

Why are we here? (continued)

2. Rabbi Chaim of Volozhin (18<sup>th</sup> century Lithuania/Russia), Nefesh haChaim 1:18

And all of this is due to His great goodness and generosity. He wishes to make us righteous and to improve our end, and therefore He planned and established thus, that each of these three levels would connect to the one above it, so that a person would be able to ascend and connect from below to above, bit by bit... to the point of ascending and cleaving to the bond of life, as it were, with Gd.

3. Rabbi Chaim of Volozhin (18<sup>th</sup> century Lithuania/Russia), Nefesh haChaim 2:6

Just as the connection and existence of the human soul in its body is via eating and drinking, and without them the soul will separate and leave the body, so Gd's connection to the worlds is the secret of the great Adam. In order to maintain their existence, and for Gd's spirit not to reject them, the Divine will decreed that this would depend on involvement in Torah and the deeds of mitzvot and the worship of prayer of the special nation....

4. Rabbi Chaim of Volozhin (18<sup>th</sup> century Lithuania/Russia), Nefesh haChaim 1:6

He created Man last of Creation, a marvelous creature, a force to gather all of the camps, including within it all of the purities of the marvelous lights and worlds and celestial *heichalin* which preceded him... All of the individual forces found in all of the upper and lower realms invested a force and portion of themselves in his construction...

5. Rabbi Chaim of Volozhin (18<sup>th</sup> century Lithuania/Russia), Nefesh haChaim 1:12-14

To mend the world of Deeds requires that one be clothed in the body in the world of Deeds... And so regarding the awakening of forces above via the realm of Speech... And so regarding the awakening above via the realm of Thought... And these three realms, Deed, Speech and Thought, are the sum of the inner realms of a person, which are the realms of *Nefesh*, *Ruach* and *Neshamah*.

6. Rabbi Chaim of Volozhin (18<sup>th</sup> century Lithuania/Russia), Nefesh haChaim 1:6

All of the mitzvot are tied into, and dependent upon, the upper source in the orders of the *Merkavah*, and the totality of all worlds... When a person fully performs a mitzvah... he becomes, in entirety, with all of all his strength and his limbs, a *Merkavah* for those realms, and they are sanctified with their higher sanctity.

7. Rabbi Chaim of Volozhin (18<sup>th</sup> century Lithuania/Russia), Nefesh haChaim 1:8

Even during a brief time when one is involved in earning a livelihood as needed to survive, still, in one's thoughts he should think only words of Torah.

8. Rabbi Chaim of Volozhin (18<sup>th</sup> century Lithuania/Russia), Nefesh haChaim 1:4

And so with every sin and iniquity in any Jew, he introduces into his heart a foreign fire, Gd forbid...

9. Rabbi Chaim of Volozhin (18<sup>th</sup> century Lithuania/Russia), Nefesh haChaim 3:12

When one establishes in his heart the declaration that HaShem is the true Gd and there is no other force in the world, and all realms are full only of Gd's simple unity, and he eliminates from his heart entirely and he pays absolutely no attention to any worldly force or will, and he binds and adheres the purity of his thought only to the One Master, then Gd provides for him, such that all forces and wills against him will be cancelled, unable to affect him at all... And he will also decree and it will be upheld for him, to perform deeds and wondrous miracles, the opposite of natural forces...

10. Rabbi Chaim of Volozhin (18<sup>th</sup> century Lithuania/Russia), Nefesh haChaim 1:19

The illness and decrepitude of sin in the *nefesh* may be fixed, and even elevated, via the level of *ruach*. And if the *ruach* is lame, for a person has flawed and warped his *ruach* via sins that depend on the level of *ruach*, then...the repair comes in the level of the *neshamah*.

11. Rabbi Chaim of Volozhin (18<sup>th</sup> century Lithuania/Russia), *Nefesh haChaim* 3:12

One might cause himself arrogance, when he serves Gd with a pure heart. He might, Gd forbid, take others lightly when he sees someone whose service of Gd is without adherence, and certainly when he sees someone involved in Gd's Torah and he realizes that this person is not doing it with pure intent... In truth, all purity of the heart in serving Gd is a mitzvah, but not a requirement...

12. Rabbi Yitzchak of Volozhin, citing his father in the preface to *Nefesh haChaim*

My father always used to rebuke me, as he saw that I would not experience the pain of others.

This is what he always told me: "This is a person's entire purpose. A person is not created for himself. A person is created only to benefit others, with whatever power is in his possession."

### Belief in Reincarnation

13. Daniel 12:1-3

At that time, your nation will escape, all who are found inscribed in the book. And many of those who sleep in the dirt will awaken, these for eternal life and these for eternal shame. Those of insight will shine like the heavens, and those who bring the masses to righteousness will be as stars, forever.

14. Deuteronomy 25:6

The firstborn child to whom she will give birth will stand on the name of the deceased brother, and his name will not be erased from Israel.

15. Zohar, Genesis page 92a

The son *is* the deceased man, whose soul has returned to this world.

16. Deuteronomy 33:6

May Reuven live and not die...

17. Job 33:29

Gd will perform all of these twice, three times with a man.

18. Rabbi Eliezer Papo (18<sup>th</sup>-19<sup>th</sup> century Turkey), *Pele Yoetz* "Gilgul"

Through belief in reincarnation one will also know that Gd's justice is true. Gd's deeds are perfect, for all of His ways are just. One will not complain about Gd's actions, as some fools do when they suffer.

19. Rabbi Saadia Gaon (10<sup>th</sup> century Babylon), *Emunot v'Deiot* 6:8

In their minds, this means that Reuven's spirit enters Shimon, and then Levi, and then Yehudah. Some, perhaps most of them, believe that a human soul may enter an animal, or an animal enter a human. The types of foolishness and confusion are legion.

20. Rabbi Yosef Albo (14<sup>th</sup>-15<sup>th</sup> century Spain), *Sefer haIkkarim* 4:29

[W]hy should that soul, having served in a body and having experienced free will, need to return to a body?

21. Rabbi Eliezer Papo (18<sup>th</sup> - 19<sup>th</sup> century Turkey), *Pele Yoetz* "Gilgul"

The suffering of reincarnation is worse than death, and worse than all of the punishments of Gehennom, as the soul is reincarnated through the hierarchy of Silent, Growing, Living and Speaking.

22. Zohar, Genesis page 131a

The last body in which the soul was planted, and in which it grew successfully and developed good roots, will rise up at that time.

23. Rabbi Yitzchak Luria (16<sup>th</sup> century Israel), *Shaar haGilgulim*

The Messianic Generation will be a reincarnation of the Desert Generation.