

1. 21 grams <http://www.snopes.com/religion/soulweight.asp>

Enter Dr. Duncan MacDougall of Haverhill, Massachusetts. The doctor postulated the soul was material and therefore had mass, ergo a measurable drop in the weight of the deceased would be noted at the moment this essence parted ways with the physical remains...

Dr. MacDougall, seeking to determine "if the psychic functions continue to exist as a separate individuality or personality after the death of brain and body," constructed a special bed in his office "arranged on a light framework built upon very delicately balanced platform beam scales" sensitive to two-tenths of an ounce. He installed upon this bed a succession of six patients in the end stages of terminal illnesses (four from tuberculosis, one from diabetes, and one from unspecified causes); observed them before, during, and after the process of death; and measured any corresponding changes in weight. He then attempted to eliminate as many physiological explanations for the observed results as he could conceive...

[O]ut of six tests, two had to be discarded, one showed an immediate drop in weight (and nothing more), two showed an immediate drop in weight which increased with the passage of time, and one showed an immediate drop in weight which reversed itself but later recurred. And even these results cannot be accepted at face value as the potential for experimental error was extremely high, especially since MacDougall and his colleagues often had difficulty in determining the precise moment of death, one of the key factors in their experiments...

The first biblical presentation of the soul

2. Genesis 1:24-30

And Gd said: Let the earth bring forth living beasts according to their species, domestic animals and crawling creatures and beasts of the land according to their species. And it was so. And Gd made the beasts of the land according to their species, and the domestic animals according to their species, and all of the crawling creatures according to their species. And Gd saw that it was good.

And Gd said: Let Us make Man in the image and form We have designed, and he will rule over the fish of the sea and the birds of the heavens and the beasts and the entire land, and all of the crawling creatures that crawl upon the land. And Gd created [*vayivra*] Man in His image, in the image created by Gd He created him, male and female He created them.

And Gd blessed them, and Gd told them: Bear fruit and multiply and fill the land and conquer it, and rule over the fish of the sea and the birds of the heavens, and all of the beasts who walk the land. And Gd said to them: Behold, I have given you all of the seed-bearing grasses across the earth, and all of the fruit-bearing, seed-bearing trees; they will be for you to eat. And [I give] to all of the beasts of the land and all of the birds of the heavens and all that crawls upon the land, which lives, all of the grasses to eat. And it was so.

3. Genesis 2:7, 2:20-21

And Gd formed [*vayitzer*] the man, dirt from the ground, and He breathed into his nostrils the spirit of life, and the man was a living spirit... And Gd settled a deep sleep upon the man and he slept, and He took one of his sides and sealed the flesh beneath it. And Gd built the side He had taken from the man into a woman, and He brought her to the man.

4. Rabbi Moses Nachmanides (13th century Spain) to Genesis 1:1

The only term in Hebrew for producing something from nothing is *bara*... This is the first material, which the Greek called Hylé. After the Hylé, He did not create [*bara*] anything, but only formed [*yatzar*] and made, for from this He brought all into existence...

5. Rabbi Moses Nachmanides (13th century Spain) to Genesis 1:26

It said "in our image and form" because he resembles both. In the form of his body, [he resembled] the land from which he was taken. In his spirit [he resembled] the heavens, which are non-material and do not die...

The initial creation was of male and female, including the soul. But the formation was a formation of the man, and building of the side into the woman, as would be told in the end. Therefore it said *Beriah* here, and below it said *Yetzirah*. One who is insightful will understand.

6. "Soul", Merriam Webster Dictionary

(1) the immaterial essence, animating principle, or actuating cause of an individual life

Implications of the Dual Soul

7. Modeh Ani

I thank You, living and enduring King. You have returned into me my soul, with mercy; Your faithfulness is great.

8. Elokai Neshamah

My G-d! The soul You have placed into me is pure. You created it, You formed it, You blew it into me, and You guard it within me, and You will take it from me and return it into me in the future.

9. Job 31:1-2

I executed a covenant for my eyes; would I gaze upon a young girl? And what has been the portion from G-d above, the portion of Gd from the heavens?

10. Don Isaac Abarbanel (15th-16th century Spain), Maayanei haYeshuah 10:6

Those sins are of powerful impurity and great filth, preventing people from adhering to their Creator. Clothing honours a person and leads him before the great, and when clothing is dirty and stained then, 'Go away, impure, they declare,' and people cannot go before kings without removing the stains by washing and purifying them via great blows and wringing. So, too, a person's deeds are the garb of his soul, in which he appears before the Universal King. Therefore he must have good deeds, as it states, "At all times, your garb should be white."

11. Rabbeinu Yonah (13th century Spain), Shaarei Teshuvah 4:1

It is sometimes found with physical illness, that an illness lightens and most of the affliction heals, but the body is not cleansed of it other than by drinking bitter potions and suffering the pain of withdrawal from desirable foods. So, too, the soul may be ill from a great transgression, and even though most of the illness will be healed and the multiplicity of aspects of punishment will leave once one repents and Hashem retreats from His wrath, still, the soul will not be cleansed of the illness and her sin will not be fully forgiven until the sinner has suffered...

12. Exodus 33:20

And Gd said: You cannot see My Face, for no man may see Me and live.

13. Exodus 34:29-30

And when Moshe descended from Mount Sinai, and the two tablets of testimony were in Moshe's hands when he descended from the mountain, and Moshe did not know that his face glowed when He spoke with him. And Aharon and all Israel saw Moshe, and his face glowed, and they were afraid to approach him.

14. Deuteronomy 18:16-17

In accordance with all you requested of Hashem your Gd at Horeb on the day of the gathering, saying, "I will not continue to hear the voice of Hashem my Gd, and I will not continue to look upon this great fire, lest I die." And Hashem said to me: They have spoken well.

15. Talmud, Niddah 31a

G-d gives an infant *Ruach*, *Neshamah*, *klasteir panim* <charm, personality>, the powers of sight, hearing, speech and locomotion, and understanding and wisdom.

16. Midrash, Bereishit Rabbah 14:11

It [*the Soul*] is called by five names: *Nefesh*, *Ruach*, *Neshamah*, *Yechidah*, *Chayah*.

- *Nefesh* refers to the Blood, as it says, "For the Blood is the *Nefesh*. (Deuteronomy 12)"
- *Ruach* is that it ascends and descends, as it says, "Who knows the *Ruach* of humanity, whether it ascends upward or whether it descends below to the ground. (Ecclesiastes 3:21)"
- *Neshamah* is the Mind...
- *Yechidah* is that all other limbs have multiples, and this is unique in the body...
- *Chayah* is that all of the limbs die, but this stays alive from the body...

17. Zohar, Genesis page 131a

Those bodies which did not merit and succeed are as though they had never been, like dead wood... The last body in which the soul was planted, in which it grew successfully and developed good roots, will rise up at that time.

18. Rabbi Yosef Chaim of Baghdad (19th century Iraq), Rav Pealim 1 Sod Yesharim 3

The soul is divided up into many sparks, and some portion of these sparks enter each incarnation... and a person's lifetime is based on the number of sparks. When a person performs a mitzvah he mends one spark. On a day when he does not perform a mitzvah, that day's spark remains flawed.

19. Midrash cited in Rashi (11th century France) to Genesis 30:21

Dinah – Our sages have explained that Leah judged regarding herself: If this is a male, my sister Rachel will not even be equal to the maids! She prayed upon him, and he changed to female.

20. Talmud, Sotah 2a

Forty days before a child is formed, a small voice issues, saying, "The daughter of X will be with Y."

21. Midrash, Yalkut Shimoni Shemuel I 78

[Women] have only one heart [and no *yetzer hara*], as it says, "And Chanah spoke upon her heart."