

## **HAMAKOM YINACHEM ETCHEM**

### **CHORUS:**

*HaMakom yinachem etchem  
HaMakom yinachen etchen  
HaMakom yinachem etchem  
B'toch sha'ar avlei tzion v'yerushalayim.*

In times when we are troubled  
By losses we must face  
The soul will bleed  
As we grieve  
Sorrow cuts its own pace.

**CHORUS:**

We'll miss their smiles, touch, and smell  
The hands we once held  
Love lives on  
With memories strong  
Spirit dances beyond the veil.

**CHORUS:**

May you be comforted on your journey  
May you feel what you need to feel  
Let seeds be planted  
Of hope and consolation  
May you find the time to heal.

**CHORUS:**



**This song by Geela Rayzel Raphael is based upon the traditional greetings to mourners following a funeral and at a shiva house. For music see Geela Rayzel Raphael, *May the Angels Carry You - Jewish Songs of Comfort for Death, Dying and Mourning*, [www.Shechinah.com](http://www.Shechinah.com)**

# GILGUL AND REINCARNATION IN ZOHAR AND LURIANIC KABBALAH

## HEINRICH GRAETZ ON KABBALAH & JEWISH MYSTICISM:

**JEWISH MYSTICAL IDEAS** -> "a corruptive force throughout Jewish history"

"malignant growth in the body of Judaism"

**KABBALAH** -> "empty kabbalah could not fail to arouse enthusiasm in empty heads."

**ZOHAR** -> "occasionally offering a faint suggestion of an idea, which in a trice evaporates in a feverish fancies or childish silliness"

**HASIDISM** -> "a new sect, a daughter of darkness, born in gloom, which even today proceeds stealthily on its mysterious way ... [plunging east European Jewry] into a primitive state of barbarism." (esp. Vol. IV of History of the Jews)

## GILGUL IN THE EVENING SHEMA PRAYER:

Master of the Universe, I hereby forgive anyone who angered or antagonized me or who sinned against me - whether against my body, my property, my honor or against anything anything of mine; whether he did so accidentally, willfully, carelessly, or purposely, whether through speech, deed, thought or notion, **whether in this transmigration or another transmigration** -

בגלגול זה בין גלגול אחר

## GILGUL IN HASIDIC STORIES:

A rich and powerful man by the name of Shalom, who was generally called Count Shalom, fell dangerously ill. His son at once set out for the Rabbi of Lublin, to ask him to pray for mercy. But when, after his long journey, he stood before the *zaddik* and gave him a slip of paper with his request, Rabbi Yakov Yitzhak said: "Help is no longer possible. He has already passed from the sphere of ruling into that of learning." When the man reached home, he discovered that his father had died that very same hour, but that, in the same hour, his wife had borne him a son. He was named Shalom after his grandfather, and grew up to be a master of the teachings. (Martin Buber, *Tales of the Hasidim*, I, 310; *Niflaot haRabi Bunam*, Warsaw, 1926).

Reb Abraham Joshua Heschel of Apt was said to have been able to remember all his previous incarnations. During the *Avodah* service on Yom Kippur, **when reading the liturgy about the High Priest of the Jerusalem Temple, the Apter Rebbe would say: "Thus did I say" and not "Thus did he say."** (L. Jacobs, *Jewish Mystical Testimonies*, p. 267).

## GILGUL IN SEFER HA-BAHIR, Provence, c. 1170 CE:

There was once a king who had many loyal servants; and being that he admired his servants greatly, he dressed them in finest clothing possible. It so happens that the servants misbehaved, they dirtied their clothes. The king became very angry with them; he dismissed them and took away their clothing. Then he washed them thoroughly and went to go find some new servants. When he found new servants, he dressed them with these same (although clean and looking new) clothes. Even though the king does not yet know if these servants will behave correctly or not, he nevertheless trusts them that they will be good. (*Sefer HaBahir*, 121, 122)

### **GILGUL IN ZOHAR, Guadalajara, Spain, c. 1290 CE:**

Truly, **all souls, must undergo transmigration**; but men do not perceive the ways of the Holy One, how the revolving scale is set up and men are judged every day at all time, and how they are brought up before the Tribunal, before they enter into this world and after they leave it. They perceive not the many transmigrations and the many mysterious works which the Holy One accomplishes with many naked souls, and how many naked spirits roam about, in the other world without being able to enter within the veil of the King's Palace (Zohar III, 99b).

### **GILGUL IN NISHMAT HAYYIM Amsterdam, Netherlands, c. 1651:**

The **belief or the doctrine of transmigration of souls is a firm and infallible dogma** accepted by the whole assemblage of our (community) with one accord, so that there is none to be found who would dare to deny it....Indeed, there is a great number of sages in Israel who hold firm to this doctrine so that they made it a dogma, a fundamental point of our religion. We are therefore in duty bound to obey and to accept this dogma with acclamation...as the truth of it has been incontestably demonstrated by the Zohar, and all books of Kabbalists. (Menasseh ben Israel, *Nishmat Hayyim*)

### **PURPOSE OF GILGUL in SEFER HAGILGULIM Safed, Palestine, c. 17th cent.**

Regarding reincarnation of souls, why do souls reincarnate? There are various reasons why souls reincarnate: a) they have transgressed on a particular commandment of the Torah; b) To correct a commandment that was neglected and is lacking by them; and c) For the sake of other, to guide them and help them to correct. (Chaim Vital, *Shaar HaGilgulim*, 8 (trans. David Wexelman, *The Jewish Concept of Reincarnation and Creation*).

### **PURPOSE OF GILGUL - FULFILLMENT OF MITZVOT:**

The primal shape of humanity corresponds to the mystical shape of the Godhead... **Everything in the individual, each of the 248 limbs and 365 sinews**, corresponds to one of the supernal lights, as these are arranged in the structure of the *Shi'ur Komah*, the primal shape of the highest manifestation of God. A person's task is to bring his or her own true shape to its spiritual perfection, to develop the divine image within. **This is done by observing the 248 positive and 365 negative commandments of the Torah**, each one of which is linked to one of the organs of the human body, and hence of one of those supernal lights. Whoever fulfills the Torah properly makes the body into a dwelling place for the *Shekhina*. But a person must undergo *gilgul* for every limb that does not become a 'Throne for the *Shekhina*' - that is, for every commandment that a person fails to observe or prohibition that one transgresses - until one has carried out his original task (Gershom Scholem, *On the Mystical Shape of the Godhead*, p. 219)

### **GILGUL FOR THE SAKE OF TIKKUN**

...punishments for sins are given in *Gehenna*, and reincarnation - in general - is not a form of punishment, rather a process of *Tikkun* - elevation. And the elevation of the soul is done through the 613 *mitzvot*, performed with great care and intensity. If all 613 compartments were not yet elevated, then the soul must return to this lowly world in another human form. (Chaim Vital, *Sefer Gilgulim*, Chap. 4, cited by DovBer Pinson, *Reincarnation and Judaism*, p. 84)

### **IBBUR:**

Not all migrating souls enter the new body at the moment of conception or of birth; sometimes, at special moments during the course of his life, a person receives a second soul that is, so to speak, impregnated within his own soul. This additional soul is not linked to his psychophysical organism from birth and nor does it partake in its development, but it can accompany him until his death or may leave him earlier. According to the Zohar, the souls of certain pious figures in the Bible were impregnated with the deceased souls of other righteous men from the past at decisive moments in their lives. Hence the soul of Judah entered that of Boaz, while those of Aaron's two sons, Nadab and Abihu, entered that of Phineas. (Gershom Scholem, *On the Mystical Shape of the Godhead*, pp. 221-222)

### **DYBBUK:**

**Dybbukim** were generally considered to be souls, which, on account of the enormity of their sins, were not even allowed to transmigrate and as 'denuded spirits' they sought refuge in the bodies of living persons. The entry of a **dybbuk** into a person was a sign of his having committed a secret sin which opened a door for the **dybbuk**. (Gershom Scholem, *Kabbalah*, p. 349)

### **DIFFERENCE BETWEEN DYBBUK AND GILGUL:**

A *dybbuk* is a departed soul which cleaves spontaneously to another person *prior* to its ascent for divine judgement. A *gilgul*, on the other hand, involves a soul which has returned to wander the earth *after* having faced the heavenly tribunal. A *gilgul* possession is a complete manifestation of the invading soul in the person of the victim; the victim's own consciousness becomes, in a way, suspended. A *dybbuk* possession, however, is not a total 'takeover' of the victim's consciousness; both the *dybbuk* and the victim remain conscious and co-exist in the victim's body. (Gershom Winkler, *Dybbuk*, p. 9)

### **NESHAMA KLALIT - “UNIVERSAL SOUL”:**

There is a soul that is called the “universal soul” [Reb Schneur Zalman of Liadi, *Tanya*, Ch. 2 and 42]. This soul is connected to all souls, and can also reincarnate solely for the purpose of helping other souls achieve their proper elevation. A universal soul has responsibility for all souls, being that it is connected with all souls. When this “universal soul” reincarnates to help other people reach their elevations, it is guaranteed that this elevated soul will not sin and will be inclined to do only good. (DovBer Pinson, *Reincarnation and Judaism*, p. 103)

### **HOLOCAUST PAST LIVES:**

When I thought about my past life in Holocaust, I somehow sensed that I had been adolescent Jewish girl between the ages of twelve and fifteen. Over the years, I have had many dreams in which I was a young girl. Now I also realized that I had carried internalized feelings of inferiority from that life into this one.

Whenever I meditate on this Holocaust life, the word which comes to mind is *fear*. I am still afraid to explore that life in detail because it is so painful. But one thing I do understand now - that feeling of subhumanness is not my fault. I am free of it today, because I learned how the Nazis were playing with Jewish minds. As that young girl I had internalized their shame-based program. When I finally realized that the Nazis were game-playing with my self-esteem my whole life changed. (Yonassam Gershom, *From Ashes to Healing*, p. 111)

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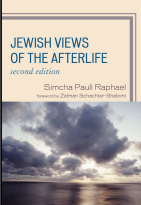
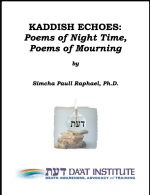
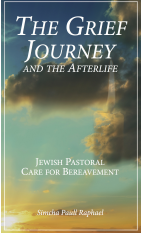
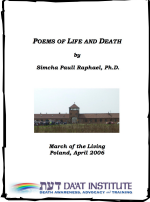
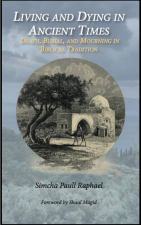

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- Compiled by Simcha Raphael, Ph.D., 2016**

# DA'AT INSTITUTE FOR DEATH AWARENESS, ADVOCACY AND TRAINING

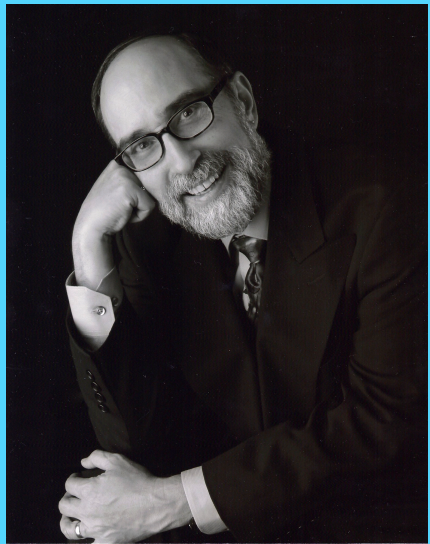
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**Reb SIMCHA PAULL RAPHAEL, Ph.D., founder of the DA'AT INSTITUTE for Death Awareness, Advocacy and Training, is Adjunct Professor in Psychology at Bryn Athyn College, a psychotherapist and spiritual director, affiliated with Mount Airy Counseling Center, in Philadelphia, and a member of the Rabbis Without Borders Network.**

**Ordained by Rabbi Zalman Schachter-Shalomi as a Rabbinic Pastor, he has written extensively on death and dying and is author of *Jewish Views of the Afterlife*.**

In the final analysis, [Judaism] teaches us that between the world of the living and the world of the dead there is a window and not a wall. From earliest times, Jewish tradition has recognized that the living and the dead continue to interact in important and intimate ways. Jewish tradition teaches us to remember the dead: doing so will, in the long run, help us enhance the quality of life. Long after people die, their legacy lives on inside of us. Within the wellsprings of our infinite souls we find the window of connection between the living and the dead.

- Simcha Raphael, *Jewish Views of the Afterlife*