that one with only a Nefesh can attain Ruach— and even Neshama— in the same gilgul in which his Nefesh has been completed. This is possible even though it is not the first gilgul of the Nefesh but this is not the norm. It does happen at times that when a person sleeps at night and deposits his Nefesh with God, When he awakens in the morning, his Ruach will then enter him. After a Nefesh has become completely rectified, it leaves a person at night while he sleeps, and the Nefesh of a convert enters him in its place in the morning together with the Ruach of the man himself. The Ruach will be clothed within this Nefesh until it is completely rectified. At that point the first Nefesh will return to the body, and they remain together. If the person merits even more afterwards, in the morning his Neshama will enter him and remain there until completely rectified. The main “tikun” is when one sleeps and deposits their soul by saying upon lying down, “In Your hand I entrust my spirit” (Psalms 31:6). At that time, the soul is elevated through a higher level of “zivug” and then returns as a new creation, in the secret of “They are new every morning” (Lamentations 3:23). This can similarly occur in the secret of “nefilat apayim”. (Shar HaGilgulim intro 19, 35) "Nashamot Chadashot" (new souls) are higher than all other Nashamot being Keter of each and every parzuf. (Lekuty Torah p.176) A soul higher than the level of the "Chayot Hakodesh" is from the "kesay" (itself) and is only "Nashamot Chadashot". When words of Torah go out of the mouth of a Nashama of Atzilut they make tracings above, according to the soul. The "tikun" of (made by) Atzilut make "Shalom" in Bina, Malchut and above renews the Heavens and the Earth. (Shar Mimori Rashbi p.88,36)
Souls that leave the Kelipot and which are elevated into the world of holiness in secret of “ibur” only happens as a result of the prayers of the Jewish people through “yichudim” (supernal unifications) a “Sadeek” makes in this world, as discussed in Sha’ar Ruach HaKodesh. These souls from a transgression while they were in this world, descended into the depths of Kelipot. If a particular soul is elevated from the Kelipot enters the Malchut for rectification, then that soul in the Malchut has the ability to seize blemished souls and bring them up in secret of ibur. Through the meditation of Falling on the Face prayer called “Tachnun”, only the Ruach can be withdrawn from the “kelipa” before the rectification of the Nefesh is completed. This process of drawing out a higher level of soul before the Nefesh has completed its tikun only applies to the level of Ruach. Under no circumstances can the Neshamah be drawn from the depths of the” kelipot” until the Nefesh and the Ruach have been completely rectified. A soul in the Malchut, is constantly elevating “mym nukvin”, as a result of this it is elevated and it is able to elevate souls as well. As the Malchut gives ability to blemished souls to becomes enclothed in their souls and become rectified. This soul that they raise from the “klippa” remains with them until the time of resurrection, at which time it is separated from them. There is no “Sadeek” in the entire world who does not have two souls, as mentioned in the Zohar with respect to the verse, “These are the generations of Noach, Noach”, and likewise, Moses, Moses, and, Samuel, Samuel. For this reason the name is mentioned twice. Each “Sadeek” has 2 Ruach one in Heaven and one on earth. (Shar HaGilgulim 13,14)

There is also the case of a man born with 2 Nefesh in his body, this is called a double “Gilgul”. They are called one soul. It can handle all the trouble and difficulties it faces ((Shar HaGilgulim 4-6)

The Zohar states at the beginning of the portion Noach in the Tosefta on the verse “Noach, Noach” (Gen. 6:9) that every righteous person has two Ruach, one on earth below and one in Heaven above. Understand this, it is the secret of, “Behold My witness is in Heaven ” (Job 16:19) which refers to Chanoch, and Eliyahu to because he too is a heavenly angel. This is the secret of “He appointed it as an testimony to Joseph …” (Psalms 81:6) — since Joseph merited to receive the Neshama of Chanoch. “Joseph was handsome” (Gen. 39:6) because he merited Adam’s beauty, which came to him from the edge of the Neshama of supernal Atzilut. However, Joseph did not merit this until the night of the “end of the two years,” (Gen. 41:1) when it was decreed that he should leave jail, that very day he rose to greatness. So is it written, “He appointed it as a testimony to Joseph when He went out over the land of Egypt.” (Psalms 81:6) This becomes understandable when you recall that the Ruach or the Neshama enters a person at night while they are sleeping. (Shar HaGilgulim 32)

Moses merited the Dat of Atzilut. The three forefathers Abraham, Isaac, and Jacob merited to Chesed, Gevurah, and Tiferet of Atzilut. (Shar HaGilgulim 31) Moses is from the Yesod of Aba in Z”a. He draws from the conclusion of the Yesod of Z”a. (Shar Mimori Rashbi p.155) The last letter of Moshe ב is from Hevel, the כ of Moshe is from both were ”gilgul” of Moshe. (Safer Paliyah) Yaakov is from the Yesod of Abba. Yissachar is from the aspect of Yaakov himself. Yissachar is ”gilgul” in R. Akiva and is also ”gilgul” in Yochanan ben Zakai. (Lekut Torah 114) Yissachar is from Kayin, who is from the 5 ”givurot” of Bina. Therefore he knows Bina. (Lekut Torah p.463) Yissachar is in Bina. This is the secret of Yissachar knowing the times.
Rabbi Akiva is Yissachar. (shar Pasukim p. 72) Rabbi Akiva is from הַעֲקָב (heel) of Adam. (Shar Mimori Chazal p.9)

A man who only performs mitzvah’s minimal physical requirements merits only to the Nefesh called Asiyah. However, he is similar to a woman whose husband has gone overseas and has left her without clothing, food, or drink. He is like the Shechinah that sits in exile and darkness while her house lays in ruin. That is what a Nefesh of a person is like without a Ruach, they are without light and intelligence for understanding. Know, the majority of people only have the soul level Nefesh. (Shar HaGilgulim introduction 1) And only a small amount in these later generations ever merit to their Ruach and Neshama. Yet, we know that the son of David will not come until all the Ruchot and Neshamot are rectified (Talmud Ye'amot 62a). (Shar HaGilgulim 18)

Now we understand that the Ruach and Neshama can reincarnate into other bodies on top of the Nefesh of a convert, and they, too, become rectified.

This is the order of the five levels of souls

When Adam sinned some of the souls in him were removed and returned to their holy places. They are called level one souls.

1) Truly new souls can remain within the Malchut within the secret of the fetal stage for a period of twelve months, after which time they will descend into a body in this world. Thus, we find women whose term of pregnancy is twelve months, as mentioned in the Talmud. (Shar HaGilgulim 13)

2nd Level Two souls are those who remained with Adam and which are considered new to some degree have the ability to remain within the Malchut for nine months before coming into the world. Souls that remained with Adam, but the kelipot have no effect over them are level two souls. They can only merit to reach in this world the wings of malchut of Atzilut, called the nefesh of Atzilut the first time of incarnation. Higher than this they cannot reach the first time, only after they come back another time. Since those from this level can reach the Nefesh of Atzilut the first time, these righteous people are called ‘angels’. Any time you find the term angel used for a righteous individual they will be from this root. Rabbi Yehudah bar Illoy was from this second level. Our Sages hinted to this in the Talmud by writing that every Friday he used to wash his face and feet in honor of Shabbat and was similar to an angel of the legions of God. (Shabbat 25b). Yehudah and Chizkiah, the sons of Rebbi Chiya, are also called angels, also being from the root of the second level of soul. Our Sages alluded to this when they taught, In Heaven two angels, Gabriel and Michael argued — and some say two Amora'im in the west. Who were they? Yehudah and Chizkiah, the sons of Chiya. (Baba Batra 75a). But Chanoch, who received the “zihara illah” a neshama of Atzilut, those from the world of Atzilut are called an angel, and can rise to the level of an angel. The nefesh-spark of the Rashba, and that of Rabbi Yosef Karo, the author of the Beit Yosef and the Shulchan Aruch of the previous generation, were from the feather of Rabbi Yehudah bar Elai. (Shar HaGilgulim 35)

3rd Level souls are of Cain and Abel and are also considered new on some level, but they have two blemishes. As a result, they can only remain in the stomach of Malchut
for a seven month period of time. Souls that remained with Adam and fell within the kelipot are level three souls, some are male souls in male “klipa” some are female souls in female klippa. (Shar HaGilgulim 13) Many great "sadeekem" are born from a 7 month pregnancy like Moshe, Smual, Peretz, Zarach. They are drawn from the "gilgulta". (Shar Mimori Rashbi p.288)

The 4th Level of souls are the souls that fell off Adam into the kelipot. These now have left the kelipot and descend into this world for the first time. Nevertheless they are like the rest of the previous levels that have come a second time. They are considered to be old and reincarnated souls. Therefore, whether from Level Four which have come for the first time, or from the previous levels that have come for the second time or more, they only remain in the stomach of the Malchut for forty days, the time it takes to form the fetus. After that, they descend into this world.

The 5th Level of souls, those of converts, only remain in the stomach, the Malchut, for three days. The time it takes for the seed to fertilize. After that, they come into this world. (Shar HaGilgulim 7,13)

Nashamot are from "Zivug" Z"a and Nakavah. So there are male and female Nashamot. Light of the male Nashama flows from above to below it is the first 3 sefirot. Light of Nakavah (female Nashamot) flows from below to above it is the 6 corners. Chuchmah cannot be drawn from above to below. This is the left without the right. This causes separation of Z"a, the central pillar from Malchut. It is "tuma" to draw from above to below. This is referring to when Z"a is without Nakavah. (Rozenwieg on Zohar Shir HaShirim and Rut)

There is a type of soul that is a result of Adam’s sin, after which his limbs fell off and he was reduced until he was no higher than one hundred cubits

These sparks of his soul that left him at the time of the sin returned to the depths of the kelipot. It was from this level that the soul of Seth, the son of Adam was taken. These souls that fell amongst the kelipot after Adam sinned, from which came his son Seth and others. Are called old souls and the lowest of all of the types, because they fell from Adam and splintered into many sparks and pieces as a result of his sin. They are called old, meaning from a previous gilgul. (Shar HaGilgulim 7)

Abel’s Nefesh and Ruach were damaged and mixed together with evil, his Neshama remained completely good. His nefesh reincarnated, it first went to Seth the son of Adam. The evil was separated out and was later given to Balaam the wicked. The little amount of good that was in Balaam reincarnated into Nabal the Carmelite, which was the beginning of the tikun. Balaam’s only power was in his mouth, by speaking “loshon hara ” and cursing. Therefore, after Pinchas killed him he reincarnated into a rock that could not speak, to rectify the “loshon hara” that came from his mouth. However, when Nabal followed in his ways and spoke loshon hara about King David saying, “Who is David and who is Ben Yishai?” (Samuel I 25:10), he reversed the tikun. Not only did he not rectify the previous sin but he added to the damage. Therefore it says, “and he was a rock,” (Samuel I 25:37) since his mazel saw how previously he had reincarnated into a silent stone, its written “His heart died within him.” (Shar HaGilgulim 29) and his 3 sons are (“gilgul” of) Anak, Achimon, Shishi and Talmi (giants).(RMoshe MFano Gilgulim)
The Ruach of Abel reincarnated into Noah. The Ruach of Abel was not rectified since the evil within it was not being completely separated out, there remained a combination of good and evil. Tevi the servant of Rabban Gamliel was born into Ham, Noah’s son.

The Nashama of Abel reincarnated into Moshe, it never contained an element of evil. So it says concerning it, “She saw that it good” (Ex. 2:2)

There are other souls which are still considered new, but they are not like those first mentioned. These souls are in no way bound by time in their ability to gain new levels. The only thing it depends on is merit. They are able to get a Nefesh of Atzilut before they are 13. This type of soul was in Kain and Abel. Sparks of Adam’s soul that remained within him after the sin. The Zohar teaches that it was from these sparks that Kyn and Hevel came from. It cannot ascend to the level of Chayah and Yachida of Atzilut, but only Nefesh of Atzilut. These souls were in the body of Adam at the time of the sin, but did not descend to the klippot. There is another type of soul which did fall when Adam sinned. When parzufim were formed within Adam these souls were placed back to back. Once they enter hachel Ahava of Bria they are then created anew face to face. In order to turn from back to back to face to face this is by “nesira”. Z”a must receive sufficient light so to enable the “shared” back to double. One for him and one for her. They are separated Sefirah by Sefirah till they are 2 separate parzufim (Z’a and Nakavah). This is the last step of the Nesira. Then they become as “New souls”. These souls do not easily come to sin. And in time they grow and add levels. According to the level of “lavush” (makiff) one can receive new levels of Soul. Lavush is a level between light and vessel. It is pennimi to vessels and chitzon to lights. It covers and dims lights preventing the vessels from shattering. The “levush” is Nh’y of a higher parzuf. Sometimes a the "levush" of a Nashamah may be from a differerent soure than the Nashamah itself. (Share Ramchal p.239) The secret of "gilgul" only involves the Nefesh, not Nashamah. The angel over "gilgul" is Sandel. He is the "sar" of Nefashot. (Chesed LAvraham)

2 or 3 “nefashot” (souls) can incarnate in one man who is a “New soul”, but all the “nefashot” must be in a single bond together. 3 “ibor” incarnations can enter into the body of man to help him at a time. Including the host soul this is 4 souls in one body. Later he can acquire more ibor souls of a lower level and they become absorbed in his higher level souls from his root. The higher levels help the lower level souls make tikun, as their levels are interconnected. But he never has more than 3 “ibor”. After a man has made 3 gilgul and if he has not made tikun a sadeek will become ibor in him to help him complete his tikun.

A man who is gilgul as a woman because of sin cannot give birth to children with out great difficulty. To have children a female soul must enter her as a “ibor”, and then she can only give birth to girls. Only by great merit can a male soul enter the fetus. (Shar HaGilgulim 9) A man who did a sin that would require him to “gilgul” as a woman will not give birth. As she is a Male. They only way she can give birth is a Nefesh of Nakavah enter her by "ibor". (Mishnat Chassadim)

A man takes his “Zivug” (soulmate) from the source of his mothers soul. One who sins with a women who is not his “zivug” can need to be “gilgul” with him because of this.
The purpose of “gilgul” is to rectify blemishes of previous lifetimes and each successive incarnation manifests and rectifies new, different dimensions of the same soul. Know, that if a person merits obtaining his Nefesh (Animal soul), Ruach (Divine emotional soul), and Neshama (Soul of Divine intellect), and then blemishes them through sin, he will have to be reincarnated to rectify the damage. When he returns in a gilgul with his Nefesh and he rectifies it, his Ruach will not join him. This is because his Ruach remains blemished, and it cannot rest upon a rectified Nefesh. Therefore, his [blemished] Ruach will be reincarnated into another person, joining up with the Nefesh of a convert. The Neshama will likewise do the same. And the Nefesh that was rectified will receive a rectified Ruach of a righteous person who was similar to him in some of the particular good deeds that he performed. It will actually take the place of his own Ruach. Similarly, if he rectifies his [blemished] Ruach completely, then he will receive a Neshama from some righteous person, which will act in place of his own Neshama. This is the esoteric meaning of what the sages say: “Righteous people are greater in death than during their lifetimes (Sanhedrin 47a).” Now, after this person dies, his [own rectified] Nefesh will go together with this Ruach [of a righteous person] and through it [i.e. the Ruach] receive the blessing fitting for itself. It works in the same way for the Neshama with respect to the Ruach. After a person dies, they return in a gilgul and achieve tikun together. (Shar HaGilgulim 1)

There are other "Nefashot" [plural of Nefesh] of converts that fell out from the "Kelipah Nogah", which is composed of good and evil, as mentioned in Parshat Vayakhel, p. 203. They are from the marital intercourse of the souls of the "tzadikim" [righteous ones] that take place every night in the earthly Garden of Paradise, as mentioned in Beshalach, p.188. The souls of converts fly forth from Gan Aden. When souls pass away and ascend to Gan Aden to enjoy the delights they encounter souls of converts. These one can seize on to and claim as their own. They dress their own souls within these souls as garments they have taken to themselves.(Zohar 3:249) Nefashot of converts are formed from the "klippa Noga" through the "zivug" of "sadeekem in "Gan Aden". They are the "penimi" of the "klipa Noga". Non Jews are from the "Chitzon" of the "klipa Noga" from the 3 "klippot" that are entirely evil
"Ruach Saira", "Anan Gadol" and consuming fire. As "Bahamot", "Chayot" and birds that are unclean. (Shomer Emunim p.121) (Even) the Nashama of a non Jew is from from the aspects of "Ruach Saira", "Anan Gadol" and consuming fire. But the Nefesh of a Jew and clean animals are from the "klippa Noga". (Safer Lekutim p.170)

The are 3 kinds of souls of Isrealites, new souls, intermediate ones, which are the souls of Kayin and Hevel, and old ones, which fell from Adam Harishon when he sinned and they fell into the Kelipot. (Shar HaGilgulim 1)

The Chayah of Atzilut includes new souls that were not included in the body of Adam. But how is it possible for these Nashamot to be understood till after "techyah Matim". They can enter into this world by the "cavana" of any Sadeek and they will then understand things for the first time. (Mishnat Chassadim #132)

One who gives their seed to a harlot, his true zivug is taken from him. (Matak MDavash on Tikunim p. 314) In these later generations the Shechinah has descended to the souls at the level of the Legs of Adam. The souls of these later generations are from the Legs of Adam. These souls are exiled in the klipot, earlier (higher) souls have already been fixed. There are some men who cannot marry their soul mate as their female side is from חור the son of Miriam. These souls are sunk in the klipot and will not come out from there until the Messiah comes.

All the souls were originally within the body of Adam. Every one now must correct and establish their portion in the Body of Adam. Mashiahs soul is from the sefira Keter it is the Source soul of all Yisrael’s souls. The soul of the Messiah will include all the souls of Yisrael, all 600,000, as they were prior to the sin of Adam HaRishon. A part of the soul of the Messiah directly corresponds to each individual’s soul. So every Jew must prepare that portion of the Messiahs soul that corresponds to his own soul. This must be done until all has been rectified and His entire stature is complete.

At the time of the destruction of the Second Temple sin was so prevalent the nation did not have the power to purify the sparks through prayer and to raise them up. So sparks could only be refined by the death of the Ten Martyrs. From the time of Adam until the arrival of Mashiach, the tikun is to renew souls that are Back to Back, returning them Face to Face. Sometimes a person will commit a light sin, but they will be very strict and very exacting with him, punishing him as if he committed a severe sin. Therefore, A ‘light’ sin by complete “sadeek” and pious people, such as Rabbi Yochanan ben Zakkaï, is considered as severe as many sins by another person. One who only possesses a nefesh of Asiyah can only cause damage to Asiyah. A “Sadeek” damages many levels and worlds if they sin. One cannot fully fathom the ways of God when he sees someone experiencing this. One cannot grasp such matters, but he must trust that all God does is righteous and with justice. (Shar HaGilgulim 21) Nebakanezzer is "gilgul" of Nimrod. (Safer Lekutim p.42)

Eliyahu took the Ruach of Nadav. (Lekuty Torah p.132) Nadab and Avihu reincarnated many times. When Nadav and Avihu were born into this world, the primary “tikun” for the root of Cain began, the second and superior level of root from Adam. All the souls of this root came from the “tzelem” [image] of Nadav and Avihu, on the level of the “aor makif” which rests on them In the beginning Nadab and Avihu were in Eliyahu, and after that in Elisha, aside from the other “gilgulim”. Nadab and
Avihu are from the same root and many sparks are affected by them. Thus, as a result of each “gilgul”, many sparks and portions of their root were rectified. However, the sparks that were not rectified were the ones that Elisha asked of Eliyahu; those that were already rectified ascended to their fitting place. Therefore, Elisha was a combination of two levels. The main spark of his soul came from Joseph, as is known and he also possessed part of the root of Nadab and Avihu, from the side of Cain. Elisha rectified the sin of Cain. Since he originated from the spark of the Cain root, he also wanted the sparks of Nadab and Avihu to join him. This is what caused The ibur of Nadab and Avihu were from the root of the soul of Korach who was from the nefesh of Cain. After that Cain reincarnated into Hezekiah/Chizkiyahu King of Judah. to hint to that after the nefesh of Cain was rectified he was called ‘Chizkiah’, because through him Cain was strengthened from his weakness. When Jethro the father-in-law of Moses converted, he merited the Nefesh of Atzilut that had been given to Cain, but just on the level of “aor penimi”. Avihu took the “aor makif” of the Nefesh of Atzilut of Adam, which had been given to his son Cain. Regarding Pinchas it says, “Elazar the son of Aaron took a daughter of Potial for a wife and she bore him Pinchas.” (Ex. 6:25) The Sages say, ‘Potial’ is Joseph, also this is Jethro. This is the secret: When Pinchas was born, he incorporated two soul-sparks. This is the meaning of “Potiel”, which is similar to “tipin” [drops], for he was from two soul-drops, one spark from the root of Joseph and the second spark from the side of Jethro. This level that incorporates these two souls is called Pinchas. Pinchas was born with the combination of two sparks, a spark of Joseph and a spark from Jethro. However, in the case of a soul that comes called “ibur” came the Nefesh of Nadab and Avihu to Pinchas, and another spark must accompany it. Furthermore, this spark must be new to the world and not a reincarnation. Such a spark joined with the Nefesh of Nadab and Avihu that came in “ibur” to unify it with the Nefesh of Pinchas. Also a new soul came in “ibur” in Pinchas called “Eliyahu the Tishbi” from the inhabitants of Gilad, and from the root of Gad, which was a new soul at that time. This was in order to combine the Nefesh of Nadab and Avihu with the Nefesh of Pinchas itself. Pinchas also required an additional new soul in order to unite the new soul called “Eliyahu the Tishbi” with the rest of the older souls, that is the Nefesh of Pinchas and that of Nadab and Avihu. It was Eliyahu the Tishbite from the tribe of Gad who ascended to Heaven and he did not descend again. However, Eliyahu from the tribe of Benjamin reincarnated into the one mentioned in the verse, “And Jaareshiah, and Eliyahu, and Zichri were the sons of Jeroham.” (Chron. I 8:27) Later when he died, he ascended to join Eliyahu who had ascended. It is Eliyahu from the tribe of Benjamin who ascends and descends constantly to perform miracles for the righteous and to speak with them. He (Eliyahu) received an additional soul called "Eliyahu" from the root of Benjamin, mentioned in the verse, “and Jaareshiah, and Eliyahu, and Zichri, were the sons of Jeroham.” (Chronicles I 8:27) as Eliyahu himself wrote to the Sages that he is “From the children of the children of Rachel ” (Bereishit Raba 71:12) Chyim Vital says in Shar "Gilgulim" Eliyahu is a combination of souls, his Nefesh comes from the level of Nadab and Avihu of Cain. His Ruach came from another level, although I did not learn from my teacher from where. When Pinchas killed Zimri, he merited to receive the Nefesh of Atzilut, which was previously in Nadab and Avihu. After the Nefesh of Nadab and Avihu that had been “ibur” in him was removed, it later reincarnated into Samuel the prophet. Eliyahu gave the level called the drop of Joseph to the Prophet Yonah, son of Amitai the Tsarahite when he revived him. (Kings I 17:17-23) This is the secret of what is written in the Zohar, It was taught: Jonah came from the legion of Eliyahu, which is why he is called, “ ben Amitai” [son of Truth]. This is also the
secret of what the Sages write, "It was taught in the school of Eliyahu", "The lad that I revived was Mashiach son of Joseph." Since he came from a drop of Joseph he will therefore be Mashiach ben Joseph, may it happen speedily in our time! (Shar HaGilgulim 32) The Nefesh of Eliyahu goes out in "ibor" in Malchut of Atzilut to descend to a body in this world. (Shar Mimori Rashi p.64) Shimshon is "gilgul" of Nefesh Adam and Nadab and Avihu. (Safer Lekutim P.365) Shimshon is "gilgul" of Adam and Nadab and Avihu. (Aor Enyum) Prophet Yonah, son of Amitai is from a spark of Ezekial. (r. Moshe mFono Gilgulim)

Nadav and Avihu come from the source of Kayin. They took the "Aor makiff" of Kayin's Nefesh of Atzilut. Eliyahu who is pinchas also took this, the "Aor makiff" and "Aor penimi" of Kayin's Nefesh of Atzilut. Pinchas came from 2 sources. That of Yosef in his formation and from Yitro of "iggulim". When Nadav and Avihu entered Pinchas. There was needed that another Noshama from above should join them together for the first time in the world and this was Eliyahu Ha Tishbi from the Giliad. He was from the source of Gad. He joined the souls of Nadav and Avihu in Pinchas. There was another soul that also had to enter Pinchas so to join these old and new souls and that was Eliyahu from Benyamin. As it says "I am from children of Rachel". This is the secret of Eliyahu in 4. 1)Pinchas himself, 2)Nadav and Avihu, 3) Eliyahu Tishbi, 4) Eliyahu from Benyamin. When Eliyahu sinned and did not go to Yiftach to relieve him of his vow the souls of Nadav and Avihu left him. Then he was only left with the soul of Yosef and the drop of Yitro that was with him went away also. It is Eliyahu from Benyamin who rises and descends to talk with Sadeekem and do Miracles. (Chesed LAvraham) Mordechy (of the Megilla) is soul of Benyamin included in Yosef. (Sulam on Zohar Tikunim 360) Yosef HaSadeek is "gilgul" in Yiraboam. This time he will stand to together with Mashiach ben David. Hashem desired to make Chizkiyah HaMalech Mashiach ben yosef but it did not come to his hand.(Ner Yisrael, Aor Eniyim) King Chizkiyah and Yechzkail the prophet were booth "gilgul" of Kayin. From his first drops of seed which are higher. (Shar Pasukim p.239) The daughter of Yiftach who was set aside was black. She was ("Gilgul" of the the wife of Cham the son of Noach who had relations with Sichon, brother of Og King of Bashan. Cham also had relations with her of the ark to cover up her relations with the "beney Elokim". Tabi the slave of Rabban Gamlial was a "gilgul" of Cham ben Noach. Gideon was "gilgul" in Choni the circle drawer. Choni is a spark of Eliyahu and a spark of Mordichy. Choni the circle drawer was "gilgul" of Achav, who was "gilgul" in a ox. Choni the circle drawer is "gilgul" Eliyahu. Gideon, Choni and Eliyahu are all the same spark. Rabban Gamlial was a "gilgul" of the Prophet Nachemyah. Rabban Gamlial had "ibor gilgul" of Yehoushua Kohen Gadol. Rabban Gamlial has "ibor" of 6 Nishamot. Including Avraham Avinu, the Prophet Nachum and Yuhuah ben Yaakov. Rabban Gamlial is "gilgul" of Shem and Ever. Rabbi Shimon ben Lakish is "gilgul" of Mordichy. Rabban Gamlial (R. Moshe Mifono Gilgulim)

The prophet Eliyahu took the ruach of Atzilut of Adam, and therefore he went up to Heaven and did not die like the rest of people. For he is as an angel from the hosts of God, and after that he literally became a heavenly angel. There are many other secrets regarding this matter. After Eliyahu was "gilgul" in Chizkyahu HaMelech he was "gilgul" in Mattiyahu ben Yochanon the Maccabee after that Akiva ben Mehallal after that in Rabbi Yochanon ben Zaki ha Kohen and after that Rabbi Akiva. This is concerning the Nefesh only. The source of their Noshamah was from Moshe Rebenu.
Rabbi Akiva and Rabbi Yochanan ben Zaki are the Right and left shoulders of Moshe Rebennu who is mixed in the source of Kayin. (Shar HaGilgulim 31)

Chizkyahu HaMelech was a "gilgul" of Amram the father of Moshe. (R Moshe mFano Gilgulim) Moshe Rebennu when "gilgul" in Abel. The Egyptian that he killed with the "Sham HaMiporesh" so to raise his soul to "kidusha" was gilgul Kayin. (Shar Mimori Rashbi p.92)

Kayin had 3 "gilgul" his Nefesh was the Egyptian that he killed. The Ruach of Kayin was "gilgul" in Yitro and his Nashama was "gilgul" Korach. (Sni Luchot HaBrit parsha Korach) Kayin was "gilgul" in Yitro. The ruach of Kayin was "gilgul" in Korach, and his Nefesh in the Egyptian Moshe Killed with name מ"ב of ע"ב. It was by this (name) he rose to Holiness. (Machashif Halavon p.161)

Yitro is (gilgul) Nashamah Kayin. Smual is Ruach Kayin. (Lekuty Torah p.228)

Naval HaCarmeli reincarnated into something inanimate, and thus it says, “His heart died within him and he was a rock” (I Samuel 25:37). The secret of this is understood from knowing that Laban reincarnated into Balaam, and later into Naval HaCarmeli. Balaam, who was a snake-charmer, had power only in his mouth to curse people, and when Balaam was killed it was with a single rock something domem [literally meaning 'silent'] — to atone for the charming he did with his mouth. (Shar HaGilgulim 22)

Baba ben Buta had sparks of Rabbi Meir. (R. Moshe mFono) From Shar Gilgulim we learn, Baba ben Buta the Chasid was a student of the elder Shammai. All of his life he daily brought a Doubtful Transgression Offering. Rav Sheshet was blind. When he studied Torah he was joyous and he would say, “Rejoice my Nefesh! Rejoice my Nefesh!”

Baba ben Buta returned as the reincarnation of Rav Sheshet in order to complete some tikun that was required of him. Since King Herod had taken out the eyes of Baba ben Buta, therefore he Rav Sheshet was also blind, as is known. In Atbas’h the letters that spell Baba change into the letters that spell Sheshet. A person cannot do complete teshuva as it should be done until they know their Soul Root and

From a view point as this you can make the necessary connections and understand all reincarnations throughout history.

A portion of the Neshama of Atzilut was received by Chanoch (Enoch) son of Jared, (Gen. 5:18) and therefore, he was a heavenly angel called Matto’it, as is known. Therefore he also did not die in the way of men. Enoch, merited his Adam’s Nefesh, Ruach, and Neshama of Beriya, Yetzira, and Asiyah also merited the level of Neshama of Atzilut which was removed from Adam when he sinned. (Shar HaGilgulim 31)
previous gilgulim of their soul. The Zohar, when discussing the verse, “Tell me, you whom my soul loves” (Song of Songs 1:7) is adamant about this. It discusses there at length that a person needs to know the identity of their soul, why it has come into this world, and what it needs to rectify. A person’s “tikun” depends upon performance of all the positive mitzvot and occupation with Torah. As he increases these things, his “tikun” becomes complete, and he merits to achieve all the parts of his soul. What one does and the amount and level of mitzvahs he performs determines how many sparks will be revealed to him. The level of the sin or the amount of sins determines how many sparks will be withdrawn from him. Blemish is a result of mitzvot that were not fulfilled and by of transgression of the 365 prohibitions of the Torah. Occupation with Torah acquires Ruach from Yetzirah. Mitzvot that one can perform, such as tizitzit, tefillin and the like. A person must go out of his way to occupy himself with all the “mitzvoth” as much as his intellect is capable of grasping. He must seek out a rabbi to teach it to him. If God creates the circumstances to fulfill any of the commandments and one did not fulfill them, then they will have to reincarnate to fulfill which ever one they could have fulfilled but did not. If he does not do them, then he must necessarily return to reincarnate many times, until he fulfills all of them. With a few exceptions as one is not obligated to divorce his wife, as everyone knows, for this the altar sheds tears. (Shar HaGilgulim 4, 11) The Nefesh will cooperate only with the Ruach if a man ceases to make self gratification his goal in life. Only the belief in a being outside of one's self who is more worthy of a man's worship, then devotion to solely one's self. Only under this circumstance can one harness their Nefesh to the needs of their Ruach.

When a man must reincarnate and dies, and after that a son is born to him, since his wife was expecting when he died, the man himself reincarnates into the body of the son, this is the secret of "yivum". This is the secret of Abaye the "amora" who was born after his father died. His father reincarnated into his son’s body, which is why he is called Abaye meaning his father, since his father reincarnated into him. (Shar HaGilgulim 29)

The name Adam (Alf, Dalet, Mem) contains the first letters of the names Adam, David, and Mashiah. According to the teachings of the Holy Ar"i, Adam becomes David who will finally be reincarnated as the Messiah, as indicated by the fact that the initial letters of Adam David Messiah (alp, dalet, mem) spell Adam (אָדָם). All were contained within the soul of Adam. May we merit to see such revelation soon with the coming of mashiach and building the Holy temple quickly in our days in chesed.

There is a Nashama that is "Metronita" of Malchut of Atzilut and a Nashama that is Handmaid of Bria, as a "man sells his daughter as a maid servant". There is also a soul which is the common maidservant of Asiyah. Inequities from previous "gilgul" are the maidservant of the "Yetzer Hora". It is a Jewish demon who serves as "Yetzer Hora". This π"ψ becomes π"ψ because it guards the soul and does "teshuva" through it and blesses Hashem saying "Kadosh Kadosh Kadosh" and declares his unity in the "Sma". By all this what was a demon that brought him to this body becomes a angel in the aspect of Matto”t = "π"ψ. But if this person does not do teshuvah his Nashama becomes enslaved to this demon (his Yetzer Hora). As the staff of Moshe turn from snake to staff, so too this demon becomes a angel according to its hosts deeds. And the Host soul himself may become as the ministering angels. They are the students of the Torah who know what was and will be. (Zohar Ki tatze or Kitisa ? p250)
Nashamot have "tamurah" (exchanges) in Matto"t when "gilgul". (Zohar tikunim P.641) Matto"t in Bria is 6 levels Chaga"t and Nh"y. One must "gilgul" until fixing all of these levels. The body of the King's daughter is Matto"t. It is the body of the Shechinah's Handmaid, which the Shechinah wears. Those who left Egypt were in the aspect of Matto"t. (Sulam on Zohar Mishpotim P.276) Those who left Egypt, the generation of Desert called "Dor HaDaya" (Generation of Knowledge) go out from lights of Abba at the Chest of Z"a and below these lights go out according to "Yeshiron" at the back of Z"a as from there in Leah went out the generation of Desert called "Dor HaDaya" (Generation of Knowledge). The generation of the spies. Aharon Ha Kohen is from the Yesod of Ima, with him is Yehosua ben Nun and Kalev. They are the secret of the breath that rises from the Belly and from the mouth of Imma that walks to Aretz Yisrael. The generation of the Desert because "Yeshiron" is the right side of the "Parzuf" there goes out light as diagonal in the form of יּוֹ . This diagonal יּוֹ is called פְּנֵי (staff). The source of Moses' soul is from near Netzauach of Aba. Eleazer Ben Aharon Hakohen is from Ima. Nadav and Aviyhu come from there. Itamar is from Hod Aba dressing in Hod Ima. From here is Aviyu. From Hod is Aharon and the Clouds of Glory. (Safer Mishnat Chasadim) Aharon is "gilgul" of יְהוֹ (Chesed LAvraham) Because of Inequities or not fulfilling required "mitzvot" and Torah the Nashamah becomes obligated to return to this world dressed in a body and is born to complete the place one his imposed on oneself in 70 years. If one's place is with Matto"t one must correct Chaga"t and Nh"y of the world of Bria. Or if the Nashamah is from the side of the Shechinah from Malchut of Atzilut it is in the Aspect of Shabbot it does not need to work to refine the brain as the custom is in it. But if the Nashamah is from Bria, Yetzera or Asiyah it must work and serve. But the Nashama of Atzilut does not need to serve in the way of a servant of Matto"t. Which as weekdays (Chol). Nashamot of Atzilut get from Bria the aspect called body of the Shechinah which is Ima. This Nashama will not be put in body of a stranger or "klippot". Becouse there rules "Yetzer Hora" which is side of the ס"ם . A Nefesh from the side of a clean animal "ofan" HaKodesh from Asiyah. If one merits a Ruach from the side of "Chyot HaKodesh" from Yetzera. If one has more merit they are given a Nashama from the side of the Throne from the world of Bria. If one merits even more they are given a Nefesh of Atzilut and if more merit a Ruach of Atzilut and if one has even more merit they can get a Nashama of Atzilut. A Ruach and Nefesh of Atzilut is י"ה . A Nashamah of Atzilut is י"ה . The Nashama of Bria is called Mother. The Servant is the Ruach of Yetzera. The handmaid is the Nefesh of Asiyah. (Sulam Zohar Mispotim p.6) During the 150 years Adam was separated from Chavah he gave birth to Holy Nashamot in the aspect of Dat that went over in the "klippa". These Nashamot require many combinations of "gilgulim". (Shar Bait HaKavanot) Mashiach is Moshe himself in the aspect of Chayah. (Lekuty Torah p.113)

If one blemished their Nefesh in its first "gilgul" and then its "gilgul" in other bodies. This first body will not rise at the resurrection. This man at the resurrection may have his Nashama and Ruach י"ה which his father gave him (his Ruach) inhibited (prevented from entering his final body at the resurrection by another Nashama which joined him in his "gilgulim". The Ruach י"ה which his father gave him will only be with him at the resurrection if his father's soul is within 500 levels of his own at the time of the resurrection. All who raise up their Ruach from the "klipot" in "Niflat Apyim" and it enters into the body of another as he has not finished making the "tikun" of his own Nefesh. This body of his uncorrected Nefesh will not rise in the resurrection but all of his Nefesh and Ruach will be in another body. If one is "gilgul"
because of sins with another Nashamah and he sins with these sparks of this other Nashamaha sin with the penalty of "Korait. He will then rise in this 2nd body where he made damage and all this 2nd body will rise and benefit from the merit of all the "mitzvot" he had done. There are times where one has been "gilgul" many times and every body has retained some of its sparks. Some bodies having many of these sparks some have few but they all will rise in resurrection. (Mishnat Chassadim)

DEEP TEACHING ON REINCARNATION (GIGUL)

THIS IS TRANSLATED FROM THE WRITINGS OF MOSHE CHAYIM LAZATTO (HE WAS A INCARNATION OF MOSES)

The main thing of Nanhaga (Divine guidance of the worlds) is involved in “gilgullim” (reincarnation of souls). There are 2 kinds of gilgullim of “Nashamot” (souls).

1) According to the actions of man, “gilgul” is given for his tikun (correction)

Souls need to work hard to fill lackings, and make a complete “tikun”. To each is a different “nanhaga”. These are the “gilgulim” of (within) Mattatro”n. The garment of the Shechinah (Divine Presence). All these gilgulim in Mattat”n need to fix their six corners (emotional sefirot - Ruach). To do this they must become the aspect of a “servant or slave of God”. (most incarnations are like this)

2) There are Nashamot (Intellectual souls) that gilgul to refine the Malchut (The Divine Presence in the earth). This is as the Avot (Abraham, Issac and Jacob), Noach and his sons. These are gilgulim for nanhaga, not to fix themselves, but the whole world. This is gilgul in the aspect of the Shechinah. There are gilgul of and from the upper source (Moch Stima) of Adam and from the 2nd brain (avir and skull). Moshe and the Avot go out from here. From here is “chuk” (rulings) of gilgul involving all aspects, what will be born, according to the needs of the time.

There are times when things are not in tikun. When there is not merit to Yisrael, and their sadeek (Holy men) does not rule. It is like the connection is broken, God forbid. Then by the mercy of Heaven there is another connection made in a hidden way to help Yisrael. Then Z”a and Nakavah both descend to dress in Matto”t who is their servant. This is hidden below in an angel that includes all powers of angels. He is the sar (prince) of all angels. To him is all nanhaga of the world, he is called “Sar Olam” (prince of the world). This is the first and ancient Matto”t servant of Hashem. He is in the form of the likeness above. All that there is in the sefirot, there is in his powers. To him are all orders of the markava, but they are all disconnected. As there is not Godliness (below). He works for the needs to sustain the world, and recieves flow from Zu”n. By Zu”n in zivug dressing in him. Then his Markava is assembled, and he can provide for the needs of the world. For its minimal mainitance. But there is not seen there “ahavat Yisrael” or God (with this flow, providence). There is only what is needed of God’s concealed guiding of the world. God descends in hideness. This is like Matto”t is like the name of his Master, the name שד”י. The secret of covenant of
assembly. In the secret of connecting Israel, in this he does not (cannot) rule. Matto”t is completed in his own place, he takes power of the upper sadeek, to make zivug of Hashem. But this is all in hiddeness.

The upper yesod (foundation, gateway of energy) includes many supernal Hvyh in great power. For making zivig of Hashem. They are the secret of flow going in great love, all in the secret of supernal names. The orders of the powers and guidance of Matto”t includes many names of “temurah” (letter exchanges) they all dress in their markava of “"ט"א”. This is the Markava of Yhv"h, to this markava the other side has no portion in. It is for Yisrael to build, assemble supernal construction. The world was only made to flow Kidusha, spreading out the Shechinah below. But the otherside rules by yetzer hora in the world, its damage and (control of ) the nations, and all that is enjoined in the Markava of Matto”t. As it guides nahaga in Klipot noga, which is “chol” (non Holy), sending flow to the stars then to this world. Even if in Matto”t klipot inhibit flow, a Sadeek does rule by it in minuchah (Shabot rest), without having to dress in klippa. or difficulty. On Shabot the sadeek rules, He is malchut (and he is from the Malchut). All Nanhaga below is the malchut. The refined Malchut is “minuchah” (Shabot Rest), as it needs no work. She actualizes the Yh"v. But the Nanhaga of Matto”t is called here “work”. It is nanhaga that is only as this world (appropriate providence), but all is for tikun of Yisrael (to achieve God’s ultimate purpose of creation). Matto”t was created for nanhaga of the slave Hashem put to do the work of this world. It is in the Malchut (sadeekem). This is the difference between God’s children and his slaves. This is as sadeekem and angels. "Sadeekem" by love cleave in the shechinah in “zivug” (union) in all their actions. But with Matto”t and the rest of the angels there is no "devekut" (cleaving) or "zivug" (joining) at all. They are called standing under the "Shechinah" raising her. "Ruach Hakodesh" is the aspect of Nashama, mammash of Malchut. It is aspect called Nashama of "Sadeek" that is involved in all "nanhaga". This Malchut joins in the Nashamot of men. "Nishmat" (souls) of Sadeekem are "Ruach HaKodesh" and Revelation of "Elohut" (Godliness). To Nashamot this is the “crowsns in the heads”, “delight from ray of the "Shechinah". Without this it is impossible to comprehend Elohut. There are many ways to reach "Ruach HaKodesh". There are those who have much and those with little, and to those to whom it is completely hidden. But it is always there to guide Yisrael. All who are fit to have rest upon them as in Tanna DbeEliyahu “Even a slave can have rest upon Ruach haKodesh”. So it is always written “do not work as a slave” (he is the lowest level). "Ruach HaKodesh" is received according to one’s "yichus" (relationship) to Malchut . "Yichus" to the Malchut (above) by the "sadeek" is according to how refined the "Sadeek" is in their 6 corners (Ruach, emotional soul). Because of din of Tuma there is not found "Ruach ha Kodesh". It is only found in "Nashamot Gadolot" (Big Nashamot). But at times for the needs of nanhaga it can descend into lowly Nashamot, as a slave. But not the Nashama of a Sadeek as they have Ruach HaKodesh. Because of this their Nashama is free from having to occupy in such work.

The Nashama of Atzilut is called daughter of the Hashem. The Nashama of Bria is called 72 נ (mother). Nashamot from below Bria are called simple maids. (chesed LaAvraham) The female slave in parsha mishpatim is the “am haAretz” (common man) that dresses in the good of klippa Noga. The mother, slave and handmaid are souls of Bria, Yetzera and Asiyah. At times a Nashama is sent without a garment in the secret of “Yhv”h is a man of war”. Whether a Nashama is a mother or hand maid
the source that is sending this nashama dresses it in angels. This is the secret of the “man Gavrial”, as the source of his (the man's) garment, is in him (this Angel). It, his source is from the side of Givurah so to subdue the other side so that it cannot overcome him. But their Nashama are uniquely from the givurah even before being sent in garment of the angel, so the other side is subdued by him much more than by other souls. But the body of this Nashamah is from the right side. These bodies of the right side illuminate with the light of their nashamot. This is their tikun. While bodies from the left side find tikun in being subdued by their Nashamot. When a Nefesh that was in the first body must return in “gilgul” to fix damages for its own sake. Then its second body becomes the main one. After death in this world this Nefesh will resurrect only in its second body. At the time for resurrection, each body will take its portion of soul according to the level that was rectified. In the time of the Resurrection of the Dead a body will be wiped out from the world. if she did not complete all the 248 positive mitzvot with this body and the soul will be resurrected in the body of its last incarnation. By transgressing a positive mitzvah one causes the Malchut of Asiyah to descend and separate from Tiferet, making it to only descend to the first three of the “kelipot”. So by repentance this can become easy immediately rectified. As the first three sefirot of the “kelipot” can transform to Holiness. A deeper level of transgression causes Tiferet to become disconnected from Bina as well. A even deeper level of transgression is caused when a person transgresses a positive mitzvah in such a way as to damage bina and cause it to descend to the last three sefirot of the “kelipot”. Even worse than this is when a person transgresses a positive mitzvah in such a way as to damage chochmah, separating it from keter. But even when this happens by “Teshuvah” the cause the upper Bina, to return to keter, at which time chochmah will ascend with it. Non-believers and those who deny the prophetic authority of the Torah. When a person violates a negative mitzvah, prohibition of the Torah, his “teshuvah” does not evoke immediate forgiveness., but he must wait for Yom Kippur for atonement. This is because this type of sin damages Yetzirah, specifically the level of Tiferet, causing Malchut to separate from Tiferet, as well as the six sefirot of Yetzira to also separate from Teferet.. In this class, their Nefesh must reincarnate to rectify this sin and their body is destroyed and lost and it does not arise in the time of the Resurrection of the Dead. After the Resurrection of the Dead, higher new souls will descend from the world of Atzilut. They are the soul of Adam called “Zehira Ila’a”. This is the secret of what is written in the Zohar, (Pekudei 253a) that from the time the Temple was destroyed, souls have not entered “Heichel Ahava”. When Adam sinned, he lost the “Zehira Ila’ah” which is the levels of Ruach Nashama Chayah and Yechida of the world of Atzilut. Rather than fall into the kelipot, which are only in the three worlds of BY”A, they were taken up to their places. Thus, only the Nefesh of Atzilut remained with Adam after the sin. Adam’s sinned caused the “moach” of dat to descend between the two shoulders of Zeir Anpin, into the upper third of Tiferet, until the chest. There, the “chasadim” separated and went into the right shoulder and the gevurot went into the left shoulder.

The four worlds of ABY”A are identified with, Abba-Atzilut, Imma-Briah, Zeir Anpin-Yetzerah, and Nukvah-Asiyah. There are no kelipot on the level of Aba and Ima, the first three sefirot of Imma, and the levels of keter within Zu”N. With respect to the rest of the levels, the kelipot do attach to and nourish from when people sin. The levels the “kelipot” do not attach to and nourish from are called “Zahira illah” (upper illumination) of “Adam HaRishon”. Except for the Nefesh part of each level
there is no nourishment by the “klippot” in the levels of Yechida, Chaya, Neshama, and Ruach of the world of Atzilut; Abba and Imma of Beriyah; the twenty aspects of keter in the Zu”N of Beriyah, the aspects of keter in Abba, Imma, and Zu”N of Yetzirah and the Abba, Imma, and Zu”N of Asiyah. This is altogether ten partzufim. Each partzuf contains ten sefirot and each sefira itself has ten, making one hundred ketarim of ten partzufim. In turn, each keter has ten sefirot and four upper levels of yechida, chaya, neshama, and ruach. All of this is called “Zihara Ilhah”, and it is part of that which was completely removed from Adam and ascended to its Holy place. There are two levels of “zihara”. The first is “Zihara Ilhah” of Atzilut, composed of yechida, chaya, neshama, and ruach of the world of Atzilut. The second level is is “Zihara Ilhah” of BY”A, which incorporates the entire two partzufim of Abba and Imma, that is, the chaya and neshama of the world of Beriya, and Arich Anpin, or the yechida of Beriya; the four levels of yechida, chaya, neshama, and ruach of each keter from the one hundred ketarim of the ten partzufim from the Zu”N of Beriyah through the Nukvah of Asiyah. All of these are called is “Zihara Ilhah” of the three worlds of BY”A, as mentioned. These two types of “Zihara Ilhah” were completely removed from Adam when he sinned and are called level one. Souls from the “Zihara Ilhah” include Chanuch, Yosef ha Sadeek, Yoshua ben Nun, Achiya haShalomi, Elishah, Yoshua ben Parachiyah, Yoshua ben Chanina, Yishmoyal ben Elisha, Yosi ben Kisma, Rav Hoshia and Rav Chaninah Saba.

The Prophet Amos was from “Olam Nikudim” from the aspect of the kings who died. They are the 5 Givurot. Rav Tarphon was from the 288 sparks. They are the 5 “givurot” of וְנָכַנָּה and “mym nukvin”.

The Rambam was from the left “peah” so he did not merit to the Zohar. While the Ramban was from the right “peah” so he had this merit.

In Moshe are a few sparks from the source of Kayin but his source is Hevel.

Chym Vital writes in Shar gilgulim After Adam sinned the level of Ruach and Neshama of Atzilut were removed from him and flew upward. The Nefesh of Atzilut flew above him, but it did not completely leave him. Enoch took the “zihara” of Arich, Adam the zihara of Abba, Eve of Imma, Abel of Zeir Anpin, and Cain of Nukvah. I do not know if all of these are considered to be sections of Atzilut, or of BY”A. Further investigation is required.

Not all the souls were equal, since, the limbs that were most affected by the sin of Adam fell deeper into the kelipot than other limbs more distant from the blemish. As a result, some souls pursue sin more than others. The limbs used by Adam to commit the sin fell from him to the corresponding level within “Adam Belial”. There they were enveloped and enclothed by the “kelipot”. Thus, the impact of the sin on a limb determined how deep it fell into the kelipot, since God made them correspond to each other, Adam Bliya’al also has 248 limbs and 365 tendons. Once all the souls are separated from “Adam d’kelipa – Adam Belial”, removed through good deeds, “Adam d’kelipa – Adam Belial” will collapse. The souls fallen into the depths of the “kelipot”, into “Adam Belial”, became hidden. Now, when it comes time for one of these souls to come into this world, it cannot immediately leave the depths of the kelipot through some merit of a person in this world. But it must first be included in the level of the “Tzelem” and “Ohr makif” of three different people from the same
root, one after the other. After that, it can enter a body that is born and become a soul on the level of “aor penimi”, which is considered to be its first actual reincarnation. After that, it will reincarnate as many times as it needs to. As Holiness is the life energy that results from separating from spiritual impurity which is called death. Until all the souls that fell among the kelipot of “Adam Belial” [the despicable man] that are intermixed there from the head unto the feet have been gathered. Mashiach will not be revealed nor will the Jewish people be redeemed. This is what the Zohar says: (Pekudei 258) “Until the feet come to the feet” as it says, “They stood on their legs on that day on the Mount of Olives”. (Zechariah 14:4). All the souls of Kayin are from the 5 givurot of Ima, so they seize in the “klippot” of “Adam Balieal” which is סיפער

“gilgulim” (Reincarnation)

Mishpotim Bs”d

Our parsha begins “and these are the judgments that you shall set before them”. Concerning this R. Shimon in the Holy Zohar begins to reveal the secrets of “gilgulim” (reincarnation). Most of this parsha in the Zohar concerns “gilgulim”. Evidently this is a good time to delve into “gilgulim” so let us learn. R. Shimon begins by informing us that the “judgments” referred to in the above verse referred to the punishments involved in one’s incarnation in this world. In general its better not to have to come down here, its better “upstairs”. We learn from Safer Bahir the souls of the wicked can’t leave from here but must “gilgul”.1 The Ar”i teaches that Torah is the source and root of the essence of light of the Nefesh, Ruach, Nashama, Chayah and Yachida. It spreads out in every parzuf. It is light of the Ayn Sof. A man occupied in the Torah gives delight to his creator when he does it for its own sake, and guards the commandments. This man when he leaves this world his soul will find rest and not require “gilgul” (reincarnation).2 In commentary on Zohar on proverbs its taught Man will be forced into ”gilgul” (reincarnation) if he does not learn Kaballah. Not every man has a ”segulah” (help from above) to learn the Kaballah of the Ar”i. One can loose their reward over this. But there is no danger in learning the Kaballah of Rama”k. Every one is obligated to this.3 The Zohar explains that actions of Holiness produce a breath for the soul that is an intercessor for him above. The Holy breath after the body is disposed of becomes a breath giving life. It becomes his “Yesod”, the gateway to the quality and quantity of the light which his soul lives by and delights. Like a seed sown it guides the departed soul to be bound in the supernal glory of the bundle of life.

There are wicked people of whom the verse says, “And may He hurl away the soul of you enemies as one shoots a stone from a slingshot” (Samuel I 25:29); they don’t yet merit to enter “Gehennom”. after their deaths to cleanse their sins. Rather, their souls are tossed about as a ”stone in a sling” until their sins have been cleansed enough to allow them to enter “Gehennom” for NO MORE THAN twelve months to atone. But by “Kuf Ha Kelah” (stone in a sling) there is no set time for this, sometimes it takes ten, one hundred, or even one thousand years, depending on to the extent they sinned. A secular profane action causes the soul to be cast as a ”stone in a sling” when it leaves this world. (it becomes a ghost) Preventing its accent to Gan Aden. This soul cast as a ”stone in a sling” has no rest. This is the worst punishment. There is a Nefesh that is cut off with its body. There is also a Nefesh that is cut off, but not its body. A Nefesh that has “corait” (cut off) cannot return to its place above that it would of had
if it would have been a worthy person in this “gilgul” (incarnation). Its Ruach also has no rest. Its Nefesh also has no Divine pleasure. Its only as any animal.4 A “Nefesh” is given 3 “gilgulim” to begin “tshuva” if it is not successful it is then destroyed from our people and descends to one of the 7 dwelling places of Gehennom to be forgotten for all generations.5 Rav Nachunyah ben Hakana teaches By facing away, ignoring the commandments while in exile one can be “gilgul” as an unclean animal.6 When a person sins, he draws the “sitra achra”, called death, towards him. Therefore the “kelipa” cannot leave him until he dies, when the flesh rots in the soil. Then the kelipa that was tied to him leaves along with the “kelipa” from the “zuhama” that was imparted to Adam and Eve.

Now you can understand the concept of “chibut hakever” [torments of the grave]. After a person dies and is buried in the dust of the earth, four angels immediately arrive and deepen his grave to the height of the man, as it says in treatise Perek Chibut Hakever. Then they restore his soul to his body just like during his lifetime, since the kelipa remains connected to both. Then these angels take him by the corners and shake and beat him with fire. Just as a garment is held from the ends and shaken to remove dust, until the “kelipa” leaves him completely. This is called “chibut hakever”, which is like the beating and shaking of a garment. They deepen the grave in order to create an area within which to shake and beat him. If one is jealous regarding spiritual matters, he will not require much of “chibut HaKever”. However, if one is jealous regarding worldly matters his bones will have to rot to be cleansed of their attachment to the “kelipot”. One who leaves this world and does not require any punishment. The first is that from the moment he dies he ascends in the secret of “mym nukvin” through the Yesod of Imma, which is called Olam Habah. This group is called “Benei Olam Habah”. In other words, he is like Zeir Anpin, who is called Ben [a son of] Imma. For this reason a righteous person is called a “Benei Olam Habah”. There are other Righteous people who are not fitting to ascend by themselves and they must combine with a soul more righteous than their own and this is why the Sages say “Every Jew has a portion in the world-to-come”. (Sanhedrin 91a). After this world is destroyed will come Olam Haba. This world is created in י ”Olam Haba” in י ”Olam Haba” comes to a man after ”Yom HaDin” (The judgement day). After a ”Sadeek” passes from this world they stand in ”Gan Aden Elyon until ”Yom Hadin”. They are purified so they may enter ”Olam Haba”. (Shoshan Sodod) The “mochin” (consciousness) called “life of the world-to-come”, are the source of one’s existence in the world to come. It is also called “chayei hamelech” [life of the King]. In the secret of what the Sages say, “All those who wear Tefilin live”. As Tefillin draw this consciousness called “Chayay hamelech”. They draw the life source that flows to the world-to-come while even in this world, which is Imma.

Chym Vital writes in “Shar Gigullim” that I heard from my teacher that all who are buried on Friday from the 5th hour onward do not have to undergo “chibut hakever” torments of the grave. This is because the holiness of Shabbat itself separates the “kelipa” from these people without any pain. This is the secret of ‘something extra’ on the sixth day (Ex. 16:22) — for from the fifth hour onward the holiness of Shabbat begins to shine. Every soul has a specific name based upon its level within the limb from which it was hewn. Likewise, each spark from the side of the “kelipot” has its own name. And so the “yetzer hara” of one person is not like the “yetzer hara” of another person. After someone is born and named by his father and mother, their name is not by chance the name is given by God. This name itself is imprinted above
on the Holy throne, as is known. Just as there is for a person a pre-determined name from the side of Holiness, likewise there is an established name from the side of the “kelipot”, the “yetzer hara” that enters the person at birth. There are people who have only a Nefesh from Malchut of Asiyah of the “kelipot”, and there are people who have an entire NR”N from the “kelipot”. (Shur Kuma) Each "klippa" has a name according to its aspect. Just as there are names in "Kidusha" so too in "klippa". As its written "Elokim made this one against that. The name of each Jews father and mother is written on the "Kesay". As it is by these names Hashem calls people. As a man has a name in "kidusha" he also has a name by which the "klipot" are invited and cleave to him. This is his "Yetzer hora" (Chesed Li Avraham) There are those wicked who after this world enter into "Gehenom" and are cleansed. Others do not merit this and are subject to "cuf hakelah" to be as a (stone in the sling). They are not allowed to "gilgul" till refined some what and then they may enter "Gehenom", which is never more than 12 months. To "cuf hakelah" there is not limit. It can last thousands of years. They can be punished for evading the "cuf hakelah" by going "gilgul" in minerals, plants, animals or men by "ibor", God forbid. These souls cleave and hide much in a man till he sins. Then this "ibor" over powers his own Nefesh to make him do greater and more evil till that he parishes from the world God forbid. One "gilgul" in a stone can only go out from there at certain times. To go up from a "gilgul" in stone to plant in only possible in Av and Ellul. If they are not ready at that time they have to wait till next year. There are also set times to go from Gilgul of plant to animal and animal to man. It is possible to go up 2 levels at one time. All who know the Chuchmah of the Zohar are able to raise souls up 2 levels at a time. (Minchat Yahudah) At the time of one's "yortziet" all levels of their soul on that day are somewhat connected. (Wheels of the soul) One must be careful of elevating the food they eat as by not elevating a Nefesh "gilgul" in food one eats there can quickly come upon his Dat evil, difficulties and bitterness. Making him go out of his Dat. This is what happened to Yochanan Cohen Gadol causing him to become a "Sadducee". (Shar Mitzvot p.101

The "Sadeekem" in "Gan Aden" have "Yichud" there the same as it was enjoined to them here below. There is no doubt there is great "simcha". But to achieve "Yichud Elyon" only comes with great difficulty. One is not rewarded for failure below. The "Avot" knew the difficulties their children would need to face to find atonement for their sins. The measure of the light of the Chuchmah of Gan Aden one can draw is according to the difficulties that they were able to overcome. (Shur Kuma) From the source of sweetness does not go out bitterness. To those who's heart is "shalem" (complete) with Hashem. From Nashamot that go out of the inner tree from them does not go out bitterness. They do not give birth to "Nefashot" to serve "avoda zara" but they cleave in Torah and Mitzvot. These are not with their wife's with "Tuma". A "Sadeek Gamore" has children who have a Nefesh. How different is it when a "sadeek" gives birth to a "Rusha Gamore". Like King Chizkiyhu gave birth to King Mannashah. By "gilgul" one is made תמים with Eliyahu HaNovi. Mashiach will not come till all Nashamot are in bodies. For this there is merited new souls to enter the world. (Shoshon Sodot) In the time of Mashiach there shall be completed all the purifications, even of Malchut. They will always be in face to face "Zivug". Then will be drawn Nashamot that did not enter the first kings. Then will be corrected (even) Atik and Arich of the "Klipa". Man does not merit Yechida till time of the Mashiach. (Olah Tamid p.138)
The Aor Yakar teaches that the names of men show concerning their eternal qualities. It also shows concerning one’s magidim (angelic teachers). From names it possible to determine the number of ones gilgulim. By arousal there is raised mym nukvin (lower arousal) and there descends mym duchrin (upper arousal) and accordingly is their magid. It was like this Rebbe Shimon saw Rav Hannuna. He came down to teach R. Shimon secrets of gilgulim in our parsha.7

Many books have been written explaining the teachings on the subject of "reincarnation" or gilgul (גִלְגוּל). These books explain when and how reincarnation takes place and give details regarding many soul-roots and how we find them reincarnated in the Bible and afterwards in the time of the sages, and even in latter generations. The purpose of “gilgul” is to rectify blemishes of previous lifetimes and each successive incarnation manifests and rectifies new, different dimensions of the same soul. Know, that if a person merits obtaining his Nefesh (Animal soul), Ruach (Divine emotional soul), and Neshama (Soul of Divine intellect), and then blemishes them through sin, he will have to be reincarnated to rectify the damage. When he returns in a gilgul with his Nefesh and he rectifies it, his Ruach will not join him. This is because his Ruach remains blemished, and it cannot rest upon a rectified Nefesh. Therefore, his [blemished] Ruach will be reincarnated into another person, joining up with the Nefesh of a convert. The Neshama will likewise do the same. And the Nefesh that was rectified will receive a rectified Ruach of a righteous person who was similar to him in some of the particular good deeds that he performed. It will actually take the place of his own Ruach. Similarly, if he rectifies his [blemished] Ruach completely, then he will receive a Neshama from some righteous person, which will act in place of his own Neshama. This is the esoteric meaning of what the sages say: “Righteous people are greater in death than during their lifetimes (Sanhedrin 47a).” Now, after this person dies, his [own rectified] Nefesh will go together with this Ruach [of a righteous person] and through it [i.e. the Ruach] receive the blessing fitting for itself. It works in the same way for the Neshama with respect to the Ruach. After a person dies, they return in a gilgul and achieve tikun together.

The Holy Ar”I teaches that Adam became David and David will be reincarnated as The Mashhiach. So the initial letters of אדם Spell Adam – David - Mashiah!

May we merit to see such revelation soon with the coming of mashiach and building the Holy temple quickly in our days in rachamim.

1. 1Safer Bahir p.78
2. 2safer lecutim-ar’i p.427
3. 3Midrash on Zohar Mishley p.138
4. 4zohar smot 59a, Trumah p.142b
5. 5Midrash on Zohar Mishle p.137
6. 6safer ha paliyah
7. 7Aor Yakar Barashit p.78