

The Soul pt. 4

- 1) **Nefesh** (Animal soul - associated with the body)
 - a) Beginning level of the Yetser HaRa
- 2) **Ruach** (Interface between the Nefesh and Neshamah) Beginning of awareness and consciousness.
 - a) Subject to the Yetser HaRa
- 3) **Neshamah The Soul** (Above the level of the Ruach)
 - a) **But let the soul's hidden true honorable person** (*character*) **which is humble in its steadfastness** (*in peace – Shalom*) **the Neshamah, of imperishable^a beauty which is precious before God^b shine forth...**
 - b) Minorly influences by the Yetser HaRa
- 4) **Chayah** (Life Source)
- 5) **Yechidah** (Level of unity with G-d)

This list may also be referred to as the “Bundle of Life” 1 Sam. 25:29

What afflicts the Neshamah?

The Afterlife/Hereafter

The general idea of “death” is used to refer to the passing from this present existence to the next. The next “existence” is also referred to as the “afterlife” This in its simplest terms refers to the life we will experience “after” this current “life.”

1. The life after this life
2. The time when the Neshamah disconnects with this body.
3. This separation usually happens at the peak of spirituality, or when the soul has achieved its maximum potential in this migration.
4. The Angel of death must first remove the vestment of this body.
5. The Angel of Death places the Ruach in *Gehinnom* for purification and then returns the Ruach to the Vestment of Eden on the Ruach
6. Death is seen as the disconnection of the Neshamah from the body of this migration.
7. The Nefesh - animal soul remains with the body when the Neshamah leaves
8. However, regardless of the absence of the Soul most people still imagine this phase of existence without a body as if they will still have a body.
9. The Soul (Ruach and Neshamah) therefore must be seen as ethereal, nonphysical.
10. The Separation of the Neshamah from the body is referred to by some scholars as the intermediate phase. Others refer to its as “Already but not yet.”^c
11. Before total separation from the body the Soul sees all its existence with that body. It will then judge its place regarding its mission.
12. G-d spoke to us before there was a cosmos giving us the mission of our Neshamah.

^a Not only imperishable beauty but also in itself, imperishable.

^b 1 Peter 3:4

^c Hoekema, Anthony A. *The Bible and the Future*. Grand Rapids, Mich: Eerdmans, 1979.

13. The body has served as the Chariot (Merkabah) for the Soul
14. The Primal desire of the Neshamah is to achieve Yechidah.

The Hallow of a Sling / The Nefesh

The elemental soul of **the Nefesh** remains close or near the body for 3-7 days according to the Chazal (Sages and Torah Scholars.) This is because of the close intimate connection between the two. Thus, the nefesh knowing where it lived travels back and forth from the grave to its previous residence. This may be because there is family, loved ones and comfort in that place. The closer it is to the realm of physicality in its life the greater the pain and torture of departure. This “torture” is not inflicted. It is the natural affinity to an unbridled connection to the body. The greater the indulgence in physicality the greater the pain and torture. The Nefesh’s traveling back and forth is often called the “Hallow of the Sling as if the nefesh were a stone in a sling being cast back and forth from one place to another.

1. Thus, this is the experience of the soul in separation from the body. This phrase is found in 1 Sam25:29, Zohar 1.77b
2. "Should anyone rise up to pursue you and to seek your life, then the life of my master will be bound in the bundle of the living with the LORD your God; but the lives of your enemies He will sling out as from the hollow of a sling.
3. This can be seen as “vanity and vexation of spirit.”
4. The total number of times a soul would transmigrate is based on Iyov (Job) 33:29-30 in the Hebrew text it is evident that there are two or three migrations possible. If a soul has not rectified its mission before three times he may end up in *Gehinnom*. But a soul that did return would first have to pay for the deeds done in the body before making the next migration.
5. However, this is equally true for the positive activities. It must first have a time in Gan Eden before beginning its next journey.

6. *Gehinnom* and The Ruach’s afterlife

- 6.1. The Ruach during life is the chief Conscience determining what is acceptable and what is not. For this the Ruach must give an account of its choices and judgments.
- 6.2. The Ruach is the “spirit of life.” Thus, all that relates to the Ruach is in relation rewards and punishments.
- 6.3. Its primary function is to battle the Yetser HaRa with the Yetser HaTob.
- 6.4. Thus, as said above it is the Ruach that is punished and rewarded for its success and failures.
- 6.5. It will then be escorted to either “Gan Eden” a place of reward and tranquility or *Gehinnom* for purification.
- 6.6. It is consigned to *Gehinnom* is NOT for the sake of punishment albeit many suggest that this is the case. However, it is placed in *Gehinnom* for purification.
- 6.7. The exact length of time that the Ruach is consigned to *Gehinnom* is indeterminate. But, it never there for more than 12 months.
- 6.8. There are gradations to *Gehinnom* thus an angel must escort the Ruach to its proper place. Therefore, the Ruach enters *Gehinnom* with an escort by an Angel named Dumah.^d
- 6.9. The Name Dumah means silence.
- 6.10. There is a respite for Shabbat when no soul is tormented.

^d Zohar, Vol. 2, 237b

- 6.11. Sinners are who have overindulged in physical indulgences never obeying their conscientious are never purified and thus, spend an eternity in the never-ending fire.
- 6.12. Shabbat, and Festivals, including Rosh Chodeshim (New Moons) are lived without torment for those who will be purified.
- 6.13. For some souls will never be purified the soul is “cut off” (Heb. Karet) from the Nefesh.
- 6.14. That Ruach that has been “cut off” will either be redeemed and resurrect in the Olam HaBa or cease to exist eternally cut off. Being permanently “cut off” is the reward for the *Rashim* (wholly wicked)
- 6.15. The purified

7. **Gan Eden and the Ruach**

- 7.1. This is the abode of the Tsaddiq (righteous)
- 7.2. Those souls who are perfected during their lifetime will go immediately to Gan Eden.
- 7.3. Those souls once purified will enter Gan Eden.
- 7.4. Gan Eden may be a place where transition from the Y’mot HaMashiach progresses into “Eden.” This will be discussed and further researched. Cf. B’rasheet (Gen 2:8ff)
- 7.5. Thus, Gan Eden is seen a two differing levels. Eden shel mata - lower Eden here the Ruach is purified in a river of water, i.e. the waters from Eden and then the Ruach is clothed with a vestment of light which resembles the body.^e
- 7.6. Gan Eden is also viewed as the “world of Souls”
- 7.7. Gan Eden is a place of preparation whereby the Soul, Ruach is trained for the Olam HaBa. The Olam HaBa is eternal life with G-d and NO evil whatsoever. This also includes the Neshamah and Yechidah.

8. **The “Neshamah”** The fragment – spark of G-d (higher spiritual level than nefesh) has an opportunity to see – review the life in an instant.

- 8.1. **But let the soul’s hidden true honorable person** (*character*) **which is humble in its steadfastness** (*in peace – Shalom*) **the Neshamah, of imperishable^f beauty which is precious before God^g shine forth...**

Neshamah Gilgal – “Deliver him from going down into the pit; I have found a ransom; 25 let his flesh become fresh with youth; let him return to the days of his youthful vigor”; (Job 33:24-25 ESV)

Coming back from the pit may refer to a second lifetime with a new identity.

8.2. **Intention – a Biblical Law**

- 8.3. It is the path taken by man in this world that determines the path of the soul on [its] departure. Thus, if a man is drawn towards the Holy One and is filled with longing towards Him in this world, the soul in departing from him is carried upward towards the higher realms by the impetus given [it] each day in this world. . . . If a man follows a certain direction in this world, he will be led rather in the same direction when he departs: . . . if holy, holy, and if defiled, defiled. (*Zohar*, vol. 1, 99b-100a)

^e Zohar, Vol. 4, 150a

^f Not only imperishable beauty but also in itself, imperishable.

^g 1 Peter 3:4

- 8.4. Thus, transmigration is not technically a punishment but rather a process with the goal of purification.
- 8.5. This process was not just for the sake of purifying the Ruach and body, Nefesh but also and more importantly for the purification and elevation of the cosmos.
- 8.6. Not only do the tsaddikim experience transmigration for the sake of their perfection they experience it for the sake of helping other being spiritual guides.^h
- 8.7. The Neshamah being a fragment of the Divine is not contaminated by anything mundane.
- 8.8. Because this fragment of the Divine cannot be tarnished it is not punished after a life cycle.
- 8.9. Its dwelling place is Eden, the source for the waters of the lower Gan Eden. Or the Higher Garden.
- 8.10. It takes up its place in the “Celestial Academy.” The Neshamah is assigned to its appropriate place and level.
- 8.11. It remains in the Celestial Academy until the next migration if required. It is associated with other Neshamot who have similar attainments. Thus, it joins a school of its peers per se.
- 8.12. Albeit unclear the Neshamah has one more transition within the sphere of the Divine. *El malei Rachamim*. This is a place above the Higher garden or “Eden.” Here it may dwell in proximity to the Divine Presence. This level of existence is an elevated state. If the Neshamah has achieved its mission it need leave its dwelling place. However, when the mission of that soul, Neshamah remains fragmented or incomplete it will embark on its next incarnation.

9. Why come Back?

10. Hell

11. The place and time when the Ruach is subjected to purification
12. The Ruach is purged from all the dross of the previous migration
13. The Ruach is the seat of the will, thus the will is responsible for positive and negative actions and must therefore give an accounting.
14. This level is aimed at the Ruach which also needs purification from residual influences from the lower levels of the Soul before it proceeds to its next migration. The Ruach after this purification may chose to turn to G-d and remain there if it has accomplished its mission of Tikun.
15. G-d will have His vengeance — How?
 - 15.1. Psalm 94 (Wednesday) G-.d of retribution, LORD G-d of retribution. Stand up (rise) and Judge of the Earth. How does G-d take revenge?
 - 15.2. G-d’s revenge is to spend time with us. For the Tsaddiq the increases his level of piety, for the Rashim (Wicked) it is the destruction of the soul and body.
16. Hell and the Ruach: Once the Ruach has been purified the Ruach is clothed with a garment that is much like the body.

^h Bronner, Leila Leah. *Journey to Heaven Exploring Jewish Views of the Afterlife*. Jerusalem; New York: Urim Publications, 2015. p. 138

17. The kabbalists believed that if the soul persisted in returning to its evil ways after three reincarnations, it would be condemned to *Gehinnom*.
18. Others, however, thought that a soul could not migrate to a new incarnation until it had been punished and purified in *Gehinnom*.ⁱ
19. *Gehinnom* is a place of purification. One way to understand the “fire” of that place is to see the process of refining metals. Silver, Gold and other metals separate from the dross in their unrefined nature. Thus, when gold is refined it separates from its waste materials, i.e. dross or slag. Thus, the refining process of heat brings out slag that is then stripped from other materials. To the Ruach this may seem to be painful, but we must first understand the fire used and its symbology. Therefore, use of fire is a process of refinement not a punishment.
20. The symbolism of the Red Heifer is a snapshot of life. The animal, the *Parah Adadumah* in its elements is combined and reduced to its most elemental nature and used as an agent for purification.
21. Consequently, we need to see and understand the allegory of Fire. Is not My word (Torah of the Mouth) like as fire? saith the LORD. ([Jer. 23.29](#)).
22. b Chag 27a “the fire of *Gehinnom* has no power over the transgressors of Israel.” How can it be that the fire of *Gehinnom* has no power over a “race” of people? The answer is in the verse cited from Yermiyahu (Jeremiah). The Torah is Fire. The Torah is the fire of purification, not just the Jewish people. How will the nations be tormented? *Gehinnom* is a place of repeated cycles of Torah Sederim. The repetition of the Torah purifies the Ruach.
 - 22.1.b Chag 27a Resh Lakish said. The fire of *Gehinnom* has no power over the transgressors of Israel. It is an ad majus conclusion [to be drawn] from the altar of gold. If the altar of gold, on which there is only a Dinar thickness of gold,¹⁵ is not affected through so many years by the fire, how much less so the transgressors of Israel, who are full of good deeds¹⁶ as a pomegranate [is of seeds]; for it is written, Thy temples are like a pomegranate split open.¹⁷ Read not ‘thy temples’ [Rakkathek] but ‘thy worthless ones’ [Rekanim Shebak].¹⁸
 - 22.1.1.1. ¹⁵ Dinarius, v. Glos. For Moses wonder at the miracle, v. Tosaf. s.v. יאשון.
 - 22.1.1.2. ¹⁶ Lit., ‘precepts’.
 - 22.1.1.3. ¹⁷ Cant. IV, 3.
 - 22.1.1.4. ¹⁸ Lit., ‘thy empty ones’. The thought is the reverse of Eccl. VII, 20; there is none in Israel that sinneth, and yet doeth not good, for even the transgressors, devoid of merit as they may seem, still have innumerable good deeds to their credit.
23. **Psalm 19:7 The Torah of the LORD** is perfect, restoring the soul.
24. The Holy Bible: English Standard Version. (2016). (Ps 19:7). Wheaton, IL: Crossway Bibles.
25. Fire is a symbol for ascent. Thus, the concept of fire in *Gehinnom* is not that of destruction but the power given to the Ruach to ascend.
26. Those souls that can be redeemed will be purified in one cycle of Torah Sederim, 1, 3.5, 7 years?.
27. This ceremony is a **ritual** act. It is included in the Laws of *Chukim* (seemingly illogical/undiscernible “Laws” - statutes). A simple, allegorical lesson we can discern or learn from this ceremony is that death is beyond the discernable, rational mind. Its purification of those who have encounter the dead is beyond reason. Or should we say that it is beyond present human understanding.

ⁱ Ibid

28. Paradise

29. What is Paradise?

30. True Paradise is to achieve the goal – vision of tikun given us before the cosmos was created. And being united with G-d
31. Pictured as — Gan Eden a place of paradise
- 31.1. Gan Eden is a place close to the ideal goal but not the goal in and of itself
- 31.2. “Eden” was a place above the Garden. Its waters flowed into the Garden and there separated into four heads.
- 31.3. And the LORD God planted a garden eastward in Eden, (B’resheet 2.8) thus we see that G-d planted a Garden in a place called “Eden” — “Delight”
- 31.4. B’resheet 2:10 And a river went **out of Eden** to water the garden; and from thence it was parted and became into four heads.
- 31.5. From a place called delight was a river that flowed into the Garden of delight which was separated into four heads.
- 31.6. Those who believed that righteous souls also were reincarnated assigned those souls to *Gan Eden* for reward before they found new homes.

- 31.6.1.1. From a So’odic perspective these heads are the four worldsuy
- 31.6.1.2. Atzilut (the world of the spirit).
- 31.6.1.3. B’riah (the world of creating – the forces that create those forms),
- 31.6.1.4. Yetzirah (the world of shaping – the laws and forms which make the phenomena in our physical world),
- 31.6.1.5. Asiyah (the world of doing – our physical world),

32. **What is true Paradise?** True Paradise is to achieve the goal – vision of tikun given us before the cosmos was created. And being united with G-d

33. The Vestment of the Olam HaBa

- 33.1. Similar to the body
- 33.2. Similar to the bodies of Adam and Chavah
- 33.3. Similar to the body wrapped in a tallit.
34. For every connection in this world, we need the aspects of male and female, even when it comes to the soul in the body. The soul is the male aspect and the body is the female aspect. The soul comes from a rested state and to connect to the entire body it needs to connect to the blood and move constantly because if it goes into ‘rest’ it departs the body.

The spirit is like a vessel attracting the soul and together they ‘dwell’ in the blood and give it Light like a candle.

35. Ritual – Activities of the Neshamah

36. Entrances and exits

36.1. Gehinnom

- 36.1.1.1. Exit
- 36.1.1.2. All things must be purified before entering the realm of the Divine
- 36.1.2. **Guf**

- 36.1.2.1. Entrance - Well of Souls
- 36.1.2.2. All things must be purified before entering the Olam HaZeh
- 36.1.3. **Be'er**
 - 36.1.3.1. Transmigration, Resurrection
 - 36.1.3.2. Example case Law Yitzchaq Eleazar (Abrahams Servant)