



# Reincarnation

The Journey of the Soul Part IV

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This shiur is kindly sponsored by Paula and Moish Weinstein on the 30th yahrzeit of Moish's brother, Israel Weinstein, Yisrael ben Asher Anshel ע"ה

And by

Suri Stern upon the yahrtzeit of her bubbly Esther bas Menachem Mindel and her father HaRav Reuven ben Chaim ע"ה

## Lifetimes

### 1. The Once and Future King, T.H. White

"The best thing for being sad,' replied Merlyn, beginning to puff and blow, 'is to learn something. That is the only thing that never fails. You may grow old and trembling in your anatomies, you may lie awake at night listening to the disorder of your veins, you may miss your only love, you may see the world about you devastated by evil lunatics, or know your honour trampled in the sewers of baser minds. There is only one thing for it then – to learn. Learn why the world wags and what wags it. That is the only thing which the mind can never exhaust, never alienate, never be tortured by, never fear or distrust, and never dream of regretting. Learning is the thing for you. Look at what a lot of things there are to learn – pure science, the only purity there is. You can learn astronomy in a lifetime, natural history in three,

literature in six. And then, after you have exhausted a milliard lifetimes in biology and medicine and theo-criticism and geography and history and economics – why, you can start to make a cartwheel out of the appropriate wood, or spend fifty years learning to begin to learn to beat your adversary at fencing. After that you can start again on mathematics, until it is time to learn to plough.”

Ian Stevenson

## 20

### Twenty Cases

### Suggestive of Reincarnation

SECOND EDITION, REVISED AND ENLARGED

Ian Stevenson, M.D.

“Reincarnation, at least as I conceive it, does not nullify what we know about evolution and genetics. It suggests, however, that there may be two streams of evolution – the biological one and a personal one – and that during terrestrial lives these streams may interact.”

2. Evaluating the Evidence for Reincarnation, Steve Taylor Ph.D., Psychology Today December 20, 2021<sup>1</sup>

### The Case of Ryan Hammons

Around the age of 4, Ryan Hammons told his mother Cyndi, “I think I used to be somebody else.” Whenever they saw the Hollywood sign on TV, Ryan would get excited, saying that was his home and he wanted to return there. He said that he had been an agent in Hollywood and that the agency had changed people’s names. He talked about dancing on Broadway and living in a house with a large swimming pool. Sometimes when songs came on the radio, he would stand up and start tap dancing. He talked about going to fancy parties with a “cowboy man” who had a horse that performed tricks and also did cigarette commercials. At school, when asked to draw pictures of his home, he would always draw four people—himself, his parents, and “the old me” (5).



Cyndi began to write down everything that Ryan told her about his past life. She borrowed books about Hollywood from the local library, hoping they would help Ryan process his memories. In one book, they found a still from an old movie called *Night After Night*. Ryan became very animated and shouted, “Mummy, that’s George—we did a picture together!” Then he pointed to a man to the side of the photo and said, “And that’s me.” Ryan had always said that he didn’t know the name of his

<sup>1</sup> <https://www.psychologytoday.com/us/blog/out-the-darkness/202112/evaluating-the-evidence-reincarnation>

previous personality, and at first Cyndi was unable to identify the man he pointed at. However, she found out that the other man was an actor named George Raft.

When Ryan was 5, his mother made contact with Jim Tucker, who agreed to investigate his claims. A film archivist (employed by a TV production company who made a documentary about Ryan) identified the man Ryan said was “me” as Marty Martyn, a dancer, actor, and agent who died in 1964. When Tucker visited Ryan and his parents, Ryan was asked to pick out photos of people and places that related to Marty Martyn, which he did successfully.

Most of Ryan’s statements about his previous life had been recorded by his mother before Tucker got involved, and before Marty Martyn was identified. Some statements had already been verified by his mother. For example, she had confirmed that the cowboy friend he often spoke about was a man called Wild Bill Elliot. With Tucker’s help, other statements were verified from sources such as public records at national archives, newspapers, obituaries, travel documents, and census reports. (Since Martyn was an obscure figure, there was no information about him on the internet, at least at that time.) Martyn’s daughter was contacted and verified other statements.

In total, 55 of Ryan’s statements about his previous life were verified. For example, it was confirmed that Marty Martyn was once a tap dancer, that he ran a talent agency that changed people’s names, that he had several wives, that his favorite restaurant was in Chinatown, that he spent a lot of time in Paris, that he had a large collection of sunglasses, that he bought his daughter a dog when she was 6, and so on. When Cyndi took him to the beautiful old building where the Marty Martyn Talent Agency had once been, he acted “as if he were truly returning home after a long journey...His whole face lit up with joy” (6).

Now a teenager, Ryan no longer has memories of his previous personality, but still seems to carry some behavioral traits from his last life. For example, he loves to watch old movies and listen to big band music from the '40s and '50s.

### 3. I've Been Here Before: When Souls of the Holocaust Return, Sara Yoheved Rigler



Melanie, growing up in Christian family in Scarborough, Ontario, Canada, in the 1960s, had what she called, “a happy childhood until about four or five years old, when my memory came back.” As she describes the traumatic experience:

When I was four or five, my mother took me to school to register me for kindergarten. As we approached the school on foot and I saw the chain-link fence and paved yard, I began to feel very nervous. I began to ask my mother repeatedly where the train was. She kept replying that there was no train, that we were at a school (there was no train station near our home).

We entered the yard, and very quickly the scene “switched” and I saw a brick building. I then saw long lines of people in front of wooden desks with people behind them with clipboards and lists. I insisted I didn’t want to go, and again,



where was the train? It must be on the other side of the building. I asked my mom if she was coming with me, to which she replied, “No, you go to school on your own.”

I began to cry and to try to get away from my mother. I knew the train led to death. I knew I had been about the same age in my last life when I took the train alone. I knew I had been in hiding with about four or five random adults. They often whispered together. One day I made a sound. They whispered and decided to give me up so I would not jeopardize the group. A woman from the group, or maybe she was the one hiding us, took me to the train. (I hated her for taking me to the train station.) She was stoic and curt, dispassionate. She took me to the desk with the woman who had the clipboard and a list.

Next thing I remember is being the small child in a boxcar at a level where I could smell the human waste, at a level that I could not escape. I remember I had dark, dark hair and eyes. (It seems cruel to be blond haired and blue eyed in this life and be fussed over for my looks by German neighbors!)

Anyway, I was making such a fuss in the schoolyard that another mother came over to my mom. “I’ve heard of this,” she told my mom. “This child has lived before.”

My mom scoffed and said, “No! She got this from TV.” The other mother said my reaction was too severe to be from TV and must be real. I was sitting on the ground refusing to budge, so the other mother knelt down and asked me what I remembered. Then she touched my back, and at this I was back in the schoolyard, speechless.

My own mother did not believe me (so this is not a story I share, and even my two brothers do not know it). I kept quiet, and my mom said, “See, she just got it from TV.” But I hadn’t.

## What We Believe

### 4. Siddur, Daily Prayers

אָנִי מֵאַמִּין בְּאַמוּנָה שְׁלֵמָה שֶׁתְּהִי תַחֲתֵי הַמַּתִּים בְּעַת שִׁיעוּלָהּ רְצוֹן מֵאֵת הַבּוֹרֵא יִתְבָּרַךְ שְׁמוֹ  
וְיִתְעַלָּה וְזָכְרוּ לְעַד וּלְנֶצַח נְצָחִים :

**13.** I believe with complete faith that there will be a resurrection of the dead at a time that pleases the Creator, blessed is His Name, and His Name will be exalted forever and to all eternity.

## The Difference between Resurrection and Reincarnation

### 5. TB Sanhedrin 92a

דַּתְנִיָא ר"א אומר מתים שהחיה יחזקאל עמדו על רגליהם ואמרו שירה ומתו מה שירה אמרו ה'  
ממית בצדק ומחיה ברחמים ר' יהושע אומר שירה זו אמרו (שמואל א ב, ו) ה' ממית ומחיה  
מוריד שאול ויעל ר' יהודה אומר אמת משל היה

This is as it is taught in a *baraita*, that **Rabbi Eliezer says: The dead that Ezekiel revived stood on their feet and recited song to God and died. And what song did they recite? The Lord kills with justice and gives life with mercy. Rabbi Yehoshua says that it was this song that they recited: “The Lord kills, and gives life; He lowers to the grave and elevates” (I Samuel 2:6). Rabbi Yehuda says: Ezekiel’s depiction of the dry bones that came to life was truth and it was a parable.**

אמר לו רבי נחמיה אם אמת למה משל ואם משל למה אמת אלא באמת משל היה ר"א בנו של ר' יוסי הגלילי אומר מתים שהחיה יחזקאל עלו לארץ ישראל ונשאו נשים והולידו בנים ובנות עמד ר"י בן בתירא על רגליו ואמר אני מבני בניהם והללו תפילין שהניח לי אבי אבא מהם

**Rabbi Neḥemya said to Rabbi Yehuda: If it was truth, why do you refer to it as a parable, and if it was a parable, why do you refer to it as truth? Rather, it means: In truth, it was a parable. Rabbi Eliezer, son of Rabbi Yosei HaGelili, says: Not only was it not a parable, the dead that Ezekiel revived ascended to Eretz Yisrael and married wives and fathered sons and daughters. Rabbi Yehuda ben Beteira stood on his feet and said: I am a descendant of their sons, and these are phylacteries that my father’s father left me from them.**

ומאן נינהו מתים שהחיה יחזקאל

The Gemara asks: **And who are the dead that Ezekiel revived?**

אמר רב אלו בני אפרים שמנו לקץ וטעו שנאמר (דברי הימים א ז, כ) ובני אפרים שותלה וברד בנו ותחת בנו ואלעדה בנו ותחת בנו וזבר בנו ושותלה בנו ועזר (ואלעזר) [ואלעד] והרגום אנשי גת הנולדים בארץ וגו' וכתוב (דברי הימים א ז, כב) ויתאבל אפרים אביהם ימים רבים ויבאו אחיו לנחמו

**Rav says: These were the descendants of Ephraim who calculated the time of the end of the enslavement and the redemption from Egypt and erred in their calculation. They left before the appointed time and were killed, as it is stated: “And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eleadah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezer and Elead whom the men of Gath that were born in the land slew, because they came down to take their cattle” (I Chronicles 7:20–21), and it is written: “And Ephraim their father mourned many days, and his brothers came to comfort him” (I Chronicles 7:22).**

ושמואל אמר אלו בני אדם שכפרו בתחיית המתים שנאמר (יחזקאל לו, יא) ויאמר אלי בן אדם העצמות האלה כל בית ישראל המה הנה אומרים יבשו עצמותינו ואבדה תקותנו נגזרנו לנו

**And Shmuel says:** These dead that Ezekiel revived were **people who denied the resurrection of the dead, as it is stated: “Then He said to me: Son of man, these bones are the whole house of Israel; behold, they say: Our bones are dried and our hope is lost; we are cut off” (Ezekiel 37:11).** God tells Ezekiel that these were people who had lost hope for resurrection.

ר' ירמיה בר אבא אמר אלו בני אדם שאין בהן לחלוחית של מצוה שנאמר (יחזקאל לו, ד) העצמות היבשות שמעו דבר ה'

**Rabbi Yirmeya bar Abba says:** These were **people in whom there was not even the moist residue of a mitzva, as it is stated: “The dry bones, hear the word of the Lord” (Ezekiel 37:4).** Even during their lifetime they were comparable to dry bones.

ר' יצחק נפחא אמר אלו בני אדם שחיפו את ההיכל כולו שקצים ורמשים שנאמר (יחזקאל ת, י) ואבוא ואראה והנה כל תבנית רמש ובהמה שקץ וכל גלולי בית ישראל מחוקה על הקיר סביב וגו' וכתוב התם (יחזקאל לו, ב) והעבירני עליהם סביב סביב

**Rabbi Yitzhak Nappaḥa says:** These are the people who covered the Sanctuary with repugnant creatures and creeping animals, as it is stated: **“So I entered and saw and behold, every form of creeping animal and repugnant animal, and all the idols of the house of Israel, etched upon the wall around” (Ezekiel 8:10), and it is written there with regard to the prophecy of the dry bones: “And he passed me over them around and around” (Ezekiel 37:2).** By means of a verbal analogy between: Around, in one verse and the identical term in the other it is derived that the two verses are referring to the same people.

ר' יוחנן אמר אלו מתים שבבקעת דורא וא"ר יוחנן מנהר אשל עד רבת בקעת דורא שבשעה שהגלה נבוכדנצר הרשע את ישראל היו בהן בחורים שהיו מנגיין את החמה ביופיין והיו כשדיות רואות אותן ושופעות זבות אמרו לבעליהן ובעליהן למלך צוה המלך והרגום ועדיין היו שופעות זבות צוה המלך ורמסום

**Rabbi Yoḥanan says:** These are the dead from the Dura Valley (see Daniel, chapter 3). **And Rabbi Yoḥanan says:** These corpses filled the area **from the Eshel River to Rabat, which constitutes the Dura Valley. As, at the time that Nebuchadnezzar the wicked exiled the Jewish people to Babylonia, there were among them youths who overshadowed the sun with their beauty, and the Chaldean women would see them, and desire them, and discharge the flow of a zava. These women told their husbands, and their husbands told the king. The king ordered the youths executed, and his servants executed them. And their execution did not resolve the problem, as the women were still discharging the flow**

**of a zava.** Even after death, the youths' beauty remained intact. **The king ordered** that their corpses be taken to the valley, **and** his servants **trampled them** so that their form would no longer be visible.

6. TB Shabbos 31a

שוב מעשה בגוי אחר שבא לפני שמאי. אמר לו: גיירני על מנת שתלמדני כל התורה בולגה בשאני עומד על רגל אחת! דחפו באמת הבנין שבידו. בא לפני הלל, גייריה. אמר לו: דעלך סני לחברך לא תעביר — זו היא כל התורה בולגה, ואיך פירושה הוא, זיל גמור.

There was **another incident involving one gentile who came before [Shammai](#)** and **said to [Shammai](#): Convert me on condition that you teach me the entire Torah while I am standing on one foot. [Shammai](#) pushed him away with the builder's cubit in his hand.** This was a common measuring stick and [Shammai](#) was a builder by trade. The same gentile **came before [Hillel](#). He converted him and said to him: That which is hateful to you do not do to another; that is the entire Torah, and the rest is its interpretation. Go study.**

## Kabbalistic Backdrop: The Story of Yonah



Part of the Story	Deeper Idea
<b>Yonah is sent to Ninveh</b>	The soul is sent to this world with a mission
<b>Yonah flees to Tarshish to escape Hashem</b>	The soul tries to escape the mission by engaging in the pleasures of this world
<b>A terrible storm traps the boat</b>	The body which the person thinks is immortal becomes sick and weak and is on the point of breaking apart.

<b>The sailors throw all their possessions overboard</b>	The brain and heart try to find a way to escape the pain and danger, they use their money to help, or they give Tzedakah, they take off their clothes and lie in bed hoping to feel better
<b>Yonah goes to sleep</b>	The soul sinks to the lowest part of the body in preparation for death.
<b>Yonah is thrown overboard</b>	The body releases the soul, knowing there is no way back to dry land once the decree has been made.
<b>Yonah is swallowed by a fish</b>	The body and soul enter the grave
<b>Yonah prays to Hashem</b>	After spending time in Gehinom, the soul prays to Hashem to look at her suffering and some good deeds to have another chance.
<b>The fish spits Yonah onto dry land Hashem speaks to Yonah again</b>	Hashem allows the soul back into this world to give it another chance to do it's mission
<b>Yonah goes to Ninveh</b>	The soul does it's bidding and gives the message of Teshuva to those who need it and they listen. It therefore improves this world.
<b>Yonah gets angry about his lost tree and the heat</b>	The anger of a second reincarnation.

Vilna Gaon, 1720-1797, b. Grodno, Belarus, Rav of Vilna



7. TB Brachos 7a

... ואמר רבי יוחנן משום רבי יוסי: שלשה דברים בקש משה מלפני הקדוש ברוך הוא, ונתן לו. ...

**And Rabbi Yohanan said in the name of Rabbi Yosei regarding Moses' request that the Divine Presence rest upon Israel as it once had: Moses requested three things from the Holy One, Blessed be He, at that time, all of which were granted him.**

בקש להודיעו דרכיו של הקדוש ברוך הוא, ונתן לו, שנאמר: "הודיעני נא את דרכיך", אמר לפניו: רבוננו של עולם! מפני מה יש צדיק וטוב לו, ויש צדיק ורע לו, יש רשע וטוב לו, ויש רשע ורע לו? אמר לו: משה, צדיק וטוב לו — צדיק בן צדיק. צדיק ורע לו — צדיק בן רשע. רשע וטוב לו — רשע בן צדיק. רשע ורע לו — רשע בן רשע. ...

Lastly, Moses requested that the ways in which God conducts the world be revealed to him, and He granted it to him, as it is stated: "Show me Your ways



and I will know You” (Exodus 33:13).

Moses said before God: **Master of the Universe. Why is it that the righteous prosper, the righteous suffer, the wicked prosper, the wicked suffer?**

God said to him: **Moses, the righteous person who prospers is a righteous person, the son of a righteous person, who is rewarded for the actions of his ancestors. The righteous person who suffers is a righteous person, the son of a wicked person, who is punished for the transgressions of his ancestors. The wicked person who prospers is a wicked person, the son of a righteous person, who is rewarded for the actions of his ancestors. The wicked person who suffers is a wicked person, the son of a wicked person, who is punished for the transgressions of his ancestors.**

...

וּפְלִיגָא דְרַבִּי מֵאִיר, דְּאָמַר רַבִּי מֵאִיר: שְׁתַּיִם נָתַנוּ לוֹ וְאַחַת לֹא נָתַנוּ לוֹ, שְׁנַאֲמַר: "וְחַנּוּתִי אֶת אֲשֶׁר אֲחֻזִּין" — אֵף עַל פִּי שְׂאִינוּ הַגּוֹן, "וְרַחֲמֵי אֶת אֲשֶׁר אֲרַחֵם" — אֵף עַל פִּי שְׂאִינוּ הַגּוֹן .

Rabbi Yoḥanan’s opinion, that God granted Moses all three of his requests, **disagrees with** that of **Rabbi Meir**, as **Rabbi Meir said: Two of Moses’ requests were granted to him, and one was not granted to him.** God granted him that the Divine Presence would rest upon Israel and not leave, and that the Divine Presence would not rest upon the nations of the world, but God did not reveal to Moses the ways in which He conducts the world. **As it is said: “And I will be gracious to whom I will be gracious” (Exodus 33:19);** in His mercy, God bestows His grace upon every person, **even though he is not worthy.** Similarly, God says: **“And I will have mercy upon whom I will have mercy,” even though he is not worthy.** According to Rabbi Meir, the way in which God conducts the world and bestows grace and mercy was not revealed even to Moses.

8. Vilna Gaon, Sefer Yonah

(א) וירע אל יונה רעה גדולה . סהרע לו מאוד  
 בחוסר מוזנות ושאר דברים . והענין כי צנו חיו  
 ומוזני לא בזכותא תליא מילהא כו' ואמרז (ברכות  
 פ"ק) זדיק וטוב לו זדיק בן זדיק כו' והענין כמ"ש  
 בזוהר כי מי שהיה  
 בגלגול ראשון רע וזה  
 זדיק בן רשע מורידו  
 הש"י במסדון הלכנה  
 שאין השמש זורחת נגדה  
 כי כל מעשה עה"ז הכל  
 משמש. והירח בקבלותה  
 מהשמש כו"ש [תלים  
 קל"ו] לממשלת היום  
 כו' ולו הוא במסרון כל  
 ימיו אע"פ שהוא זדיק  
 גמור עכשיו : ויחד לו

(ב) וירע אל יונק : אמר עכשיו יאקכו כלומות שאני  
 נביא הקקר : [ב] בלל זה דברי . יולע אני שאם  
 יחזרו נקשוכה לא תחריבם ואביה שקרן צניינים :  
 [ו] וימן . לשון הזמנה : לקציל לו מרעתו : מחוס  
 השמש : קיקיון : עשב  
 הגדל למעלה בענפים  
 הכים ומיכל וכך שמו .  
 ומך

א וירע אל יונה רעה גדולה ויחד לו :  
 ב ויחפיל אל יהוה ויאמר אנה יהוה  
 הלא זה דברי עד תיותי על ארמתי על  
 בן קרמתי לברת תרשישה פי ירעתי פי  
 אתה אל חנן ורחום ארך אפים ורב חסד ונחם על הרעה :  
 ג ועתה יהוה קח נא את נפשי ממני כי טוב מותי מחי :  
 ד ויאמר יהוה ההיבן חרה לך : ה ויצא יונה מן העיר וישב במקום  
 לעור ויעש לו עשב סבב וישב תחתיה בצל עד אשר יראה מה  
 יהיה לו

## Popular Questions

Are there new souls coming down?

9. Shaar Hagilgulim, Chapter 6

אך דע, כי אין בנו כח בכל הזמן הזה  
 רק להמשיך אלו הנשמות החדשות,  
 אותם שהם מן הבי"ע, שהם סוד נשמה  
 רוח נפש כנדע. אבל לעתיד לבא אחר  
 התחיה, יבואו נשמות חדשות יותר  
 מעולות, שהם מעולם האצילות והם  
 מבחי הנשמה דאצילות שהיה לאדה"ר,  
 הנקראת בשם זיהרא עילאה, כמו  
 שיתבאר בדרושים הבאים. וז"ס מ"ש  
 בס"ה פרשת פקודי דף רנ"ג ע"א,  
 שמיום שנחרב בית המקדש, לא נכנסו  
 נשמות בהיכל האהבה. כי אלו  
 החדשות דפנים בפנים מן עולם  
 האצילות, לא נכנסו שם. אבל הנשמות  
 שמן הבי"ע החדשות, אפשר שיבואו  
 אפילו בזמן שלאחר החרב. אבל כל  
 שאר נשמות

However, know that at this stage  
 of history we only have the ability to  
 draw out new souls from Beriyah, Yetzi-  
 rah and Asiyah,<sup>7</sup> the sod of Neshamah,  
 Ruach and Nefesh, as it is known. In the  
 future, however, after the resurrection,  
 higher new souls will come that are  
 from the World of Atzilus, from the lev-  
 el of the soul of Atzilus that Adam HaR-  
 ishon had, called "Zihara Ila'a,"<sup>8</sup> as will  
 be explained in upcoming discussions.

This is the sod of what is written  
 in the Zohar in Pekudai, page 253a:  
 From the time the Temple was de-  
 stroyed other souls have not entered  
 the Sanctuary of Love.<sup>9</sup> This is because  
 new souls from [a] face-to-face [zivug]  
 from Atzilus have not entered there.  
 New souls from Beriyah, Yetzirah and  
 Asiyah, however, can come even during  
 the time after the destruction.

Who is married to whom?

כי כמה זוגים שניים הם טובים מן הראשונים, כמו שראינו בענינו מעשים בכל יום. אבל באור הענין הוא יובן, במ"ש הסבא דמשפטים בזהר, על פסוק "אם בעל אשה הוא ויצאה אשתו עמו." והענין הוא, דע, כי כאשר האדם הוא חדש, ר"ל כי אז היא הפעם הראשונה שבא בעוה"ז, ואז בת זוגו נולדת עמו כנדע, וכשיגיע זמן לקיחתו אותה, מזדמנת לו ברגע, בלי שום טורח כלל ועיקר. ואמנם אם האדם הזה חטא איזה חטא, והוצרך להתגלגל בסבתו, אלא שהוא מאותם שכתוב בהם "ויצאה אשתו עמו," כמזכר בסבא דמשפטים, שמגלגלים גם לבת זוגו, שתחזור להתגלגל עמו לטובתו, הנה האדם הזה כשיגיע זמן לקיחתו אותה, אינה מזדמנת לו

ברגע, אלא אחר טורח גדול, לפי שכיון שנתגלגל על סבת איזה עון, יש מקטרגים עליו למעלה, ורוצים למנוע אותה ממנו, ומכניסים בהם קטטות. וע"ז אמרו, קשה לזווגם כקריעת ים סוף, והוא באופן המזכר, כי הוא נקרא זווג שני, ר"ל כי היא בת זוגו האמיתית, אלא שכבר מזדווגה לו פעם אחרת בתחלה, ועתה בזה הגלגול נקרא זווג שני, כי האשה היא עצמה ראשונה, אבל הזוג הוא שני. ולזה לא אמרו זוג שנית, אלא זוג שני, שחוזר אל הזוג ולא לאשה.

ובזה יתבאר לך, איך לפעמים נמשא אדם אשה ברגע בלי שום טורח וקטטה כלל, ולפעמים אינו נמשא אשה אלא ע"י קטטות גדולות עד שישאנה, ואחר שנשאנה הם בשלום ושלחה, וזה יורה על היות זוג גמור, אלא שהוא זוג פעם ב', ואלו לא היתה בת זוגו,

standing, because in many instances the second pairings are better than the first ones, as we seen in cases everyday.<sup>4</sup> Rather, the explanation of the matter will be understandable based upon what is written in *Sabba of Mishpatim* in the *Zohar* referring to the verse, "If he was married then his wife will go out with him" (*Shemos* 21:3).<sup>5</sup>

#### Two. Reincarnation & Marriage

This is the matter. Know that when a man is new, that is, it is his first time in the world,<sup>6</sup> then his soul mate is born with him, as it is known. When it comes time to marry her they make it possible for him [to do so] quickly, free of any trouble whatsoever.<sup>7</sup>

However, if this man committed a sin and needs to reincarnate because of it, and he is one of those about whom it says, "his wife will go out with him," as mentioned in *Sabba of Mishpatim*, and [therefore] his soul mate will also reincarnate, returning for his benefit, when it comes time to marry her, they will not make it possible for him

[to do so] quickly, but after much trouble. Since he returned because of some sin there are "accusers"<sup>8</sup> who want to prevent her from him, causing them to fight.<sup>9</sup>

With respect to this it says, "It is as difficult to pair them as the splitting of the Red Sea." It is in the manner mentioned because it is called the second pairing,<sup>10</sup> that is, she is his real soul mate, but [since] they were already paired another time in a former life, now, in this reincarnation, it is considered to be the second pairing. The woman herself is the original one, but it is the second pairing. This is why it does not say "second pair," but rather the "second pairing," which refers back to the pairing and not the woman.<sup>11</sup>

This will explain why sometimes a man marries a woman quickly and without any difficulty or fighting, and sometimes he does not marry a woman except with much arguing until they are married. Only after they are married do they achieve peace and tranquility, indicating that she is indeed his soul mate, but that it is the second pairing. If she was not his soul mate,

### How many times can a soul return?

11. Ben Yehoyada, Chullin 142

**ברם** במאמר זה איכא למידק קושיא עטומה, דבשלמא  
בחלוקה דייטב לך יש לפרש שפיר בעולם שכולו  
טוב דמרבין לו הטוב שם בעצור מזה ז', אך באריכות  
ימים מה שיך למימר על עוה"ב יאריכון ימך, והלא שם  
לא יש מות, וכיון שנכנס לעוה"ב ישאר חי לעולם, והכל  
שוים בזה. ונ"ל בם"ד הבטחת אריכות ימים הוא על התחלה  
ביאתו וכניסתו שם, והוא כי אין אדם בא ונכנס במקום  
עוה"ב אלא עד שישלים תיקון נפשו בעוה"ז, אך יש משלים  
תיקון נפשו בשלש וארבע גלגולים ואז נכנס לעוה"ב, ויש  
לריך לו מאה גלגולים, דהיינו יש אחד באה נפשו לעוה"ז  
בתחלת אלף הרביעי, ואחר מאה או מאתים שנים השלים  
היקון נפשו וצאה ושכנה במקום עוה"ב, ויש אחר באה  
נפשו לעוה"ז כמו אדם זה בתחלת אלף הרביעי והולכה  
לגלגולים רבים, ועד אלף השישי לא נשלמה, ראה כמה  
שנים חי הראשון בעוה"ב יותר מן השני, וכן עוה"ד בתיקון  
הרוח ובתיקון הנשמה, ויש בזה חלוקות הרבה בזמן השנים  
אשר ירבו לאדם בעוה"ב, ועל זה אמר למטן יאריכון ימך  
בעולם שכולו ארוך דהיינו שתגין מזה ז' של כבוד או"א  
אם תעשה כחקנה שלא חלטרך לגלגולים רבים עד שתשלים  
תיקון נפשך אלא תשלים בעוה"ז בשנים מועטות, וממילא  
תקדים לילך למקום עוה"ב קודם, והו יאריכון ימך שם  
משאר בני אדם בני גילך שבאו עמך ביחד בעוה"ז, כי אשה  
תקדים לישב ולחיות זמן יותר בארעות החיים, השי"ת יזכינו  
לעבוד עבודתו כרצונו ונזכה לאורך ימים ושנות חיים:

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### Does it have to be people?

12. Shaar Hagilgulim, Chapter 22



וענין המתגלגל בדומם, נתבאר בענין נבל הכרמלי, שכתוב בו "וימת לבו בקרב, והוא היה לאבן." וסוד הענין יובן במש"ל, כי לבן נתגלגל בבלעם, ואח"כ בבבל הכרמלי. והנה בלעם הרשע, היה לקראת נחשים, ואין כחו אלא בפיו לקלל בני אדם, וכשנהרג בלעם נתגלגל באבן אחת, שהיא בח"ל דומם, לכפר לחישתו בפיו כנזכר. וכשנתגלגל אח"כ בבבל הכרמלי, כי אז

היתה תחלת ביאתו בעולם הזה להתקן, הנה כשאירע אותו המעשה שחרף את דוד, ואמר "מי דוד ומי בן ישי וגו'", ורצה דוד להרגו, יען כי בא לתקן דבור הרע של בלעם, והוסיף פשע, וחזר וחטא בדבור, לקלל את דוד מלך ישראל, ואז זכר נבל וידע כי בתחלה נתגלגל באבן לתקן דבור הרע של בלעם, ועתה חזר לקלוקלו, ולכן "וימת לבו בקרב" בזכרו כי הוא היה לאבן מתחלה כמזכר, ולכן לא כתיב "ויהי" אלא והוא "היה לאבן". והנה נבל היה אדם גדול, ואין תימא איך ידע זה. גם אפשר שהגיד לו איזה נביא או חכם. גם אפשר דמזליו חזי, אע"ג דאיהו לא חזי. גם ענין הגלגול

A leaf

המאכיל נבלות לישראל, מתגלגל בעלה האילן, והוא הצומת, ואז ענשו הוא, שהרוח מכה בעלה ההוא, ומחזירתו לכאן ולכאן, ואין לו מנוחה.

Can Jews come back as non Jews?

The matter of someone who reincarnates into something inanimate is explained with respect to the matter of Naval HaCarmeli,<sup>46</sup> as it says, "His heart died within him and he turned into a rock" (1 Shmuel 25:37).

The sod of the matter is understood from what will be explained later, that Lavan reincarnated into Bilaam, and after that, into Naval HaCarmeli. Bilaam the Evil, who was a snake charmer,<sup>47</sup> only had power in his mouth and was able to curse people effectively. Thus when Bilaam was killed he reincarnated into a single rock, the level of inanimate, to atone for the snake charming he did with his mouth, as mentioned.

When he reincarnated after that it was into Naval HaCarmeli, which was

the beginning of his return to this world to become rectified. When the incident occurred in which he angered Dovid and said, "Who is Dovid and who is Ben Yishai?" (1 Shmuel 25:10), Dovid wanted to kill him since he had come to rectify the evil speech of Bilaam and instead sinned more by again transgressing with his mouth, cursing Dovid, the king of Israel.

Then Naval remembered, and knew that in the beginning he had reincarnated into a rock to rectify the evil speech of Bilaam, and that now he had cursed again. Therefore "his heart died within him" when he remembered that he had originally been a rock to become rectified, as mentioned. Therefore it does not write, "and he became [a rock]," but rather, "he was a rock."<sup>48</sup>

Naval was an important person, so it doesn't have to be asked how he knew this. It is possible that a prophet or scholar told him, and it is possible that his mazel saw even though he did not see.<sup>49</sup>

Someone who feeds improperly slaughtered meat to Jews<sup>52</sup> reincarnates as a leaf on a tree, which is vegetation. His punishment will be that the wind will "hit" him and make him move back-and-forth and he will have no rest.

## The Point of All of this

13. TB Eiruvין 13b

תנו רבנן: שתי שנים ומחצה נחלקו בית שמאי ובית הלל. הללו אומרים: נוח לו לאדם שלא נברא יותר משנברא, והללו אומרים: נוח לו לאדם שנברא יותר משלא נברא. נמנו ונמרו: נוח לו לאדם שלא נברא יותר משנברא, עכשיו שנברא — יפשפש במעשיו. ואמרי לה: ומשמש במעשיו.

The Sages taught the following *baraita*: For two and a half years, Beit Shammai and Beit Hillel disagreed. These say: It would have been preferable had man not been created than to have been created. And those said: It is preferable for man to have been created than had he not been created. Ultimately, they were counted and concluded: It would have been preferable had man not been created than to have been created. However, now that he has been created, he should examine his actions that he has performed and seek to correct them. And some say: He should scrutinize his planned actions and evaluate whether or not and in what manner those actions should be performed, so that he will not sin.

14. Vilna Gaon, Sefer Yonah

כנ"ל וע"כ ירא' עיקר  
לתקן צמה שבשע מקדס  
כמ"ש אבוד צמאי זהיר  
טפוי כו' והאיך ידע מה  
סקלקל מקדס יש ע"ז צ'  
סימנים א' צמה שכשכל  
בה בגלגול הזה יהרבה  
פעמים וע"ז אמרו  
יפשפש במעשיו באיזה  
נכשל. צ' באיזה עבירה  
נפשו חשקה לו מאוד לפי  
שהורגלה מקודם וכעשה  
טבע ולכך יש בני אדם  
שחושקין בעבירה אחת  
יותר וזה בעבירה אחרת  
וע"ז אמרו יפשפש  
במעשיו שיפשפש את  
מעשיו : (ד) ויאמר ה'