



## Sodot HaGilgulim – סודות הגלגולים *The Secrets of Reincarnation, The Order of Souls, The Collective Destiny of Yisrael, The Soul of Mashiah*

*Introduction, Translation & Commentary  
by Rabbi Ariel Bar Tzadok*

### Introduction

The topic of reincarnation is one of the most important teachings of the Kabbalah. During the period of the edict of the seclusion of Kabbalah<sup>1</sup>, the secrets of reincarnation were known only to a select few. Many of the leaders of the generation, including Maimonides<sup>2</sup>, it is said, were not even aware of the secrets of the Kabbalah, all the more so never wrote about them. This explains why there is not a lot of original, new Kabbalistic literature from Talmudic times up until the times of the end of the edict.

Many of the earlier Jewish leaders, such as HaRav Sa'adia Gaon, go so far as to deny the legitimacy of reincarnation. Yet their public denials must be viewed with a bit of suspicion, for two reasons. Number one: Sa'adia Gaon and these Sages were living among the newly formed Islamic empire whose religion, like Christianity, denied reincarnation. Any sympathies toward such views by a Jewish leader would have aroused the ugly head of a suspicious and anti-Semitic government. The outcome could have been disastrous for the Jewish community. Number two: Sa'adia Gaon especially was a kabbalist. We have intact his commentary to Sefer Yetzirah, as well as his dream work, Goralot, and other similar work. It is inconceivable to me that a Kabbalist of his stature would have been kept in the dark about the importance of reincarnation. It is just as inconceivable for me to believe that a Kabbalist of his stature would not have accepted the teachings of reincarnation. I must therefore conclude that, though he publicly spoke against reincarnation, he did so for the sake of the public; whereas in private he must have known differently. Remember, Rav Sa'adia Gaon lived during the time of the edict to keep Kabbalah secret. It would most certainly have been within his rights to guard such a precious secret.

Rather than go through a lengthy halakhic discourse to validate the legitimacy of the doctrine of reincarnation, suffice it to say that all of our Sages today accept it as a foundation of the Jewish faith. I have quoted herein some of their statements so as to verify this position. I once even heard said in the name of the Chief Rabbi of Israel that one who does not accept the legitimacy of reincarnation as an integral Jewish belief is to



be considered an apostate. On this note, I thus proceed to translate and explain these teachings. There is no need to justify them.

The teachings of reincarnation are very deep and extensive. Many different texts written both before the Ari z"l and after him deal extensively with the matter. The holy Zohar has entire sections devoted to reincarnation, the most awesome being the Saba D'Mishpatim in Shemot.

I have translated a special piece regarding the soul of Mashiah. I believe this is important knowledge for every Jew, for it assists us in our battle against the apostate missionaries and their brood.

What I am outlining here are only the very basics; I do this so as to familiarize you with these teachings, so that in future issues of Panu Derekh we can continue these lessons in a deeper format.

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<sup>1</sup> The edict from above not to publicly study the wisdom of truth (Kabbalah) was only for a certain time, until the year 5250 (1490). From then onward...the best way to observe this mitzvah is in public, before great and small. For by merit of the (study of Kabbalah) will King Mashiah come.

Even HaShoham, Halakhot of Kabbalah, Pitukei Hotam, 103

<sup>2</sup> With Maimonides specifically we know that he did become exposed to Kabbalah toward the end of his life, and there are one or two Kabbalistic texts dealing with Kabbalistic methods of healing, and the usages of holy Names that are ascribed to him.

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## Sodot HaGilgulim – סודות הגלגולים *The Secrets of Reincarnation*

### The Legitimacy of Reincarnation As A Jewish Doctrine

**[The subject of] reincarnation is a correct belief for all the congregation of the [Jewish] community.** We don't find anyone who distances themselves from it with the exception of Rav Sa'adia Gaon...

HaRav Levi Ben Haviv wrote regarding reincarnation (Siman 8) that, "There is a very large group of the Sages of Israel who are believers. They have written **regarding reincarnation that belief in it is correct, and it is of the essential teachings of the Torah** (*ikar m'ikarei haTorah*) that answers the questions as to why the righteous many times do not have a good portion in life. **We are thus all required to adhere to the**



**words of these Rabbis, and to believe this with faith, without any doubt or question at all.”**

It is known to all the sons of my people that the holy Zohar, and all the writings of the Kabbalists, strongly supported the belief in reincarnation. Being that the principles of this teaching are found in the Bible, and answers the question of why the righteous suffer, I have come to bring all the scripture verses that establish reincarnation, as well as all necessary proofs. I will also answer all of the philosophers of our people, and all those who rise up evilly against [the belief in] reincarnation...

Rabbi Manassah Ben Israel, Nishmat Haim, 4-6

### What is Reincarnated?

Know that even though it is written in many places how the soul of one person is reincarnated into another, and then into another after that, **do not make the mistake of thinking that it is the identical first soul itself that is reincarnating.** For in reality it is like this, there are many Sources [souls], an infinite amount; these are divided up into the souls of human beings. Within one Source there are a number of Sparks (souls), an infinite amount. Within each and every reincarnation, a number of these Sparks are rectified. Yet, **it is those Sparks that have not rectified that return and reincarnate** so that they can be rectified. However, **those Sparks that have been rectified to not reincarnate.** They ascend above, and stand at the appropriate level destined for them.

Rabbenu HaAri z"l, Sha'ar HaGilgulim, 14

From this will you understand in regards to all the reincarnations that there are in the world, it is not the first ones themselves who are coming back, but rather the sparks within their souls that have not yet been rectified.

Torat Natan, Pg. 19

### Reincarnation From Man To Beast

One must also know that the Kabbalists believe that one can reincarnate from one species into another. Therefore they have said that **one who intentionally violates a mitzvah and does not repent will reincarnate into an animal.** Regarding the verse, “And HaShem spread them over the face of the entire earth”, our Sages have taught that the generation of the Tower of Babel was judged in three groups. The good amongst them were scattered through the changing of the languages. The second group among them that intended to commit idolatry were changed into apes and monkeys. The third group who wanted to ascend to heaven and declare war on G-d, these were cast down and turned into demons and evil spirits.

HaRecanati writes in Parashat Noah and Parashat Shemini, “there are those among the later generation of Kabbalists who believe [people will be] reincarnated into animals.



They have said that if a person commits one sin over the value of his merits he will reincarnate as an unclean animal...

In Sefer Haredim (pg. 41) it is written, "Know, all the Kabbalists have said that even though when a person reincarnates as another human being, that one does not remember his previous life; even so **when a person reincarnates into an animal, beast, or bird, that one does remember his 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..."

Rabbi Manassah Ben Israel, Nishmat Haim, 4-13

## The Collective Soul of Yisrael

"Our Sages of blessed memory have taught us that *Kol Yisrael Aruvim Zeh B'Zeh*, 'All Israel is interconnected one with another' (Shav 39A). What this interconnection means is that we all originate from the same source.<sup>1</sup> Our Sages have therefore said, in accordance with this, that when a spirit of spiritual awakening comes upon the Earth from the side of holiness and the good inclination, this spirit is felt within every single Jew and is acted upon within each person, in accordance with that one's individual level.<sup>2</sup> The righteous are greatly aroused to perform the work of HaShem in great holiness and with strong desire. One who is not so righteous<sup>3</sup> is also aroused, though not so much (as the righteous). Even the completely wicked will still contemplate the thought of repentance, even if it be only for a short while. Yet, it is possible that this minor contemplation can be the pivotal point to bring him to complete repentance. The opposite of all this is also true, when there arises in the world an awakening from the side of the evil inclination.<sup>4</sup> It also comes to each and every individual. The wicked will be greatly harmed by it, and will perform evil deeds. Even the righteous might stumble in that he might contemplate an evil thought, even though it be for only a moment.<sup>5</sup>"

Sefer Ba'al Shem Tov, Tisa 9

## The Levels of Soul

"We shall now explain what our Sages of blessed memory have said in the Gemara (Berakhot) that there are five names given to [the human] soul. This then is their order from below to above: Nefesh, Ruah, Neshama, Hayah, and Yehida. There is no doubt that this is intentional, and with meaning. However, **know that a person is really the spiritual self that is within the body, and the body is only the person's garment.** Let it be known that man contains within him all four of the worlds A'Be'Y'A<sup>6</sup>; therefore, by definition he has within him aspects from all four worlds. Now each of these aspects is called by one of the five names referred to previously, which [together are] called NaRaNHaiY.<sup>7</sup> Yet, one does not merit [all of these aspects] all at one time, but only in



regards to one's merits.<sup>8</sup> At first one receives the lowest aspect, which is called Nefesh. Afterwards, if he so merits it, one will receive the [aspect called] Ruah, etc..."

Sha'ar HaGilgulim, Hakdamah 1, the Ari z"l

## The Sub-Division of Souls

"Now, it is known that there are four worlds, which are referred to as A'Be'Y'A. Each world has within it [the] Five Partzufim (sefirotic faces), which are Arikh Anpin, Abba, Imma, Z.A. and Nok.<sup>9</sup> However, not all the worlds are equal in this respect, for the three lower worlds of Beriah, Yetzirah, and Asiyah are only subjective manifestations of Imma, Z.A., and Nok of Atzilut<sup>10</sup>, whereas Arikh and Abba of Atzilut, these two worlds follow after an image that is greater than the three lower worlds; for they (Arikh and Abba) are of the aspect of the concealed.<sup>11</sup> It is also known that from every aspect within the four worlds of A'Be'Y'A there come forth the souls of mankind<sup>12</sup>, in accordance with the secret [meaning of the pasuk] "*You are the children of HaShem, your G-d*". We thus find that the order of souls follows exactly the pattern of the order of the worlds, both in general and in specific. Thus, the souls that come forth from Atzilut are divided into five aspects, corresponding to the five Partzufim of Atzilut.<sup>13</sup> That which comes forth from Arikh is called Yehida, from Abba is called Hayah, from Imma is called Neshama, from Z.A. is called Ruah, and from Nok is called Nefesh. Yet, all of these are the sections of Atzilut. Afterwards, there are manifest lower aspects: for all that are from Beriah, all are called [the general] Neshama; all that come forth from Yetzirah are called [the general] Ruah; and all that come forth from Asiyah are called [the general] Nefesh. This then is the general rule.

Now for specifics: The souls that come forth from Arikh of Atzilut are divided into five aspects, for from the Keter comes the Yehida of the Yehida<sup>14</sup>; from the Hokhma therein comes the Haya of the Yehida; from the Binah therein comes the Neshama of the Yehida; from the six (Z.A.) therein comes forth the Ruah of the Yehida; and from the Malkhut therein comes forth the Nefesh of the Yehida. All five of these aspects are nonetheless called the general Yehida.

In this same way is the Haya, which is from Abba of Atzilut divided; they are called Haya. This is also true of the five aspects of the Neshama, which come forth from Imma; they are all called Neshama. This is the same with the five aspects of the Ruah of Z.A. which are all called Ruah. This is also the same with the five aspects of the Nefesh from Nok; all are called Nefesh of Atzilut.

The lower three worlds also follow in this manner. Each of them is divided into five, yet each world in total only corresponds to one of the Atzilutic faces. Thus we find, in similar manner, that the Neshamot that come forth from the Arikh of Beriah are called the Yehida of Beriah, etc. All five aspects that are then from the Partzufim of Beriah are all



called [the general] Neshama of Beriah. This is true of the five aspects of Yetzirah, Yehida, Haya, Neshama, Ruah, and Nefesh: they are all [the general] Ruah of Yetzirah. Also with the souls of the five faces of Asiyah which are divided into Yehida, Haya, Neshama, Ruah, and Nefesh: all are called [the general] Nefesh of Asiyah.

Now, all aspects of all souls were included in Adam HaRishon.<sup>15</sup> Adam's [spiritual body] was made up of 248 organs interconnected by 365 sinews.<sup>16</sup> This was also the pattern of the souls [within him]. Every part could be subdivided in the same manner. For example, the Yehida of Atzilut is divided into the 613 organs and sinews.<sup>17</sup> Each organ and sinew is thus referred to as a Primary Source.<sup>18</sup> This is also true of the Haya, Neshama, Ruah and Nefesh of Atzilut; each of them is divided into 613 Sources.<sup>19</sup> This is also true of the five Partzufim of Beriah, they are divided into 613 Sources, all of which are called the [general] Neshama of Beriah. This same pattern is followed in Yetzirah and Asiyah.<sup>20</sup>

It is also possible to subdivide each [of the 613] aspects. This [subdivision] was caused by the sin of Adam HaRishon<sup>21</sup>, and the rest of creation. In order to understand this matter, I will explain in relationship to one aspect and from it will you understand the rest. We will start with the Nok of Asiyah<sup>22</sup>: now she is made up of 613 organs and sinews. These 613 are referred to as Primary Sources, for fewer than this number will not be found. Each of these sources has no less than 613 sparks<sup>23</sup>, each of which is an individual soul. These are thus referred to as the 613 Primary Sparks. Now, due to the sin<sup>24</sup>, they were blemished, and they divided into even greater numbers.

For now each of the 613 Primary Sources divided up into no more than 600,000 Secondary Sources. More than this would not be, but less than this can be. It is also not required that each Primary Source subdivide in equal measure as its neighbor Source. All depends upon the level of the blemish. There are those Primary Sources who subdivided into 1,000 Secondary Sources. There are those that subdivided into only one hundred, etc...with all this, all the 613 Primary Sources together could not subdivide into more than 600,000 Secondary Sources.<sup>25</sup>

This is also what happened with the 613 Primary Sparks within each and every one of the 613 Primary Sources. Each spark subdivided into many sparks; yet, there are those Primary Sparks that would subdivide into 1,000 Secondary Sparks, and there are those that would subdivide into only one hundred, etc. However, all the 613 Primary Sparks together could not subdivide into more than 600,000 Secondary Sparks.<sup>26</sup>

In the beginning there was one Soul, which was the father of all; this was Adam HaRishon who included all within himself. Afterward, all were included within the three Patriarchs: Avraham, Yitzhak, and Ya'aqob. After this, all were included within the twelve [sons of Ya'aqob, who fathered the twelve] tribes. After this, all were included



within the seventy souls [who went down to the land of Egypt with Ya'aqob]. After this the seventy subdivided into 600,000 Primary Sparks.<sup>27</sup> Thus it was with every Source of the 613 Primaries, they became complete Partzufim, each containing 613, which subdivided into 600,000 Secondary Sparks.

Now, Adam had included within him all the 613 Primary Sources that were in the complete face of the Nok of Asiyah.<sup>28</sup> Now, Adam's left shoulder is one great Primary Source, which is a complete Partzuf, which is subdivided into seventy Secondary Sources, and no more. These seventy Sources have within them all the 613 organs and sinews that are within this Partzuf. These seventy Secondary Sources in turn subdivide into 600,000 Secondary Sparks. This great Source is Kayin [Cain, son of Adam] and it includes the seventy and the 600,000. He [Kayin] is [made in the] image of Adam HaRishon. Thus within this great Source, there are three fathers, made up of twelve tribes, then seventy souls, which finally subdivide into 600,000 Secondary Sparks.<sup>29</sup>

Sha'ar HaGilgulim, Hakdamah 11, the Ari z"l

## The Way of Reincarnation

"Prior to the generation of the Flood, and the generation of the Tower of Babel, the Holy One, blessed be He would send forth [His spiritual radiance] upon [the] 600,000 holy [source] souls [in every generation]. [Then came] the generation of the Flood and perverted [itself] so much that HaShem had no choice but to destroy them all. Yet, [all of the 600,000 source souls did not perish], they were gathered together [and incarnated] within Noah and his sons, as I will explain later.<sup>30</sup>

Also, with the generation of the Tower of Babel, the spiritual radiance descended upon the holy souls freely until they were blemished by the sin of the Tower. HaShem thus divided up the nations and placed them under the control of the seventy [Angelic] Princes, whereas Yisrael, He took for Himself<sup>31</sup>, as it is written, "Yisrael is HaShem's portion".

When Yisrael entered into the Holy Land, there were 600,000 holy souls in every generation. Yet, these too became blemished by the performance of idolatry, bloodshed, and immorality.<sup>32</sup> HaShem sent to them His prophets to admonish [the people], to see if they would turn back to HaShem, so that there would not arise the need to have to gather the souls together<sup>33</sup>, [which usually meant their death] by war, famine, or whatever. However the sins [of the people] grew, they chose not to repent. HaShem thus saw in His Wisdom that He would have to perform a collective gathering [of the souls]. [The necessity of their rectification] had already passed the point of just being able to die a regular death and then simply reincarnate. Their sins had equaled the generation of the Flood; so it was decreed that the Temple was to be destroyed [and the exile to begin].



Now, you might say that those who performed idolatry in one generation, or those who murdered the prophet Zechariah in the Temple did not receive their punishment, for they had already died [a natural death]. Yet, this is not true; for HaShem had taken them<sup>34</sup> specifically so that He could reincarnate them. So those who specifically performed idolatry in the past generation, or those who specifically killed the prophet Zechariah, they themselves were reincarnated specifically at the time of the destruction of the Temple so as to receive their punishment. Each individual received the appropriate punishment in accordance to the sins that he had 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). **Everything is thus in measure and equality, to pay back to everyone in accordance with their sins.** Those of the children of Yisrael who had survived the destruction [of the Temple] had the responsibility to purify and rectify all the souls of those who had sinned and died. Therefore, during the exile in Babel and during the times of the Second Temple, there were numerous amounts of children being born.<sup>35</sup>

Sha'ar HaKavanot 1B, the Ari z"l

## The Way of Rectification

“Let it be known, that as a result of the sin of Adam HaRishon, all souls fell into the depths of the klipot.<sup>36</sup> Now, when there lies amongst the klipot a soul of exceptional value, they [the klipot] do not permit that soul to escape them, for they are nourished [by the light of] that soul.<sup>37</sup> This then is the secret as to why the “hitzonim” [outside evil forces] desire so greatly to cause mankind to stumble. [It is] they who caused the destruction of the Holy Temple, got HaShem very angry, and caused the exile of the Shekhina.<sup>38</sup>

Now, the hitzonim are the remnants of uncleanness that are left over after holiness has been properly separated [in the original sifting of the Kings of Edom, ref. S.G.15].<sup>39</sup> They are called death, yet they<sup>40</sup> wish to live. Yet, life is of the holy Sefirot.<sup>41</sup> So all the while that there remains any holiness amongst them<sup>42</sup>, they lave life, maintenance, and sustenance. Yet, when the holiness departs<sup>43</sup>, they die. Thus they greatly endeavor to cause people to sin, in the same manner as others pursue their food; for when a person sins, this causes his soul to enter into their domain, and they are thus sustained by it. [For even when a soul sins] the Holy One, blessed by He, from His holy place continues to sustain souls fallen amongst the klipot. It is from this nourishment [given to the souls] that the klipot take for themselves - so much so that when the sins multiplied, it caused the destruction of the Holy Temple and the exile of the Shekhina amongst the hitzonim.





Now, the souls that are amongst the klipot are not able to escape.<sup>44</sup> Therefore, the Shekhina who is a “devouring fire” enters into those places, and she gathers the scattered sparks lost amongst the klipot.<sup>45</sup> From the time of the destruction of the Temple until now, the Shekhina is performing this task<sup>46</sup>, and She will continue to do so until all have been gathered [from every place in the fallen body of Adam], even down to the feet, which is the place of the depths of the klipot.<sup>47</sup> She will take [all the fallen souls] even from there.

Yet, **the Shekhina needs our help**, in accordance with the secret meaning of the pasuk “give strength to G-d” (Tehillim 68:35). According to our actions, She has the ability to bring out [the lost souls]. **If we were all to return to HaShem (repent), She would then have the power to release all the entrapped souls in a single moment.** However, our sins weaken her ability. [When this is rectified], She will then have the ability to go forth from there, and allow the klipot to die, because they will have no more sustenance. Yet, all the while that the Shekhina is amongst them, they are receiving their sustenance. Thus we see why the klipot endeavor to draw the Shekhina and the souls into exile, so that they [the klipot] may live.

Let it be known, that when the hitzonim have amongst them a precious soul, one from which they steal much sustenance, they obviously do not let that soul escape. Their intention is to contaminate that soul more and more, with all their ability, so that the soul will be entrapped amongst them permanently; for they know that perhaps, by the sexual union of someone on this earth, that soul might be called forth to be born. Thus, when they [the klipot] see a very sinful person participating in sex in a very sinful manner, they direct the soul to be placed there [to be born], so that it will be further contaminated [by the sins of this world], even more than it already was due to the original blemish received from the sin of Adam. Thus, the entrapped soul will be theirs for a very long time. Now, Terah [the father of Avraham] was an idolater, and so was his wife [Avraham’s mother]. Certainly when the klipot saw such an unclean place, they let go of the soul of Avraham and caused it to enter there. Being that Avraham’s soul was entrapped amongst them, it is for this reason that he is called a “righteous convert”<sup>48</sup>, for his soul had come forth from the klipot and uncleanness. The secret here is this: Avraham came to rectify Adam’s sin of idolatry [the eating from the Tree of Knowledge], therefore was he born to Terah the idol worshipper, so as to [bring them to repentance] and thus atone for the sin. Let it also be known that Terah was the refuse of the holiness of Avraham’s soul.<sup>49</sup> It is specifically for this reason that Avraham was incarnated there, in order that things might be rectified by him. This is also true of many other individuals [whose incarnations follow in this pattern].”

Hesed L’Avraham, Eyin Mishpat 24, Rabbi Avraham Azulai



## The Relationship of Every Jew to Mashiah

“Every single Jew must rectify and establish that section in the [spiritual] stature of the [soul of] the Mashiah that directly corresponds to that individual’s soul.<sup>50</sup> For as is known, the name Adam (Alef, Dalet, Mem) spells out to capital letters of the three names Adam, David, and Mashiah. For as we have been taught, “the original stature of Adam HaRishon was from one end of the world to the other” [Hag. 12A]. All the souls of Yisrael were originally within the stature [body] of Adam. Afterward, as a result of the sin, his stature was lessened. The Mashiah will also be of a stature that will include all the souls of Yisrael, all 600,000, as it was prior to the sin of Adam HaRishon. Therefore, each and every Jew must prepare that portion of the Mashiah’s soul that corresponds to his own soul. This must be done until all has been rectified and the entire stature is complete. Then shall there be the great union, may it be speedily and in our days”.

Sefer Ba'al Shem Tov, Nitzavim 8

<sup>1</sup> This source is the spiritual source of all the souls of Israel. This is the realm of Beriah, which is called the Throne of Glory.

<sup>2</sup> All Israel form a collective spiritual body. Thus some souls form the “head” of that body. Other souls form the “feet” of that body. Therefore when a spirit of holiness, i.e. an influx of sheaf energy is received from the neighboring realm of Atzilut, all of Beriah experiences it, from the “head” down to the “toes”. Each soul however depending on its location and relationship to its source location experiences this flow, some great, some small.

<sup>3</sup> This is a reference to the “Benoni”, i.e. the intermediate individual who is neither righteous nor wicked, but one who continues to struggle with both. The first section of the Tanya is directed specifically to this type of individual and is highly recommended reading.

<sup>4</sup> An evil spirit rises as a result of the collective’s sins. Such was the cause of the Nazi Holocaust. Under such circumstances, destruction (i.e. punishment) is dealt out collectively (Zohar 1, 107B). The only chance the righteous have is to follow the advice of the Zohar (1, 113A), “when punishment falls upon a town, a man should flee from there before he is overtaken”.

<sup>5</sup> The lesson from this teaching is that there is a collective reaction from collective Israel, i.e. every Jewish soul to the supernal, invisible powers that are the true forces operating and functioning in this universe.

<sup>6</sup> The four worlds being Atzilut, Beriah, Yetzirah and Asiyah. The capital letters spell A’Be’Y’A.

<sup>7</sup> The capital letters of the five souls mentioned above.

<sup>8</sup> There are full sections in the Sha’ar HaGilgulim to explain that there are certain times when a person receives the next level of soul. This time is supposed to be a chronological one, meaning at the age of 13 one is to normally receive the Ruah, and at 20 the Neshama. However, due to our sins most go through all their lives with only the nefesh that one received at birth. If one does not act with proper righteousness, one never finishes building and completing the nefesh, thus not being able to advance to the next step of building and rectifying the Ruah. Therefore what should have been accomplished in one lifetime is not taking multiple lifetimes.

<sup>9</sup> Arikh is the Partzuf corresponding to the sefirat Keter. Abba is the Partzuf of Hokhma corresponding to the realm of Beriah. ZA is the Partzuf of the six intermediate sefirot (Hesed-Yesod), which correspond to the realm of Yetzirah. Nok is the Partzuf of Malkhut corresponding to the realm of Asiyah.

<sup>10</sup> Everything below corresponds to its spiritual counterpart above. Thus, the three general lower worlds of Beriah, Yetzirah and Asiyah are only the outer manifestations of the subjective Beriah, Yetzirah and Asiyah of Atzilut.

<sup>11</sup> Arikh and Abba correspond to Adam Kadmon and Atzilut, which are like body and soul to one another. Yet, they are Atzilut. Their essence is manifest above, whereas the essences of Be’Ye’A are manifest below.

<sup>12</sup> Torah has four different types of expression referred to as PaRDeS, which are Pshat, Remez, Drash and Sod. These are incorrectly viewed as being four levels of academic achievement, one on top of the other. In reality the four methods of “Torah interpretation”, as it is called, are really an expression of the four basic personality types. These are: 1. The sensation function, which ascertains facts; that is, sees, hears, smells, and so forth, what is. (Pshat-Asiyah) 2. Feeling, which evaluates what has been perceived, in the sense of pleasant/unpleasant, to be admitted/to be rejected, better/worse (Remez-Yetzirah). 3. Thinking, which brings what has been perceived into logical connection



(Drash-Beriah). 4. Intuition, which represents a kind of faculty of divining and orients us as to whence what has been perceived came and anticipates whither it goes (Sod-Atzilut). These four personality/Torah learning types were well known to our Sages. They are really personal, and thus unique expressions of where each soul emanates from the Tree of Life. Thus each soul is naturally drawn to one specific expression of Torah study, in relation to the source of that soul.

<sup>13</sup> There is thus a nefesh, ruah, neshama, haya and yehida of Atzilut, corresponding to the Arikh, Abba, Imma, ZA and Nok of Atzilut. Each of the other realms are subdivided according to this same pattern.

<sup>14</sup> This then is the third level of subdivisions. First, we have the general five. Next, we have the specific five that are within each of the general five. Now, we have the specific five within each of the specific five that are within each of the general five levels of soul and Partzuf.

<sup>15</sup> Adam HaRishon is the first man (Adam in the Garden). He was not just an individual but rather the collective soul of all Israel.

<sup>16</sup> These of course correspond to the 248 positive mitzvot and the 365 negative mitzvot of the Torah. As HaShem, Torah and Israel are one (Zohar III 273A), each is structured with 613 corresponding "body parts". Thus when one observes a mitzvah, one nourishes one's physical and spiritual body, individually and collectively.

<sup>17</sup> Thus each level up to the infinite subdivision will always have within each one 613 parts.

<sup>18</sup> The 613 parts of the Partzufim of the general worlds are called the Primary Source. Each Primary has countless secondaries.

<sup>19</sup> So within Atzilut where there are five Partzufim, corresponding to the five levels of soul, there are a total of 613 x 5 (3065) Primary Sources.

<sup>20</sup> For all five worlds, each having five Partzufim, each Partzuf being made of 613 Primary Sources, we have a total of 613 x 25 (15,325) Primary Sources.

<sup>21</sup> Adam in the Garden of Eden was collective Man. He had within him all souls. When he sinned by eating from the Tree of Knowledge of good and evil, it caused a major fragmentation of his soul, breaking up its unity, causing it to manifest in an infinite number of "sub-souls".

<sup>22</sup> This is the Partzuf of Malkhut of the general Asiyah. It is the way of the author, HaRav Haim Vital, to always use for example either the highest of the Partzufim or the lowest.

<sup>23</sup> This makes for a minimum number of 375,769 sparks which are called "Primary Sparks".

<sup>24</sup> Of Adam in the Garden of Eden.

<sup>25</sup> As a result of the sin of Adam, the Primary Source did not equally subdivide. There will be a total number of 600,000 "Secondary Sources". But what source broke up into which number depended upon its place in the Supernal Body, and that place's relationship to the sin.

<sup>26</sup> As a result of the sin of Adam, instead of having 613 Primary Souls which subdivide into 613 Primary 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.

<sup>27</sup> All this follows the pattern of the bloodline of the Jewish people. The Jewish people were chosen and grew in number specifically so as to correspond to the supernal pattern and to manifest it here upon the earth.

<sup>28</sup> This is the Partzuf of Malkhut of the world of Atzilut, not the Partzuf of Malkhut of the lower Asiyah.

<sup>29</sup> Adam's "right shoulder" became the Source known as Hebel (Abel) in the identical manner as did Kayin. Thought 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. 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 Haim Vital. Great souls from the source of Hebel included Moshe Rabbeynu himself.

<sup>30</sup> This is a reference to later on in HaRav Vital's other works, not in the Sha'ar HaKavanot.

<sup>31</sup> HaShem's original plan for mankind was that mankind all together would repent and turn back to G-d. Yet when all mankind united, instead of making peace with G-d they declared war on Him, in accordance with the traditions handed down to us by our Prophets and Sages. In response to this HaShem realized that the nations would never join together willingly and come and serve Him. He therefore chose to manifest the chosen souls as a nation unto themselves, through whose light the nations would be able to come back to HaShem. This then led to the formation of Israel below, corresponding to the supernal pattern of Israel above.

<sup>32</sup> Along with slander, these are the three worst sins one can commit.

<sup>33</sup> In the same manner as the 600,000 were gathered together and incarnated inside Noah and his sons.

<sup>34</sup> I.E., HaShem willed for them to get sick and die, so that their reincarnations would not be delayed.



<sup>35</sup> These were the souls of those punished during the times of destruction. After paying their debt “to the universe”, HaShem reincarnates them again so as to give them the opportunity to perform mitzvot, and thus build merit for themselves.

<sup>36</sup> Adam's original body was in Yetzirah, his nefesh was in Beriah, his ruah was in Nok of ZA, his neshama was in ZA, his haya in Imma and his yehida in Abba. Due to the fall, his body and nefesh descended into Asiyah, his ruah into Yetzirah, etc...Not all of Adam's being fell into the “depths of the klipot”, but only his lower parts. It is these more than the others that need to be sifted and rectified.

<sup>37</sup> The soul, due to the fall, has become entrapped by the klipah, which vampirizes his life force.

<sup>38</sup> The klipot make every effort to keep mankind “down”. “Down” means down by them, at their level; for when the souls of mankind are trapped, the klipot suckle the energies out of our souls. Souls only stay “down” by not elevating. Elevation is achieved through the energy work performed by the observance of the mitzvot, in all their details. When one avoids a mitzvah, or any of its details, that one soul therefore does not elevate. On the contrary, due to the blemish made by not ascending, the soul descends, thus enabling the klipah to suckle off of it, and thus weakening its energy and disabling it from attempting to elevate or ascend again. This becomes a savage cycle of self-defeat, which HaShem in His mercy breaks by allowing the soul a doorway out through reincarnation.

<sup>39</sup> When the vessels of the world of Tohu-Nikudim shattered and fell, a rectification did then take place. The original light did ascend back to Atzilut; what could be rectified of the fallen vessels was rectified, yet there still remained those “pieces” of fallen vessel, which entrapped within them residue sparks of light (souls). It is these that must be sifted, cleansed, and rectified.

<sup>40</sup> “They” being the residue of the fallen vessels.

<sup>41</sup> Of Atzilut, when these fallen vessels, due to their fall, are no longer in the locality of Atzilut to be able to benefit from its light. Thus the whole purpose of creation is to lift them back up to their place. This is their rectification.

<sup>42</sup> Through the souls which they cause to stumble, and thus suckle energy from.

<sup>43</sup> I.E., when souls repent, the evil manifestations die.

<sup>44</sup> Because of the klipot causing them to sin more and more.

<sup>45</sup> “The righteous are called ‘the living’ even after they have died” (Berakhot 18A). The reason for this is that even after their deaths, the righteous continue to raise the “sparks of holiness” from amongst the klipah (forces of darkness). This is well known in the writings of the Ari z"l (Likutei HaShash 5, Zohar, Pinhas 220) that each and every “tzadik” (righteous person) descends into Hell in order to gather up the “sparks of holiness”, and to raise up the (captured) souls that are under the dominion of the klipot who torment them. Thus, they are called “the living”. Sefer Mayim Haim 18, Hakham Yosef Haim

<sup>46</sup> Through the souls of the righteous.

<sup>47</sup> It is the feet, i.e. the Malkhut, which is the lowest level where the sparks of holiness have fallen. As such, it is also the last place where they will be cleansed. It will also be the biggest battle; it manifests upon Earth as the battle of Gog and Magog (Armageddon). When the cleansing has been completed here, then will Mashiah come.

<sup>48</sup> In other words Avraham, through his submission to HaShem, was able to convert the evil that was attached to himself and turn it to good.

<sup>49</sup> Souls incarnate as families (Primary Sources, secondary sources, Primary Sparks, secondary sparks). Evil souls still have a connection to the righteous soul family members. Each soul family (Primary Source) has the obligation to rectify all of its members. So it was Avraham's job to rectify Terah'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 was only a convenience that enabled Avraham to do what he needed to do.

<sup>50</sup> Mashiah's soul is the Source (Keter) soul of all Yisrael. All souls are within his. Therefore, by rectifying ourselves we are rectifying our greater self, who is Mashiah.