

# Reincarnation of Souls

by the renowned Rabbi, Gaon, and Kabbalist


## Menachem Azarya of Fano

with additions, annotations, footnotes, and corrections  
called

### Meir Ayin

הוצאת והכנס לאינטרנט  
[www.hebrewbooks.org](http://www.hebrewbooks.org)  
ע"י חיים תשס"ט

Published by

מכון הכתר  מכון הכתר  
מכון הכתר מכון הכתר

Jerusalem

5761 - 2001



כל הזכויות שמורות

יוצא לאור בסיוע המשרד לענייני דתות,  
אגף ארגונים ומוסדות תורה, המחלקה לשיבות

הוצאה

מסדומוטו עקאקל

for torah research and the publication  
of manuscripts and printed works  
p.o.b. 6010, Jerusalem, Israel



פכון הוצאה

לשדך וטוע ווהצאת סטת יד וזמרים  
ו.ד. ס'6010, ירושלים, ישראל

פקס: 02-6264317-2-972

טל': 02-6280735

בס"ד

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לעילוי נשמת

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על התורם ומשפחתו



# **Reincarnation of Souls**

by the renowned Rabbi, Gaon, and Kabbalist

**Menachem Azarya of Fano\***

with additions, annotations, footnotes, and corrections  
called

**Meir Ayin**

which possesses additional noteworthy qualities, as  
the reader will soon see.

I have listened, researched, and studied  
I, the youngest of the house of Jacob

**Yerucham Meir Lainer**

the son of the Holy Gaon of Ishbetz

\* R. Tzaddok Hacohen of Lublin, of blessed memory writes in his book "Yisrael Kedoshim" that the book "Reincarnations of Souls" attributed to R. Menahem Azarya of Fano is written by our master the Ari of blessed Memory.



## the book

# Reincarnations of Souls

Wondrous revelations concerning souls who were reincarnated in the Talmudic sages, which explain awesome tales, transmitted by the Gaon our master and teacher **R. Menahem Azarya of Fano**, the author of *Asara Maamarot*, a student of our master and teacher **R. Yisrael Sarouk** of blessed memory.

When our princely master Ephraim Yehuda of blessed memory<sup>1</sup> of the holy community of Eisenstadt saw the great longings of the chosen few, who said to him daily "In your hands you have a candelabra of pure

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<sup>1</sup> As we will see later, and also at the end of the book and in entry 88, the printer was R. Shimon, the son of R. Ephraim Yehuda. This may be a scribe's error, in which case it should say "our master our teacher R. Shimon ben Ephraim Yehuda of blessed memory". It may also be possible that the father began the printing, while the son finished it. In the book *Otzar Hasefarim* (letter **he** entry 663) it says that the above mentioned R. Shimon was from the city of Zalkawe and the author of the book *Chalek Shimon - Explanations of Difficult Pieces from the Midrash*, which is divided in to thirty different entries, and was printed in Prague in the year 5447.

gold, Light it with divine flow until the flame burns brightly, so that its seven candles will enlighten all the children of exile, as its light ascends like the holy smoke”, he fulfilled their desire and hastened to the printing press<sup>2</sup>, to benefit the many. And he called its name “*The Reincarnation of Souls*” (Gilgulei Neshamot), which, together with the word itself, has the same numerical value as Shimon ben Ephraim Yehuda, for Torah and for posterity.

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<sup>2</sup> In the city of Prague, in the year 5448. It was proofread by the Kabbalist our master Ber Perel Hepter. It was then printed a second time in Frankfurt, in the year 5462, and then again in Lemberg in the year 5619. In the *Shem Hagedolim* the Chida writes that it was published in Frankfurt in the year 5460 by Shimon the son of Ephraim Yehuda.



***Forward***

by Rabbi Ezra Batzri shlit”a

Head of the Rabbinical Court of Jerusalem

This book is being published as a response to issues that have to be addressed as a result of the time we live in. The concept of reincarnation was not made popular to the general public in earlier times. The wise Kabbalists and masters of understanding would speak about it only amongst themselves. This is clearly the case with the Ramban’s commentary on Job, where he makes a concerted effort to conceal the matter of reincarnations.

In our time, however, this subject has been made common knowledge by the media in both Israel and abroad. This very popularization has created a lot of confusion and fundamental misunderstandings about the Jewish viewpoint on this issue. When ignorance prevails, there are often people unworthy of the task who misrepresent Jewish thinking about reincarnation.

On my recent trip abroad, I was approached by many people, particularly my dear friend Mr. Eli Horn, may the Lord strengthen and bless him, who asked me to translate books on this subject, so that they could

present the general public with reliable and accurate information.

At first I was reminded of the responsa in "*Rav Pealim*", a book which was written by the great Gaon and relative of our family, the Teacher of the Entire Diaspora, our Master R. Yosef Chayim, may his merit protect us, where he says that books of Kabbalah should not be translated into foreign languages. This was my answer to anyone who asked me about translating books of Kabbalah over the last thirty years.

We have had to reconsider our position due to the insistent and repeated requests of many good people, who argue that now, translations will bolster faith and cause many to return to the fold, as we have in fact already witnessed. If, on the other hand, we refrain from publication, others who are less worthy will do so, publishing unreliable translations which can only lead the public astray.

I decided to re-consider this matter after consulting with my dear and esteemed brother, the distinguished Kabbalist who is familiar with all the books of the Kabbalah, who is famous as the greatest of the present-day Kabbalistic theoreticians. It was our decision to translate the book "Reincarnations of

Souls” by R. Menchem Azarya of Fano with the commentary “Meir Ayin” into English. It was also decided not to translate the names of certain basic Kabbalistic concepts and to leave them in the original, occasionally presenting a partial explanation in English. This is in accordance with the ruling of our Master and teacher the Gaon R. Yosef Chayim, may his merit protect us, who wrote that Kabbalistic concepts should not be translated so as not to create misunderstandings as a result of the translation. The translation was prepared by a responsible translator, R. Avraham Lider.

Any discerning person can see the great benefit in presenting the concept of reincarnation in a clear and accurate manner to many young people who do not know our holy tongue, not to mention the language of the Zohar and the Kabbalists. This is the especially the case when one considers that the Kabbalists concealed this concept from the public during the past. Now that reality has changed, as this concept has become public knowledge both in Israel and abroad, it is our obligation to present this material in an accurate and reliable form.

May it be the Divine Will that just as we merited to translate this holy book with sacred and pure intent, so too may we increase the number of holy books in the

world. May this great merit protect the donors and all our supporters, especially our dear friend who donated the cost of publishing this holy book. May God grant all the wishes of his heart, for good and for blessing, Amen.

May the blessing of God be with the translator and those that study this book.

**Introduction**

Come and see God's wondrous works on earth, how eternal light from the treasure house of life is garbed in material garments, divided into different bodies, and He remains One, Single, and Unique, for the Soul of God is One, hidden in the man who makes His power felt on earth. For this great light was revealed to us by the awesome Kabbalist, the famous Rabbi, Gaon, and Teacher our master **Menachem Azarya of Fano**, who, in this small book<sup>1</sup>, which is small in size but great in content, enlightened our eyes so as to strengthen the foundation of our faith. He established the Jewish people's belief in reincarnations as an immutable principle, even though philosophers debated this question, and some of them did not desire to give this belief credence. But this is not Jacob's portion, for we believe whatever our holy ancestors and Rabbis believed. They supported this belief in their sacred writings, holding it to be a vital principle and basic foundation of our holy Torah. The minds of those who were not convinced by the words of our holy Rabbis are filled by their intellects and theories, leaving no room for faith. But we, the holy people,

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<sup>1</sup> It is very surprising to me that in his book "The Biography of R. Menachem Azarya of Fano", the wise Rabbi Yehuda Leib of Vaiedislavski mentions all of R. Menahem Azarya's books, but ignored the Book of Reincarnations.

believers the children of believers, will not be led astray by intellectual theories, but will rather rest on the powerful foundations laid by our holy Rabbis of old. Their holy words suffice us, so that we believe what we need to believe, which is what they believed. For they are the ones who said that the belief in reincarnations is one of the foundations of our faith, and one of the pillars of religion which supports all the house of Israel. As the Gaon R. Levi ben Haviv writes (siman 8) in his responsa concerning the belief in reincarnations: "Many of the wise men of Israel believed and wrote that this belief is true, one of the principles of the Torah, as it helps to explain why evil happens to righteous men. And we are all obligated to heed these words, and to accept this belief without hesitation or second thoughts". The Rabbi and Gaon the author of *Seder Hadorot* writes in the introduction to his book that this belief is hinted at in tractate Nidah (30b) where it says that (before birth) "the soul takes an oath to be righteous, etc., as it says, 'For to Me every knee will bend' - this is the day of death; 'Every tongue will swear' - this is the day of birth, etc. The day of death is mentioned before the day of birth to teach us that even when the soul is born a second time, after having died previously, the oath is taken again (see *Chidushei Agadot* there). He also brings proof from *Targum Yonatan*, who, on the verse "Reuven shall live and not die" (Deut. 33:6)

comments that this is talking about the second death. On the verse in Isaiah (22:14) "This sin will not be forgiven until you die", and the verse "I will not be quiet until I have exacted retribution and paid to their bosom" (ib. 65:6) the Targum says "I will give their bodies over for a second death" (see *Leket Hakemach* on *Even Ezer* p. 211, and the book *Metzudat David* by the Radbaz, siman 128 and 129). I also found the following quote in the *Medrash Tanchuma* on Vayigash (siman 9), "Why did (Jacob) say 'I can die this time'? He meant to say, 'When my children came and told me that Joseph was dead, I would say that I will die twice. Now that I see that you (Joseph) live, I will die only once'". This is why he said "I can die **this time**". In the holy Zohar on Pinchas it says "R. Shimon said, 'A person who receives an incarnation of a soul, and does not merit to receive a **tikkun** through it, is like one who lies concerning the truth of the King, and I would apply the following verse to him: '...Or if he found a lost article, and denied it, and swore falsely'. And denied it - it would have been better if he had never been born'". These words of the Zohar indicate that faith alone is insufficient, one must also act in addition to learning – he must learn, teach, observe, and do. They teach us that a man must delve deeply into this matter, until he merits to receive the **tikkun** of his soul, and to arrive at the true reason of his being created in this world, which is what the

holy Zohar means when it refers to “the truth of the King”.

The Ralbah, in his responsa, says that one should not speak about these matters in public, and he brings a proof to this from the Ramban’s commentary on Job. After carefully examining the Ramban’s words, we found neither a prohibition nor an explicit commandment not to reveal these things in public. What we do find is that the Ramban himself spoke in a concealed manner, and wrote about these matters in the language of riddle and metaphor. This may have been necessary at his time, before the holy Zohar and other books of the Kabbalah had been published. At that time the study of this wisdom was hidden in the hearts of the wise and not revealed to anyone other than to their closest students, whom they knew to have great fear of God. This is not the case in our time, when thank God the holy Zohar and the writings of the Ari are available to all, and many meditate upon them, and study them with a sense of holiness and awe, according to the interpretations of our master the Baal Sem Tov of blessed memory. There can therefore no longer be any fear of revealing the belief in reincarnations of souls to the public. Quite the opposite - it will bolster the foundations of faith in human hearts, and as a result fear will come to all flesh. This was also the intention of our great teacher



R. Menachem Azarya in writing this book, which he constructed like a house for ancient souls, an explanation of the ways souls are reincarnated over time. This was a tradition that he received from his teacher the Rabbi the divine Kabbalist our master and teacher R. Yisrael Saruk, who was a student of the holy Ari and received it from him. When examining the words of this book it appears that his intention was to increase our consciousness and awareness of how a person's reincarnation can be identified through his deeds and machinations, to recognize the quarry his soul was excavated from, to assess the damage previously done, and to discover why the soul was forced it to come a second time and dwell among the living, so that we learn these secrets and make them known, thereby healing the past. We will thus learn how to correct the roots of our souls which were damaged in previous years, and also how we must act in the days to come. For a man must ponder these matters profoundly, to transform each time from *gilgul* to *ibbur*<sup>2</sup> of past souls, and to see how former beings corrected their souls in the past. Each man must study himself, so as to learn and understand his characteristics and his habits. As a result, he will see where they lead him and know what his source is. He will then know in which reincarnation he presently is,

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<sup>2</sup> See *Liqutei Torah* of the Ari (on parshat Vayelech) for the difference between *gilgul* and *ibbur*.

what he did in the past and how he sinned, thereby improving his deeds in this latter life, so that he need not die again. See also the book *Tiferet Hachanochi*, which was written by my brother our master and teacher the holy Gaon **R. Gershon Chanoch**, may the memory of the righteous be a blessing. In his comments (on parshat Mishpatim) he explains how qualities can be corrected and how the process of spiritual refinement occurs, for these things are vital for everyone.

I have already fulfilled the obligation of showing how absolutely necessary this book is for everyone, and of emphasizing the fact that a great good is contained in its container, being the teaching of the direct and simple way of achieving fear, faith, and the life of the world to come. Indeed, much time has elapsed since this book's last edition, when it was printed in Levov in 5619. Since then it has not been available, so I took upon myself the task of publishing it again and distributing it in Israel. I am not only publishing it, but also casting a ray of light on it, so as to enhance it with many forms of beauty and grace, so that it is like a new vessel, with multiple merits.

a) I have added sources of all the quotes from the Torah, the Prophets, and the Writings, in addition to the Talmud and Midrash.

b) In the footnotes entitled **Meir Ayin** I added reincarnations of souls from the works of the Ari and other Kabbalists, in order to tie them all together so that the tent becomes one, since they all flow from one holy source, as I previously pointed out.

c) I annotated the text and corrected the mistakes which were in the original printings.

d) I made an alphabetical index of all the names that appear in the book, so that one can easily locate each soul's reincarnation-root. The names of the primary entries are in parentheses. Names that are mentioned incidentally have no parentheses around them.

**And you o Israel who heed the word of God, bring this blessing into your houses. Acquire a clear, pure and pristine mirror for your souls, i.e. this precious book, so that you achieve wisdom. Know and recognize the path you must follow, and the deeds you must do.**

**And just as the Lord has given me the merit to complete and publish the book *Gilgulei Neshamot*, may He give me the merit to begin and to complete all the words of Torah which I have in manuscript form, and to meditate upon the Torah, and to see children**

and grandchildren occupied with Torah and mitzvot. And may the Lord our God be with us, just as He was with our fathers. May He never leave nor forsake us, Amen.

**Yerucham Meir Lainer**

the son of the holy Gaon of Ishbitz, may the name of the righteous be an everlasting blessing

***Translator's Preface***

In his introduction to "The Book of Reincarnations", R. Yerucham Meir points out that this book is "small in size but great in quality". This is in fact an understatement. R. Menachem Azarya, assuming that his readers are familiar with the entire Talmud, often quotes no more than two or three words of a Talmudic source, completing his quotation with the word "etc." In addition, after introducing his subject, he makes uses of pronouns such as "he", "she", and "they", leaving the reader to ascertain which of the different personages he is referring to.

Although my mandate was to create a literal translation of the text, I took the liberty of explaining the referent of the pronouns so that the reader could follow R. Menachem Azarya's train of thought. I put all my explanations in parentheses, so that if I am mistaken in my understanding, the blame will clearly be mine. The comments in brackets that are interspersed throughout the text are those of R. Yerucham Meir. As a general rule, their purpose is to correct inaccurate quotes.

In my humble opinion, unless the reader is as proficient in Biblical, Talmudic, Midrashic, and Kabbalistic sources as R. Menachem Azarya assumes

that he is, it is well worthwhile to look up every quote in its original source. Without doing so, it is very difficult to understand the context. We are indebted to R. Yerucham Meir for his extremely thorough footnotes, which make this task infinitely more possible.

I beg forgiveness for any mistakes I may have made as a result of not fully understanding R. Menachem Azarya's meanings. I add my prayers to those of they that preceded me, sharing their hope that the insights we gain as a result of our study shed a ray of understanding on the mystery of human personality and the nature of the *tikkun* we must ultimately complete.

the holy city of Jerusalem, the 20th of Sivan, 5761

## *The Letter Aleph*

1. **Avimelech the king of Gerar**<sup>1</sup> received his *tikkun* through Avimelech the son of Yeruba'al<sup>2</sup>, who was the son of Gideon's concubine, as it says, "And his concubine who was in Shechem also bore him a son, and he called his name Avimelech<sup>3</sup>. However, his *tikkun* was not yet complete, as he was deserving of death for taking Sarah, as the angel said<sup>4</sup> "Behold, you are a dead man because of the woman that you have taken". And although he said "In the integrity of my heart [and the innocence of my hands] I have done this<sup>5</sup>, even so, he was still deserving of the death penalty. He was killed by the woman who threw an upper millstone<sup>6</sup> on him. This was hinted at by the Holy One, blessed be He, in the Torah, as it says, "Behold, you are a dead man because of the woman", which can also be read as *at the hands of* the woman.

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<sup>1</sup> See entry 125.

<sup>2</sup> See entry 24.

<sup>3</sup> See Judges 8:31.

<sup>4</sup> In the sentence in Genesis (20:3) it says: "And God came to Avimelech in a dream of the night and said to him, Behold you are a dead man because of the woman that you have taken". See also Zohar vol. 1, 111b.

<sup>5</sup> Genesis 20:5.

<sup>6</sup> Judges 9:53.

2. **Adoni-bezek**, who said that seventy kings whose thumbs and big toes had been amputated were gathering (food) under his table<sup>7</sup> was reincarnated in Yissacher of [Kfar] Barkai, whose hands were amputated in order that he receive his *tikkun*. This is the meaning of what it says in the fourth chapter of tractate Pesachim 57b: "Blessed is the Merciful One who bore Yissacher of Kfar Barkai's iniquity by taking retribution from him in this world".

3. **Aryoch the King of Elasar**<sup>8</sup> was reincarnated in Rav and Shmuel. It is as if (two personages) were being discussed, Aryoch and the King of Elasar. This implies that the word "king" can be interpreted in both directions, i.e. (in relation to the word) before it, and (in relation to the word) after it. "Aryoch the King" refers to Shmuel, who is also called Aryoch<sup>9</sup>, and the King of Elasar is Rav, who is the king of that which is forbidden (*assur* in Hebrew, like Elasar), as it says, we accept Shmuel's rulings in matters of law<sup>10</sup>, and those of Rav in decisions as to whether something is forbidden or permissible<sup>11</sup>.

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<sup>7</sup> *ibid.* 1:7

<sup>8</sup> See entries 5 and 151.

<sup>9</sup> Tractate Chulin 76b.

<sup>10</sup> Rashi on tractate Shabbat 53a, comment beginning with the word "Shmuel".

<sup>11</sup> Tractate Bechorot 49b.



4. **Rabbi Elazar ben Azaryah**, who became president (of the Sanhedrin), (is described) in tractate Berachot (27b) as being the tenth generation after Ezra, a priest (cohen)<sup>12</sup>, and rich. He was a reincarnation of Ezra<sup>13</sup>, and similarly, Ibn Ezra was a reincarnation of Rabbi Elazar ben Azarya. Rabban Gamliel<sup>14</sup> was a reincarnation of Nechemya. Since Nechemya said "Remember me, my God, for good"<sup>15</sup>, Rabban Gamliel was removed from the presidency (of the Sanhedrin) as is described in the story in Berachot, just as the book of Nechemya was not called by his (Nechemya's) name<sup>16</sup>.

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<sup>12</sup> The Talmud in Berachot 27b says that he was a sage and does not say that he was a **cohen**. It does, however, say that he was the tenth in line from Ezra, who was a cohen. We also find mention of the fact that he was a cohen in tractate Yevamot 86b.

<sup>13</sup> See entry 116, and see also the end of the book *Nishmat Adam*. See also the book *Megaleh Amukot* (ofan 25), and also the book *Matat* 105 (on the portion Tetzaveh), where it says that Aharon was reincarnated in Ezra.

<sup>14</sup> See entries 39 and 157.

<sup>15</sup> Nechemya 5:19.

<sup>16</sup> As it says in tractate Sanhedrin 93b: "Let us see - all matters concerning Ezra were actually said by Nechemya the son of Hakchalya. Why was it that the book was not named for Nechemya the son of Hakchalya"? etc. See also tractate Baba Batra 14b, where it says that (the book of) Nechemya is not considered one of the Writings.

5. **Eshet Korach, the Wife of Korach**<sup>17</sup> (was reincarnated) in Jezebel<sup>18</sup>, the wife of Achav. Jezebel, who pursued Elijah<sup>19</sup>, who is Pinchus<sup>20</sup>, is also an reincarnation of Kozbi<sup>21</sup>, whom (Pinchus) had killed.

6. **Eshet Z'nunim, the Wife of Harlotry** of the prophet Hosea, Gomer bat Divlaim<sup>22</sup>, is the wife of Jerobam. It was concerning her that Amos was prophesying when he said "Your wife will be a harlot in the city"<sup>23</sup>. She did not influence her husband to behave wickedly, as Jezebel did. This seems to be the

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<sup>17</sup> See entries 36 and 119

<sup>18</sup> See entry 76.

<sup>19</sup> See entries 51, 76, 110, 111.

<sup>20</sup> This is according to the *Zohar* vol. 2 (190a), and vol. 3 (215a). See also *Zohar Hadash*, at the end of *Medrash Ruth* (69c in the Amsterdam edition), *Targum Yonatan* Exodus 6:18, *Pirke d'Rebbi Eliezer* (chap. 29), *Yalqut Shimoni* Pinchas (remez 771), in the *Aruch* (entry on **z'roa**), and the *Ralbag*, who is of the same opinion. We also find in tractate *Baba Metzia* (114b) that he was a cohen, and see also the *Tosefot* there (comment beginning with the word **mahu**). Although from tractate *Baba Batra* (p. 121b) and from *Seder Olam* (chapter one) it seems that Elijah was not Pinchas, see also *Tosefot* *Baba Batra* (121b, comment beginning with the word **shiva**), and see also *Bereshit Rabba* (chap. 71:12).

<sup>21</sup> See entry 75. The *Ril* says that Zimri is a reincarnation of Shechem, and Kozbi is a reincarnation of Dinah. This is why (the brothers) said "Will our sister be as a whore?", using the future tense (**ya'aseh** - will be made), rather than **asa**, made, (past tense).

<sup>22</sup> See entry 7.

<sup>23</sup> Amos 7:17.

case from the biblical text, (which describes) how she went to ask the prophet Achia about her son's illness and disguised herself<sup>24</sup>. The Holy One blessed be He, spoke to the prophet concerning the wife of harlotry, (and indicated) that she was originally the wife of Jerobam who is receiving her *tikkun* now.

**7. Eshet Z'nunim, the Wife of Harlotry**<sup>25</sup> that Hosea married, was a spark of the soul of Tamar<sup>26</sup> and (also) of the soul of Rahav<sup>27</sup>. Concerning Tamar it is written "And she also became pregnant by harlotry". Here she is used for a parable, as the Rabbis comment (ýGod says) "What will I do with that old man"?, etc.<sup>29</sup> We are also familiar with the Rabbi's comment that (she

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<sup>24</sup> I Kings chap. 14.

<sup>25</sup> See entry 6.

<sup>26</sup> See entries 31, 93, 115, 139. See also *Maggid Hadash* (p. 22): "The soul of Tamar was the soul of a man, and she was the daughter of Shem. The soul of Yehuda was the soul of Shem, and the soul of Yehuda was a spark of a female soul, which is why she gave birth... See also *Yalqut Reuveini* (Va'yeshev 9:1, and the entry on *Gilgulim*).

<sup>27</sup> See entries 69 and 116. In *Liqutei Torah* (on Joshua) we find that Rahav was reincarnated in (the wife of) Hever the Cainite, and afterwards in Chana. This is why Chana said in her song: "My mouth is widened (*rachav*) against my enemies". This is also why Chana said "I am a stiff-spirited woman", since she was originally a harlot from the side of the harsh, unclean spirit. Rachav emerges from the secret aspect of Cain, and therefore, her husband is Hever the Cainite, and this is why she asked that "You give me a true sign". This is also the secret meaning of "And God gave Cain a sign" (ibid.).

<sup>29</sup> Tractate Pesachim 87a.

was called) Gomer bat Divlaim because everyone exhausted themselves (*gomer* - finishes) in her and threshed her<sup>30</sup>, as she was extremely beautiful. This was also the case with Tamar, whom 'Er and Onan entered, but spilt their seed outside'<sup>31</sup>. It is also known that Rahav was a prostitute, which is why she is called the Wife of Harlotry (*znunim* - plural), as she prostituted herself twice (i.e. in two reincarnations).

**8. Avuha d'Shmu'el, the Father of Samuel<sup>32</sup>.** In the *Midrash Yalqut*<sup>33</sup> on the biblical sentence "All Israel, [from Dan until Beersheba] knew that Samuel (the prophet) was trustworthy" (it says the following:) "Samuel's father worked with silk. R. Yehuda ben Beteira of Netzivin asked him to watch some material for him. Later, he (R. Yehuda) came to him. He (Samuel's father) said to him, 'Does the Rabbi not want (to buy) this material? He said to him, 'Are words (that we spoke) so reliable'? He said to him, 'Your word is more reliable than money'. He said to him, 'You trusted my words. May you merit to have a son like the prophet Samuel, as it says, 'All Israel knew, etc., and he merited to bear Samuel bar Abba (Samuel the son of his father)'". It is difficult to understand why he was called the father of Samuel,

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<sup>30</sup> *ibid.*

<sup>31</sup> Tractate Yevamot 34b.

<sup>32</sup> See entry 115.

<sup>33</sup> *Yalqut Shimoni* I Samuel (remez 100).

since we do not find any instance of a man that was called by his son's name<sup>34</sup>. This is how the matter can be understood: The "father of Samuel" is (actually) Samuel HaRamati (Samuel the prophet)<sup>35</sup> and Samuel his son<sup>36</sup> is a reincarnation of Saul<sup>37</sup>. Note also that Samuel prophesied after his death, when he appeared to King Saul through the oracle. We find something similar in tractate Berachot 18b: "Money intended for orphans was deposited with the father of Samuel. When he died, Samuel was not with him. They said about him 'the son consumes the money of the orphans'. He went after him (i.e. his father) to the Valley of Death. He said, 'I am looking for Abba'. They answered, 'There are many Abbas here', etc. He said to them, 'I need to know where Abba the son of Abba the father of Samuel is'. They said to him, 'He

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<sup>34</sup> This is difficult to understand, as there are many fathers who were called by their son's name. (For example), the father of R. Zeira in tractate Taanit 26a, and Issi the father of R. Zeira in tractate Moed Katan 20b. The father of R. Yermiya bar Abba in tractate Menachot 47a, R. Avuhu the father of R. Shmuel in tractate Chulin 49a, Abba the father of R. Shamlai in tractate Rosh Hashana 25b, and others.

<sup>35</sup> See entry 158. In *Asara Maamarot* it says: The souls of Moses and Aaron were incarnated in Samuel, as it says, "Moses and Aaron among His priests, and Samuel amongst those who call His name". And in *Hesed L'Avraham* (maayan 5, nahar 25) (it says): Jethro is the **neshama** of Cain, Samuel is the **ruach** of Cain, Nadav and Avihu are the **nefesh** and the **ruach** (of Cain), and they were both engarmented in Samuel.

<sup>36</sup> See entries 63, 115, 151.

<sup>37</sup> See entries 79, 87, 149, and 154.

has ascended into the heavenly study house'. In the meantime, he saw (his friend) Levi, who was sitting outside (the circle of the other dead people), etc. Then his father came. He (Samuel) saw that he (his father) was crying and smiling. He said to him, 'Why are you crying'? He answered him, 'Because you will soon come and join us'. 'What is the reason that you are smiling'? 'Because you are very important in this world'. He said to him, 'If I am of such great importance, let Levi be admitted (into the circle of the dead)'. And Levi was admitted. He (Samuel) said to him (to his father), 'Where is the orphan's money'?, etc.". You see that just as Samuel came after his death and spoke with Saul, so did Samuel's father come and speak with his son Samuel (after his death). And just as the woman (oracle in the Bible) asked, "Who do you want me to call up"?<sup>38</sup>, so, too, they said to him here, "There are many Abbas here". And just as Samuel said to Saul, "And tomorrow you and your sons will be with me"<sup>39</sup>, so, too, did Samuel's father say to Samuel his son, "Soon you will join us". And just as when Samuel said to Saul "with me", (and our Rabbis interpreted this as) "in my personal place"<sup>40</sup>, so, too, Samuel's father said to him "I smiled, because you are very important in that world". For (the

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<sup>38</sup> I Samuel 28:11.

<sup>39</sup> *ibid.*, 28:19.

<sup>40</sup> Tractate Berachot 12b.

Talmudic) Samuel is a spark of King Saul, and this is why Samuel is called King Aryoch, since we rule like him in matters of (civil) law<sup>41</sup>.

**9. Eldad and Meidad** - Concerning the Biblical verse “And two men remained in the camp<sup>42</sup>”, the Targum Yonatan says: “‘And two men remained in the camp’ - the name of one of them was Eldad, and the name of the other one was Meidad, the sons of Elitzafan bar

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<sup>41</sup> See Rashi, tractate Chulin 76b. The Gaon, the author of *Seder Hadorot*, in the entry on Abba bar Abba, (the letter aleph), writes that this is hinted at by the fact that if we count the letters and the whole word twice, Aryoch the King (Heb.: **Aryoch melech**) has the same numerical value as Saul. My master my father wrote in his book that Samuel Haramati (the prophet Samuel of Ramah) came from the feminine side. This is why (his mother) Chana asked in her prayer, “And may you give your maidservant the seed of men” (which shows) that he was dependent on his mother. The *Megaleh Amukot* (ofan 140) says: Since Abba, Samuel’s father (referring to the Talmudic Samuel bar Abba) was Samuel Haramati, he was called the father of Samuel, meaning that he was not dependent on his mother but rather on his father, since he is not from the side of the feminine”. (end of quote). And the words which come from the mouth of the wise are gracious, as this means that unlike Abba, (the father of the Talmudic) Samuel, who was Samuel Haramati, who was from the side of the feminine, this Samuel was dependent on his father, which is why Abba was called the father of Samuel. And my master my father writes that this is the secret meaning of what Channa meant when she said “I have borrowed him”. In fact, the Holy Spirit was speaking through her, because Saul (Heb. **Shaul**, which means borrowed) was actually her son Samuel’s father. See also *Yalqut Shimoni*, (remez 80).

<sup>42</sup> Numbers 11:21.

Parnach<sup>43</sup>, who were beget to him by Yocheved the daughter of Levi, during the time that Amram [her husband] divorced her, and he married her (again) before she gave birth to Moses". And this is difficult (to understand), for how could Amram the righteous, who was one of the four who died (only due to) the evil council of the snake<sup>44</sup> (who brought death into the world), have re-married his divorced wife after she had already been with another man? And one cannot say that this took place before the giving of the Torah, since (at any case) the forefathers observed the Torah<sup>45</sup>. Another difficulty - Yocheved was three months pregnant with our teacher Moses when Amram re-married her<sup>46</sup>, so how could Eldad and

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<sup>43</sup> From *Bamidbar Rabba* 15:15 it seems that Eldad and Meidad were not brothers. There it says that Eldad is Elidad ben Kision and Meidad is Kemuel ben Shafan.

<sup>44</sup> Tractate Baba Batra 17a.

<sup>45</sup> Tractate Yoma 28b. At any rate, this is difficult to understand. As the *Ridbaz* (vol. 2:696) asks, How could Amram have married his aunt? (see Yerushalmi Yevamot chapter 11 halacha 2). He answers that the **forefathers** (meaning only the three forefathers) kept all the Torah, but for the other people, the laws were new when the Torah was given. See also *Sdei Hemed*, Maarechet Haklalim (letter aleph siman 186).

<sup>46</sup> This is the version found in tractate Sotah 12a. It is difficult to understand in terms of *Sefer Hayashar* (Exodus), which says that Amram married his wife Yocheved the third year after divorcing her. See also *Pirke D'Rebbi Eliezer* (chapter 48) which says that for three and a third years before Moses was born the decree against every male child born had already been enacted. This question also needs to be answered.



Meidad have been born in the interim? In addition, in tractate Hagiga 3a it says: Those two mutes that were neighbors of Rabbi (Yehuda Hanasi), were the sons of the daughter of R. Yochanan ben Godgada etc., and we find that they studied (Torah). The secret of this matter is that these two brothers, Eldad and Meidad, were born out of tears from the above mentioned marriage. This is the secret meaning of "the tears of the wronged" - since the divorce document was not given with a whole heart, they were born dumb. There is also another reason why they were born dumb - because they prophesied (to others) without permission, as (the Torah) does not say the word "saying", for it is not fitting to share it (their prophecy) with others if the Torah does not add (the word) "saying"<sup>47</sup>. The Holy One, blessed be He, revealed to them through their prophecy that "**mitnabim**"<sup>48</sup> (the Hebrew word for prophesying) (which is an acronym for) **M'oshe t'anuah n'afsho b'gan e'lohim y'ehoshua m'achnis** - Moses's soul will rest in God's garden, Joshua will bring them into (the Holy Land). They should have concealed this prophecy until they were given permission to reveal it. And this is what the Torah means when it says that Joshua was jealous for his teacher when he said, "My master Moses, lock them (Eldad and Meidad) up,

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<sup>47</sup> Tractate Yoma 4b.

<sup>48</sup> From the *Ba'al HaTurim* Numbers 11:27.

since they had made their prophecy public. This is another (reason) why they were “the wronged” as previously mentioned, as they had revealed that which they were not permitted to. When they came back to this world, their tongues were therefore smitten. It was only the prayer of Rabbi which brought them healing. Then the spirit of God rested upon them, as they were warriors of the Torah. For “the cure of the tongue is the tree of life”, as (the Talmud says) we find that they studied (Torah), etc. And they knew their own self-value in their souls, for although their tongues were tied, their hearts were open wide, like the entrance to a great hall, so that they could always be found in the gates of the excellent and in the study houses. Nothing (that had occurred) was considered a sin - neither for Amram, nor for Yocheved, nor for Elitzafan, for God’s ways are sublime, and ancient deeds from Him do come. To explain how Amram could have re-married her: It can be compared to how David remarried Michal after she had been with Paltiel<sup>49</sup>, for when David divorced her, he let it be known that this was a mistaken divorce, so Paltiel’s marriage (to Michal) was not really a marriage. Similarly, Amram let it be known that it was only because of Pharoah’s decree that he had divorced her (Yocheved), which is why he could re-marry her,

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<sup>49</sup> Questionable, see tractate Sanhedrin 19b.

because he had made this public<sup>50</sup>. It was also not considered a sin for Elitzafan, since (this all took place) before the giving of the Torah<sup>51</sup>. They (the Rabbis) later decreed that making the matter public had no legal standing.

**10. Aravna** was a spark of Malki-tzedek the king of Shalem. Malki-tzedek blessed Abraham<sup>52</sup>, Aravna blessed David<sup>53</sup>. This one was a king in Jerusalem<sup>54</sup>, and this one was in charge of the place of the Temple<sup>55</sup>. He was the *tikkun* of Efron, who sold the Cave of Machpela. At that time he was miserly<sup>56</sup>, while here he healed himself through generosity, as it seems from there.

**11. Eshet On ben Pelet, the Wife of On ben Pelet**<sup>58</sup> was reincarnated in Michal the daughter of Saul<sup>59</sup>. She saved her husband<sup>60</sup>, just as Michal saved David<sup>61</sup>.

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<sup>50</sup> This is difficult to understand, see tractate Sotah 12a.

<sup>51</sup> This is difficult to understand, as he said earlier that the forefathers observed the Torah.

<sup>52</sup> Genesis 14:19.

<sup>53</sup> II Samuel 24:23.

<sup>54</sup> See *Targum Onkelos* Genesis 14:18.

<sup>55</sup> II Chronicles 3:1.

<sup>56</sup> Tractate Baba Metzia 87a.

<sup>58</sup> See entries 27 and 120.

<sup>59</sup> See entry 27.

<sup>60</sup> Tractate Sanhedrin 109a.

<sup>61</sup> I Samuel 19:11.

**12. Onkolus the Convert** is an *ibbur* of Elifaz, who did not want to obey his father's commandment to kill Jacob. Instead, he took his gold and left his (Jacob's) body intact. Elifaz said (to Jacob), "What should I do about my father's command"? He (Jacob) said to him, "Take my silver and gold, and leave me my soul, as a poor man is considered like a dead man"<sup>62</sup>. He (Onkolus) also took council with Titus before converting. He (Titus) said to him, "Go and oppress them (the Jews) (as it says) 'Her oppressors became chieftains'". He did not heed his advice, and instead, converted<sup>63</sup>. The true meaning of this is that Titus is Esau<sup>64</sup>, and Esau's head (rolled into) Isaac's cloak<sup>65</sup>. "With the head of the wild bands of the enemy...it is laid up in store with me"<sup>66</sup>.

**13. Eliezer**, "And the name of the one was Eliezer, for the God of my father was my help, and delivered me

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<sup>62</sup> Rashi on Genesis 29:11.

<sup>63</sup> Tractate Gittin 56b.

<sup>64</sup> See entries 63 and 155. Also see the book *Zera Berach* on Va'era, where it says that Esau is from the side of Eve. See also the *Yalqut Reuveini* on Toldot, where it says that Yefet was reincarnated in Esau. and also see the *Liqutei Maharash Magid*, where it says that Samson was a spark of Esau (see there).

<sup>65</sup> *Targum Yonatan* on Genesis 50:13.

<sup>66</sup> The author of *Seder Hadorot*, in his entry on Onkelos the Convert (letter vav), writes that this is also the reason why Onkelos threw part of his inheritance into the Dead Sea (see the Tosefta on Dmai chap. 6:12), as he had taken all of Jacob's money.

from Pharoah's sword"<sup>67</sup>. The Rabbis, of blessed memory, said<sup>68</sup>, "Eliezer had a singular and special name. When Moses ascended to the heavens, and the Holy One, blessed be He quoted (rulings of the) Law in the name of R. Eliezer, etc. The Holy One Blessed be He said "In the future there will be one righteous man in my world". Moses prayed, "May it be your will that he will be one of my descendants". It seems from this that R. Eliezer is called the one, and concerning R. Eliezer, Moses prayed that when he was arrested he would be released<sup>69</sup>, just as he (Moses) was saved. This is the meaning of "and the name of the **one** was Eliezer", for just as the God of my fathers helped me, etc., so He should deliver him"<sup>70</sup>.

**14. Elitzur the son of Shadaiur** was spiritually impregnated (*ibbur*) in Yosef ben Simai, which is the secret of what it says in tractate Shabbat 121a: "It

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<sup>67</sup> Exodus 18:4.

<sup>68</sup> *Tanhuma*, Chukat 68.

<sup>69</sup> Tractate Avoda Zara 16b.

<sup>70</sup> The *Lev Arye* on Chukat says: "R. Eliezer was a reincarnation of Reuven. He was saved from the sin of atheism because he had acted righteously during the selling of Joseph. This is the secret reason why Leah said: "Because God saw (**ra'a'h**) my affliction". **Ra'ah** is an acronym for R. E'liezer H'agadol (end of quote). This is also the intention of *Hilchot Ketanot*, where it says that "My strength and the first of my valor" (which was said about Reuven) has the same numerical value as "and this is R. Eliezer ben Hurkanos".

once happened that a fire broke out in the courtyard of Yosef ben Simai [in Shichin], and the representatives of the [King of] Tzipori came to put the fire out, since he was [an officer] [caretaker] of the king. He did not let them do so, out of respect for the Shabbat. A miracle happened for him, and rain came down and extinguished the fire. When evening came, he sent each of them two selahs, and their officer fifty (gold coins). When the Sages heard about this, they said that this was unnecessary”, etc. It is well known that Nachshon sanctified the name of Heaven and jumped into a wave of the sea that came up to his nose<sup>71</sup>. This Yosef ben Simai was a reincarnation of him (i.e. of Nachshon)<sup>72</sup>, and he saw that there is no righteous man in the world who does good and does not sin. Elitzur ben Shedaiur was also spiritually impregnated (*ibbur*) in the previously mentioned Yosef. Elitzur ben Shdaiur was one of Korach’s assembly who strived against the Lord, as it says “men of renown”<sup>73</sup>, and he now came back as Yosef. He wanted to sanctify God’s name on the holy Shabbat. In the past (as Nachshon) he sanctified God’s name through being ready to sacrifice his physical body when he jumped into the waters. Now he desired to sanctify God’s name with his money, as he was ready that his money

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<sup>71</sup> *Bamidbar Rabba* 13:7.

<sup>72</sup> See entry 105.

<sup>73</sup> *Bamidbar Rabba* 18:3.

(possessions) be burnt, since he loved God with all his might. For there are persons whose money is more precious to them than their bodies<sup>74</sup>, which is why he did not care about his money in this instance. And just like a miracle happened to Nachshon when the water already reached up to his nose, and through the water he was able to fulfill the commandment of sanctifying God's holy name, so here, too, the rains came to save his money, for God caused rain to fall until (the fire) was extinguished. This is what the Rabbis meant when they said that this (allowing his house to be burnt down) was unnecessary. His intention was only for the sake of heaven, in order to sanctify God's name through his money. He was also Achan<sup>75</sup>, who desecrated the Shabbat because of his passionate love of money<sup>76</sup>, and now he sanctified heaven's name through his money. "None of us will be banished", so one day you may be sullied, but you are not sullied in the world to come<sup>77</sup>. Nachshon and Achan are linked to each other because they were brothers<sup>78</sup>. One was the son of Zerach<sup>79</sup>, while the other was the son of

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<sup>74</sup> Tractate Berachot 61b.

<sup>75</sup> See entry 102.

<sup>76</sup> *Bamidbar Rabba* 23:6.

<sup>77</sup> Tractate Sanhedrin 43b.

<sup>78</sup> Meaning that their grandfathers were brothers.

<sup>79</sup> Achan was the son of Karmi the son of Zavdi the son of Zarach (Joshua 7:1).

Peretz<sup>80</sup> the sons of Judah, and this Yosef ben Simai liberated them. He fixed the *neshama* of one of them, while he fixed the other's *nefesh* and *ruach*. As for why Joshua killed Achan, it was a decision made only for that moment, because there were neither witnesses nor warning (which would be necessary to be pronounced guilty of the death penalty).

**15. Evyatar ben Achimelech** is Yoash the King of Judah<sup>81</sup>. He was survived Nov<sup>82</sup>, and he alone of the

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<sup>80</sup> Nachshon was the son of Aminadav the son of Ram the son of Chazron the son of Peretz (Ruth 4).

<sup>81</sup> In the book *Hesed L'Avraham* (maayan 5 nahar 25) it says that Yoav, the head of David's army, who was killed by Binyahu ben Yehoyada in the days of King Solomon, was later reincarnated in King Yoash who was enthroned by Yehoyada the priest. This was because Yehoyada wanted to rectify the fact that Binyahu his son had killed Yoav. In spite of this, however, the *tikkun* was not accomplished, as later Yoash killed Zechariya who was a reincarnation of Binyahu, as retribution for having killed him at the time of King Solomon. And even though he had the right to kill him, Yoav had almost become the head of the Sanhedrin, and the Holy One, blessed be He, never brings misfortune through the agency of the righteous. Binyahu therefore needed to be cleansed from that sin and had to be incarnated in Zecharia. King Yoash, who was a reincarnation of Yoav, killed him. The letter "bet" was replaced by the letter "shin" (so Yoav became Yoash). He finishes his comment by quoting *Liquitei Torah* on Chaye Sarah, which points out that both Binyahu and Zecharya were priests. Before he was killed, Zecharya abused and spoke badly of Israel by saying "You transgress the commandments of the Lord" (II Chronicles 24:2). It is well known that whoever reviles the public is punished, even though the public may



seed of David survived when Ataliyahu destroyed all the king's seed<sup>83</sup>. This is what our Sages taught<sup>84</sup>: "Were it not for the fact that Evyatar survived, none of the enemies of David's seed (an indirect way of saying "David's seed") would have remained".

**16. Ehud ben Geira** received his *tikkun* through the son of the Hashmonite who killed Nikanor<sup>85</sup>. This Nikanor was Eglon the King of Moav, which is why he (Ehud) said to him, "I have a secret matter to speak with you (the King) about". He (the king) said,

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deserve it. This is the case with Avaya ben Rechavam (Yerushalmi Yevamot chapter 16:3) etc., from whose story we can also infer that God only wants positive intercession on behalf of Israel, which is why he (Avaya) was punished. His *ruach* and *nefesh* were later reincarnated in the two righteous converts Shmaya and Avtalyon. Shmaya the Nasi was the *ruach* of Zecharya, while Avtalyon the head of the Court was the *nefesh* of Zecharya. He was reincarnated in converts, albeit righteous ones, because he had spoken badly of Israel. At first they were attached to foreign gods, just as he (Zecharya) had accused Israel, saying that they had forsaken God. In my humble opinion it seems that the priest who abused them and said "May the children of other nations come to pay, etc." (tractate Yoma 71b) was also a reincarnation of King Yoash, etc. Later on, his *ruach* was reincarnated in R. Moshe Cordevero, his *nefesh* in R. Eliahu de Widish, the author of *Reishit Chochma*, which is why they loved each other (end of quote).

<sup>82</sup> I Samuel 22:2.

<sup>83</sup> II Kings 11.

<sup>84</sup> Sanhedrin 95b.

<sup>85</sup> He is also Judah the Maccabi the son of Mattityahu the son of Yochanan the High Priest.

“Silence!” (Heb. *haas*)<sup>86</sup>. God’s name *Adonai* has the same numerical value as *haas* (sixty five). When (the son of the Hashmonite) killed the enemy Nikanor in the temple, he prayed to God that he not be blamed for killing him in the Temple, since Eglon became somewhat holy when he said the word “*haas*”. In this merit, Ruth the Moabite was one of his descendants<sup>87</sup>.

**17. Abba Chilkiya the son of the son of Honi Hama’agel**<sup>88</sup> was Manoah, who was an ignoramus who followed his wife, (as it says) “And Manoah went after his wife”<sup>89</sup>. He was now reborn as Abba Chilkiya and wanted to show that everything that he had done (as Manoah) was intentional and with good intent. The fact that he followed his wife was intentional, as we see when the Rabbis asked him to (pray) for rain in tractate Ta’anit 23a. He also proved his wife’s piety, for her (prayers brought) clouds before his did. She was Tzelalfonit<sup>90</sup> (Samson’s mother), whom the angel came to first, before coming to her husband Manoah<sup>91</sup>. There is also another merit attributed to Abba Chilkiya’s wife. They had ruffians

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<sup>86</sup> Judges 3:19.

<sup>87</sup> Tractate Nazir 23b.

<sup>88</sup> Concerning him, see *Vayakhel Moshe* (pages 44, 45, 46).

<sup>89</sup> Tractate Berachot 61a.

<sup>90</sup> Tractate Baba Batra 91a. See also entries 80 and 120.

<sup>91</sup> Judges 13.

for neighbors. He prayed that they die, while she prayed that they repent, and they (in fact) repented<sup>92</sup>.

**18. Amtala bat Kanebo** the wife of Terach and the mother of our father Abraham, peace be upon him<sup>93</sup>, received her *tikkun* through the woman with the seven sons who were all killed by the king, as our Rabbis tell us in tractate Gittin 57b. She says there “My children, go tell your father Abraham: ‘You tied one (to the) altar, I tied seven to the altar. You were tested, I (performed) a deed’”<sup>94</sup>. She also went up on the roof and died. Just as Terach<sup>95</sup> received his *tikkun* through Job and his suffering, so she, too received her *tikkun* through the trials and tribulations that she experienced. A heavenly echo came forth and said “The mother of the children rejoices”. The previous time, Nimrod threw Abraham her son into a fiery

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<sup>92</sup> Tractate Taanit 23b.

<sup>93</sup> Tractate Baba Batra 91a.

<sup>94</sup> “You only were tested, while I performed the deed” is not from here, but rather from *Midrash Rabba* on Eicha (the first chapter, on the sentence “For these I cry”).

<sup>95</sup> In *Hesed L'Avraham* (maayan 5, nahar 25) it says that Abraham was related to the secret aspect of Adam, who served idols, which is why he was incarnated through the seed of Terach, who also worshipped idols, in order to make atonement for him. Terach is from the same soul-root as that of Abraham his son. He is the aspect of the “dregs” of Abraham’s soul-root, which is why things happened in this way so that the *tikkun* would be complete. Know that Terach and his wife, the father and mother of Abraham, were reincarnated in Job and his wife, as Abraham’s mother was Amtala bat Carnebo, who was reincarnated in Dinah the daughter of Jacob who married Job.

furnace<sup>96</sup> and it had no effect. This time it did have effect, in order to heal her through sanctifying God's name.

**19. Achav**<sup>97</sup> was the man who was praying in back of the synagogue in tractate Berachot<sup>98</sup>. Elijah said to him, "Like one who believes in two Higher Powers you stand before your Master", because he still believed now that there were two powers. This is the meaning of "*du bar*" - two powers, as if to ask him, "Are you still rebelling (against the One God)"? In the past, he (Achav) persecuted Elijah<sup>99</sup>, while now, Elijah drew his sword (and killed him).

**20. Avshalom**<sup>100</sup> was reborn as the *Nazir* who is mentioned in tractate Nedarim 9b: "We learnt: (Rabbi) Shimon the Righteous said, 'All my days I never ate (a ritually unclean) sacrifice of a *Nazir*, other than once. Once a man (a Nazir) came from the south, and I saw that he was very fair and good looking'", etc.. He was the *tikkun* of Avshalom. Then (as Avshalom) his hair<sup>101</sup> was the cause (of his downfall), for he was vain about his hair. He was a

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<sup>96</sup> *Midrash Tehillim* (on psalm 118).

<sup>97</sup> See entries 58, 110, 111, and 145.

<sup>98</sup> 6b.

<sup>99</sup> I Kings 18.

<sup>100</sup> See entries 22 and 123

<sup>101</sup> Tractate Sotah 10b.

*Nazir*, as it says in tractate Nazir<sup>102</sup>. And this young man (in Nedarim) became a *Nazir* so that he could cut (his hair) off for the sake of Heaven, so that now, his *tikkun* was through his hair, as in the secret meaning of the hair of Adam<sup>103</sup>.

21. **Ivtzan** is Boaz. He had thirty sons and thirty daughters, and they all died because he called Manoah a "(barren) mule"<sup>104</sup>. Avdon the son of Hillel the Piratonite<sup>105</sup> also had forty sons and thirty grandsons<sup>106</sup>. They were Rabba and Rav Chisda, who were both righteous men. In the house of Rav Chisda there were sixty marriages, in the house of Rabba there were sixty deaths<sup>107</sup>.

22. **Avshalom**<sup>108</sup> is a spark of the (first) son of Bat Sheva, who became pregnant the first time he (David) slept with her<sup>109</sup>. His spirit came and added

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<sup>102</sup> 4b.

<sup>103</sup> See entry 87, footnote 404, *Zohar Chadash* on Yitro (Amsterdam edition p. 29b.), and the *Yalqut Reuveini* (Bereishit 20b), where it says that Adam was reincarnated in Abraham, Eve in Sarah, and later both of them were reincarnated in Jacob and his soul-mates. In *Liqutei Torah* on Parshat Haazinu it says that the prophet Habbaquq was a reincarnation of Adam.

<sup>104</sup> Tractate Baba Batra 91a.

<sup>105</sup> See entry 100.

<sup>106</sup> Judges 12:14.

<sup>107</sup> Tractate Moed Qatan 28a.

<sup>108</sup> See entries 20 and 123.

<sup>109</sup> II Samuel 11:5.

uncleanness to Avshalom's uncleanness. Avshalom pursued his father. Avshalom the son of Maacha the Beautiful was a reincarnation of Nachash (the king of the people of) Ammon, and we derive conclusions from the proximity of (the biblical section) on the rebellious son to (the biblical section) on the beautiful woman (taken captive during wartime)<sup>110</sup>.

**23. Eshet Achish - the Wife of Achish** and her daughter acted as if they were insane, as it says, "Am I lacking for lunatics?"<sup>111</sup>. The deeds of the fathers will be done by the children. One of them was the daughter of the king who went crazy in the story of how R. Akiva took money from a matron and offered the sea as collateral, (which is told) in tractate Nedarim (50a, Rashi's comment which begins with the words "*umin matrinuta*"). The second one was the daughter of the king in the story of R. Shimon bar Yochai and the son of Talmion<sup>112</sup>.

**24. Avimelech ben Yerubaal** the son of the concubine<sup>113</sup> is Herod<sup>114</sup> who built the (second) Temple, as it says in tractate Baba Batra 4a.

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<sup>110</sup> Tractate Sanhedrin 107a.

<sup>111</sup> *Midrash Tehillim* (psalm 34).

<sup>112</sup> Tractate Meila 17a.

<sup>113</sup> See entry 1.

<sup>114</sup> See entry 28.

Avimelech killed all his brothers<sup>115</sup>, just as Herod killed all the descendants of the house of Hashmonai and all the Sages. (Only) Baba ben Buta<sup>116</sup> remained, which is hinted at in (the Torah): There is one who speaks (*bota*) like the piercing of a sword<sup>117</sup>. His (Avimelech's) curse was fulfilled in Yotam, and Baba<sup>118</sup> was Yotam and was Yotam's *tikkun*. And just as that time a woman killed him (Avimelech) and shattered his skull with an upper millstone<sup>119</sup>, so too now (in Herod's time) there is that girl who is mentioned in the story, who climbed a hill and (fell off) and died. She was the last remaining Hashmonite, and now she fell to the earth, which is akin to shattering her skull. She let it be known that anyone who claims to be a descendant of the Hashmonite house is a slave, in order that such a person's head not be held (unjustifiably) high.

**25. Rav Acha bar Yaakov.** Tractate Kiddushin 29b: "R. Yaakov sent his son to Abbaye. When he came, he saw that he was not sharp in his studies. He said to him, 'I am better than you - you go back, for I am going (to him)'. Abbaye heard that he was coming. There was a demon in Abbaye's study house.

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<sup>115</sup> Judges 9:5.

<sup>116</sup> Tractate Baba Batra 3b.

<sup>117</sup> Proverbs 12:18.

<sup>118</sup> See entry 36.

<sup>119</sup> Judges 9.

Whenever two people would enter, even during the day, the demon would injure them. He said to him, 'A man should not have a guest sit here', (so that he would go sleep in the study house. Abbaye was hoping) that maybe a miracle will happen (in the merit of R. Acha's piety). He went and slept in the study house. It (the demon) appeared to him like a snake with seven heads. Every time he bowed, one of the heads fell off. He said to him (R. Acha to Abbaye) the next day, 'If a miracle had not happened, you would have endangered me' (in spite of the fact that even the animals of the righteous etc.)<sup>120</sup>. There is meaning (to this story). Abbaye<sup>121</sup> was the old man who invited

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<sup>120</sup> The parentheses are around words that are not found in this Talmudic quote. Various items are mixed up in this quote, see entry 118.

<sup>121</sup> In *Hesed L'Avraham* (maayan 5 nahar 25) it says that the secret aspect of Hillel the Elder is from the *hesed*-side of Abel, while Shammai the Elder was from Hevel's *gvurah* side, which is why he was very exacting, because of the harsh judgment aspect. Abbaye is also related to this secret aspect, which is why we don't rule according to him. Abbaye also supports the words of Ben Azzai, in order to attract the souls of converts through the words of the Torah. This is because Abbaye's *nefesh*, *ruach*, and *neschama* were all from the secret aspect of Cain, specifically from the *nefesh*-aspect (of Cain) which is the secret of *malkhut*. This is why he was an orphan who never saw his father and mother (Tractate Kiddushin 31b), and he fixed the souls of the converts who (are like those who) have no father or mother. This is why, when Abbaye was happy he said, I am like Ben Azzai in the markets of Tiberius (ibid. 20a). The reason for his joy was that through attracting the souls of converts through Ben Azzai, he was able to mend the *atara* of



her<sup>122</sup> into his house, Rav Acha was the husband of the concubine<sup>123</sup>, and the snake was the concubine of Giva<sup>124</sup>. Since this terrible deed had happened in his house then, there was now a demon in Abbaye's study house, (who intended) to take revenge and get retribution from whoever had taken part in this dastardly deed. He injured many (of Abbaye's) students during that time, since they were reincarnations of the people of the town of Giva who had committed this foul deed. Abbaye understood all

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*g'vurah*, as was previously mentioned. R. Akiva also created souls of converts, just like Abbaye and Ben Azzai. In *Liquitei Torah* (Judges) it says that Yael is from Cain's own soul-root, like the secret aspect of Abbaye who comes from the house of Eli (Tractate Rosh Hashana 11a). In Isaiah (33:2) it says, "I have established a tent whose foundations will neither slip nor fall". (In Hebrew), the initials of this sentence **o'hel b'al y'itzan y'isaditiv** spell out Abbaye. The initials of **B'aal y'itzan b'al y'isa** spell out Bibi, which hints at Rav Bibi his son. I asked my teacher, may the memory of a righteous man be life in the world to come, why the letters of R. Bibi appear in the middle of the name of Abbaye, and he did not want to reveal this secret. He said that Abbaye was a reincarnation of R. Yaybe Saba, and the letters of Yaybe became Abbaye, as it says (Eicha 3:3) **a'ch b'i y'ashuv y'ahafoch**, the initials of which spell out "Abbaye", which means that it rearranged from yaybe to Abbaye. In *Aguddat Shmuel* (p. 5 2:27) it says that Abbaye was a reincarnation of Yotam ben Uziyahu, who was called Yerucham, **a'sher b'cha y'erucham y'atom** (Hosea 14:4), whose initials spell out Abbaye, hinting that he was a reincarnation of Yerucham.

<sup>122</sup> The concubine of Giva in Judges 19.

<sup>123</sup> See entry 118.

<sup>124</sup> See entry 114.

this, but was unable to rectify the situation, since the original evil had taken place in his own home. For the people of Giva did not want guests, as it says, "And no one took them into their house"<sup>125</sup>. And now, when R. Acha, who was (in his last reincarnation) the husband of the concubine in Giva came, Abbaye said, "If not for the fact that he was a guest in my house (in the past), this would have never happened". At that time, this person's (the concubine's husband) intention was to sleep in the street. He (Abbaye) therefore said, "Let the owner of the ox come and guard his ox". He said "Let this guest not sit", because he might possibly have some closeness and relevance to his concubine. He went and slept there and a miracle happened to him. And so it was, that each time he kneeled, one of the snake's heads fell off, and he (eventually) banished him (the snake) from there. They knew that the cause is punished along with the effect<sup>126</sup>, for now all of them were punished and rectified. The fact that Rav Acha was very frightened, and was almost about to die, and that there was a seven-headed snake<sup>127</sup> shows how many thousands

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<sup>125</sup> Judges 19:15.

<sup>126</sup> It should say, retribution is extracted from the effect as from the cause, which is the version in *Seder Hadorot*, entry on Abbaye (the letter aleph, entry 3).

<sup>127</sup> In *Megaleh Amukot* (ofan 192) it says that the reason this demon had seven heads is because the *qlippa* of Esau is the seven forces of impurity. Samael the guardian of Esau has seven names - he is the Angel of Death and the Evil Inclination.

and tens of thousands fell from Israel at that time. All those students who were injured by it (the demon) were reincarnations of those men who abused her all night long. And guard this secret well and understand it.

**26. Rav Acha bar Matna**<sup>128</sup> is Otniel and his wife Achsa. In order to make the *tikkun* they were both poor<sup>129</sup>.

**27. Eshet On - the Wife of On**<sup>130</sup>. In *Midrash Hazayit*<sup>131</sup> there is a story about a certain woman in Sidon (who was married for a few) (who was with her husband ten) years (to her husband) and did not have children. She is a spark from Leah<sup>132</sup>, and she is the

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Jacob had to bow down seven times against these seven heads, and by reading the *Shma*, Jacob subdued these seven heads. This is why Esau said, I have much, my brother (Heb. **yesh li rav achi**) which hints to R. Acha. this is why he is known as the son of Yaakov, since R. Acha's power to fell the snake's seven heads came to him from Jacob. This is what Moses wanted to do, which is why he said, (Deut. 3:25) "Please let me cross", (Heb. **e'ebre n'a'**), whose initials spell out **nachash (snake) acha**, see there.

<sup>128</sup> Rav Acha bar Matna is a scribe's mistake. It should say Rav Ada bar Matna - see entry 106.

<sup>129</sup> Tractate Eruvin 22a.

<sup>130</sup> See entries 11 and 120.

<sup>131</sup> *Shir Hashirim Rabba* (chap. 1, on the verse "Draw me after you and we will run").

<sup>132</sup> See entries 32, 98, and 116. In *Sefer HaKavannot* (38c) it says that Abigail is related to the secret aspect of Leah, etc.

**tikkun** of the wife of On, and she was also Michal the daughter of Saul<sup>133</sup>.

### ***The Letter Bet***

**28. Barak** is Ner the father<sup>134</sup> of Saul. Barak the husband of Devorah was an ignoramus. She said to him, "Come, I will make you wicks and go (with them) to the Temple, and because of them<sup>135</sup>, your lot

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And in fact, the **ruach** that he (Jacob) placed in Leah left her and entered Abigail, who should have been a male. He (Jacob) worked for a woman, and was kept by a woman. There is also another interpretation, which is the same as that previously mentioned. You must certainly know that the appearance of our father Jacob was similar to that of Adam (Baba Batra 58a), and he guarded Laban's sheep 22 years. He did so in order to release those drops from Laban, i.e. Rachel and Leah, because they are the drops of Adam that were in the primal Snake. David, who was also a reincarnation of Adam, had to guard Nabal's sheep, in order to liberate another drop which he was still missing. This is the secret of Abigail. The primal Snake, who was Nabal, a reincarnation of Laban, (Nabal, same letters as Laban), had the power to reclaim the **ruach** which was concealed in Leah, but now, David took it back from him. This is why David needed to guard the sheep of Nabal, just as Jacob had done for Laban. This is the secret meaning of "They be as a wall for us" (I Samuel 25:15). Understand how all events proceed in a direct line.

<sup>133</sup> See entry 11.

<sup>134</sup> "The father of" is a scribe's mistake. It should read "the grandfather" (of).

<sup>135</sup> Our version is "because of her".

will be with the meritous”<sup>136</sup>. Ner, who would light candles in dark alleyways in order to give light to synagogues and study houses, had the same intention<sup>137</sup>. Since neither Barak nor Ner studied Torah, as they were ignoramuses, this was their merit. They also were reincarnated in (King) Herod<sup>138</sup>, who extinguished the candle of the world<sup>139</sup>. Since they (Barak and Ner) did not study Torah in the past (incarnation), Herod killed all the sages<sup>140</sup>, as he was an ignorant slave the son of an ignoramus, who loathed the sages<sup>141</sup>. They received their *tikkun* by having both lit candles the first time (i.e. in their first reincarnations), so that he (Herod) was involved with the light of the world (the temple), and he built “Herod’s building”. As it says, “whoever did not see the building of Herod never saw a (beautiful) building all his days<sup>142</sup>, as it was even more beautiful than that of Solomon.

**29. Bat Shua**<sup>143</sup> is Batsheva<sup>144</sup>. It is well-known that she was Judah’s wife<sup>145</sup>, although Judah bore Peretz

<sup>136</sup> *Tana Dvei Eliahu Rabba* chap. 9.

<sup>137</sup> *Vayikra Rabba* 9:2.

<sup>138</sup> See entry 24.

<sup>139</sup> Tractate Baba Batra 4a.

<sup>140</sup> *ibid.* 3b.

<sup>141</sup> Tractate Pesachim 49b.

<sup>142</sup> Tractate Baba Batra 4a.

<sup>143</sup> See entry 31.

and Zerach from Tamar. The story of Judah and Tamar is like the story of Batsheva and David. David<sup>146</sup> is a spark of Judah<sup>147</sup>. Since a woman desires to get married more than a man<sup>148</sup>, Tamar did what she did in order to get seed from Judah, just like Batsheva, who came from the same root. She was fitting to be his since the time of creation. Batshua, too, was worthy of having kings born from her, but because of the actions of her sons, this did not materialize, and instead, they were born of Tamar. Batsheva sensed all this when David sent for her on the night when she was purified of her menstrual impurity. She therefore did not resist, although she should have screamed and been heard, since when God's name is desecrated no deference is showed to Rabbis<sup>149</sup>, or even to kings. (She came) of her own free will when he called her, because she wanted to do as Tamar had done to him (to Judah). She (Tamar)

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<sup>144</sup> See entry 35. The Gaon the author of *Seder Hadorot*, in his entry on (bat Shua) hints at this, as "vav" can be replaced by "bet" as they are both part of the b'v'm'f letter group. Batsheba is also called Bat Shua in I Chronicles 3:5.

<sup>145</sup> Genesis 38:2.

<sup>146</sup> See entries 44, 47, and 70. In *ibid.* (maaracha 3) it says that David and Jonathan are the same incarnation.

<sup>147</sup> See entries 82, 98, and 157. See also footnote 458, and *Otzrot Hayyim* (vol. 2 chap. 15) where it says that the soul of Shem was in Judah. In *Liqutei Torah* it says that Judah and Benjamin were the soul-roots of Cain and Abel.

<sup>148</sup> Tractate Ketuvot 86a.

<sup>149</sup> Tractate Sanhedrin 82a.

wanted establish a kingly line, as she said, "Do not reject me, as I am pregnant with kings and prophets". She (Batsheva) acted similarly, and also demanded that the king to swear to her that the son born of her will inherit the right to reign, as she understood the (truth of this) matter.

**30. Bat Yiftach - the daughter of Yiftach<sup>150</sup>** is the wife of Ham, who became pregnant in the ark from the fornication of Sichon<sup>151</sup> the brother of Og<sup>152</sup>. If this were not the case, how was he (Sichon) saved from the flood? Og (was saved from the flood because he) rode on the ark<sup>153</sup>. Ham therefore whored in the ark so as to conceal the fact that (his wife) whored with the sons of the gods. Now, when she came in this incarnation to receive her *tikkun*, many trials and tribulations happened to her. In order that she receive her *tikkun*, she was sacrificed by her father - according to the opinions of the Talmudic sages, she

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<sup>150</sup> See entry 67.

<sup>151</sup> This is difficult to understand, as in *Dvarim Rabba* (11:11) it says "and I waged war with Sichon and Og, the two non-Jewish warriors, who were so tall that the waters of the flood did not reach even up to their ankles". In *Tanhuma Noach* (siman 15) it says that Canaan was conceived in the ark. In *Bachia* (parshat Hukat) it says that Machazael of the sons of God slept with the wife of Ham before entering the ark, and Sichon was born. See there.

<sup>152</sup> Tractate Niddah 61a.

<sup>153</sup> *Pirke d'Rebbi Eliezer* (chap. 23).

was actually slaughtered<sup>154</sup>. She was (also) the daughter of R. Hanina ben Tradiyon<sup>155</sup>, who, as we said, was the *tikkun* of Yiftach, and she was delivered (this time) since she had already been healed by having been slaughtered. When she was captive in the house of prostitution, she guarded herself so that she would not sin<sup>156</sup> as she had previously. R. Meir saved her when he realized that she was pure, for R. Meir tested her to see whether she was pure or not. The guard who did as R. Meir bid him was connected to her first husband's *tikkun*.

**31. Bat Shua<sup>157</sup> and Tamar<sup>158</sup>** are the two women mentioned in II Kings chap. 6 who made a condition to eat one of their sons today, and one of the women did not want to keep this condition. They were the secret aspect of Bat Shua and Tamar, and also the secret aspect of the two prostitutes who came to Solomon<sup>159</sup>, as previously mentioned. (They are also the secret aspect of Ohala and Ohaliva<sup>160</sup>, and the

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<sup>154</sup> *Bereshit Rabba* 60:3.

<sup>155</sup> See entry 67.

<sup>156</sup> Tractate Avoda Zara 18a.

<sup>157</sup> See entry 29.

<sup>158</sup> See entries 67, 109, and 139.

<sup>159</sup> I Kings chap. 3.

<sup>160</sup> Ezeikiel 20:3.



secret aspect of Hanna<sup>161</sup> and Pnina, because what Pnina buries Hanna gives birth to<sup>162</sup>.

32. The sisters **Bilha**<sup>163</sup> and Zilpa, the daughters of Lavan<sup>164</sup>, are Avishag the Shunamite and the Shunamite woman<sup>165</sup>. Our sages said<sup>166</sup> that they are

<sup>161</sup> See entries 80, 133, and footnotes 27 and 52. Channa is a reincarnation of Eve, who gave birth to Samuel when she was 130 years old (*Midrash Samuel* parsha 4). Eli therefore thought that she was drunk (I Samuel 1:13), according to the opinion that (the tree of knowledge) was a vine (tractate Sanhedrin 70a). In *Liqutei Torah* on Samuel it says that Sarah, Channah, the Shunamite woman and the Tzarfatite woman were all one incarnation (implying that they were all reincarnations of Eve). Our mother Sarah healed all three of them (through the three commandments unique to women): The commandment of separating **challah**, as the Rabbis said that there was a blessing in her dough (*Bereshit Rabba* 60:16), lighting **candles**, as she had a candle lit from one Shabbat night to the other (*ibid.*), and **niddah** as it says, Sarah no longer had her period (Genesis 18:11). Since she was only the beginning of this **tikkun**, it was not yet complete, which is why the three other women, Hannah, the Shunamite woman, and the Tzarfati woman, needed to complete it Hannah made the **tikkun** for menstrual impurity, (as it says) "And she no longer had her face (I Sam. 1:18), the Shunamite woman the candle, as it says, "And we will put for him there a bed, and a table, and a chair, and a light (II Kings 4:10), and the Tzarfati woman **challah**, as it says, "Make for me from there a small cake" (*ib.* 17:13).

<sup>162</sup> *Midrash Shmuel* (parsha 5).

<sup>163</sup> In *Yalqut Reuveini* (on reincarnations) (it says) that Mamre was reincarnated in Rachel, and Bilha (including the word itself) has the same numerical value as Mamre.

<sup>164</sup> *Pirke d'Rebbi Eliezer* (chap. 36).

<sup>165</sup> See entry 133, and footnote 161. In *Seder Hadorot* (on Habaquq) he quotes the Zohar (Lech-Lecha) as saying that the Shunamite woman was the wife of the prophet Ovadia. He

were sisters. One is connected to the secret aspect of Leah<sup>167</sup>, while the other is connected to the secret aspect of Rachel. All four of them were very beautiful. Avishag wanted to sleep with David, as she said, "When there is nothing for the thief to steal, he acts as if he comes in peace".<sup>168</sup> The Shunamite woman recognized Elisha's piety, and the Rabbis said<sup>169</sup> that she saw neither a nocturnal emission nor a fly on his sheet.

**33. B'nei Tzruia - The Children of Tzruia** Yoav<sup>170</sup>, Avishai<sup>171</sup>, and Asahel<sup>172</sup>, are the sons of Korach - Asir<sup>173</sup>, Elkanah, and Aviasaf. We find that their names are hinted at in the name "Tzuria", which has the same numerical value of Korach together with the word itself<sup>174</sup>. Their father is not mentioned, since

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copied this from the book *Shalshet Hakaballah*. It is possible that he possessed the version of the Zohar vol. 1 88a where it says "From where? From the Shunamite woman" etc.

<sup>166</sup> *Pirke d'Rebbi Eliezer* (chap. 33).

<sup>167</sup> See entries 27, 98, and 116.

<sup>168</sup> Tractate Sanhedrin 22a.

<sup>169</sup> Tractate Brachot (10b): Rav and Shmuel: One says that she never saw a fly pass by his table, and the other one says that she put a linen sheet on his bed and she never saw a nocturnal emission on it.

<sup>170</sup> See footnote 81.

<sup>171</sup> See entry 130.

<sup>172</sup> See entry 104.

<sup>173</sup> See entry 137.

<sup>174</sup> The Gaon, the author of *Seder Hadorot* writes (his entry on Yoav) that his meaning is that together with the (three) letters

they came out of the earth as if they were not born from a (human) mother the second time. They were children of the earth. (The name) Tzuria derives from (the biblical verse): “From the narrow straits (**meitzarim**, like Tzruia) I call upon You, o God”. Her children stood up (against Moses), and these three were therefore killed<sup>175</sup> for their *tikkun*, as they were part of their father’s council<sup>176</sup>, and he did not persist.

**34. Balak and Bilam**<sup>177</sup> are the two bears, as it says<sup>178</sup>, And two bears came out of the forest, they are

of Korach’s name, the numerical value is 311, the same as Tzruiah.

<sup>175</sup> See tractate Brachot (82b) where it says that Avishai passed away during a plague.

<sup>176</sup> See *Midrash Tehillim* (psalm 65).

<sup>177</sup> See entries 156, and 158. Also *Liqutei Torah* (Balaq) (where it says) that both Balak and Bilam are included in the evil part of Cain and Abel. Bilam was incarnated in Laban, which is hinted at by the letters **n’b’l’** Bilam, Lavan, etc. Laban (it should say Naval) was then reincarnated in Barzeli the Giladi (it should say “spiritually impregnated” (*ibbur*), since Barzeli was very old during David’s time, so how could he have been a reincarnation of Naval, who lived during David’s time? Unless we say that he suddenly grew old [as he says explicitly in the biblical verse, “I am eighty years old today” (II Sam. 19:36). If I have made a mistake, made God forgive me]. This is why he gave David and his people bread to eat, in order to correct that which had not been corrected in the previous incarnation. Barzeli also died in his bed, which is “the death of the righteous”. “**Yesharim**” righteous is in the plural, as it refers to two righteous men, Naval and Barzeli. The completion of his reincarnation, however, is in Menahem ben Barzeli, which is implied by “and my end shall be like his” There,

the two (base) forces of Balak and Bilam. This is the meaning of the Rabbi's comment<sup>179</sup> that in the merit of the forty two sacrifices that were offered up by Balak the forty two children were torn open (by the bears). The Torah uses the feminine form of the number "two" rather than the masculine form, since (the she-devils) Lilith and Igrat bat Machlat were present in them (i.e. the two bears).

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Bilam had a son, in whom the soul of his father Be'or was reincarnated through the agency of the secret of Younes and Yamboros, who he conjured up. This is why it says "Bilam his son Be'or" - implying that he who was originally the son of Be'or now had Be'or for his son. In the *Shiloh* (161b) we find that Bilam is a reincarnation of Laban. In the *Tanhuma* (Vayetze siman 13) and in the *Tziyoni* (Vayeshev) we find that Bilam is Laban. In the *Zohar* (vol. 1 166b) we find that Laban was the father of Be'or and Be'or was the father of Bilam. In the *Tanchuma* (Balak siman 12) it states that Bilam was one of Laban's grandchildren. In the *Yalqut Shimoni* on Balak (remez 746) it says Kemuel the son of Milka the sister of Sarah is Bilam. In *Yalqut Hadash* it says that Eliahu Habuzi is Bilam. In tractate Sanhedrin (105a) it says that Bilam is **Bala 'am** (swallowed up a people) and Be'or, that he slept with his donkey. We learnt that Be'or is Kushan Rishataim, who is Laban of Aram. This indicates that Bilam himself is called Be'or since he slept with his donkey. See also the *Rashal* on Balak, and the *Hesed L'Avraham* (maayan 5, nahar 25) who states that Bilam is the evil part of Abel, and Moses is the good of Abel. In *Asara Maamarot* (106b) it says that Lavan spells out L'aban B'ilam N'aval, since he was reincarnated three times, and finally incarnated into a silent stone.

<sup>178</sup> II Kings 2:24.

<sup>179</sup> Tractate Sotah 46b.

**35. Bruria** is a reincarnation of Batsheba<sup>180</sup>. She (Batsheba) would teach Solomon and warn him<sup>181</sup>. She is (also) Bruria, who would teach the students<sup>182</sup>, and was seduced by one of the students<sup>183</sup>. That student was the *nefesh* of Uriah, her first husband, who partially belonged to her. She was the cause of his death then, and now, he was the cause of her death. as she was reborn in order to receive her *tikkun*.

**36. Baba ben Buta**<sup>184</sup> was a spark of Rabbi Meir<sup>185</sup>. This is (connected) to the story in Nedarim 66b about

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<sup>180</sup> See entry 29.

<sup>181</sup> Tractate Sanhedrin 70b.

<sup>182</sup> Tosefta Keilim (chap. 4).

<sup>183</sup> Rashi on Tractate Avoda Zara 18b, comment on the words beginning "and there is".

<sup>184</sup> See entry 24.

<sup>185</sup> See entry 97. The Gaon the author of *Seder Hadorort* writes (in his entry on R. Meir the letter vav): In the *Yalqut Reuveini* on Bereshit (27b) in the name of Kabbalists that R. Meir was a spark of Mattatron. The *Megale Amukot* (ofan 252) says that "**Vayikra**" is written with a small "aleph" referring to Mattatron the Minister of the Face(s) which has the same numerical value as the letter "aleph" less one (the small "aleph"). This is the secret of "If there be for him one recommending angel out of a thousand (aleph). This is the reason why in the Torah of R. Meir, who is a spark of Mattatron, whose sustenance and wisdom is from the "aleph", it was written "coats of light" (**kotnot or** with an **aleph** rather than **or** with an **ayin**, which means skin) (*Bereshit Rabba* 20:12). Mattatron clings to the Tree of Knowledge of Good and Evil, (which are) Mattatron and Samael. Therefore, the initials

a Babylonian that immigrated to Israel, (and married a wife). He said to her, "Cook me two calf's feet". She

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of **m'itz a'paim y'otzi r'iv** spell out Meir, and the last letters have the numerical value of 133, the same numerical value as Samael. **Saneiti b'Samael**, and **apaim** is the same numerical value as Samael. The reason that he includes good and evil is that he comes from Niron who converted (tractate Gittin 56a). The *Yalqut Reuveini* on Lech Lecha says that **h'amon g'oyim n'tatich** spells out "**nogah**", because converts come from the *qlippa* of **Nogah**. In *Kohelet Shlomo* (chap. 12) it says that the *qlippa* of **Nogah** is called the red heifer, since it purifies the impure when the good prevails, and occasionally the opposite, etc. I found this in the writings of my teacher and my master my father, and the words of the mouth of the wise are gracious, and cause the lips to kiss. And it says "**apaim**" which is the plural for nose rather than **af**, the singular, because R. Meir was the soul of Mattatron who clung to the tree of knowledge of good and evil - good from the side of Matatron, evil from the side of Samael. They are the two supernal caretakers, and they are called Minister of the Faces, meaning two faces. Forty nine faces of purity parallel good, and forty nine faces of impurity parallel evil. This is why our Rabbis of blessed memory said concerning R. Meir that his colleagues did not completely understand the depth of his knowledge, as he knew to purify an impure insect by forty nine ways (faces) of proving it pure and he also knew forty nine ways of proving the same insect impure. This is why R. Meir had to learn Torah from Acher, who clung to the Tree of Knowledge of good and evil, which is the good R.Meir refers to when he says that he found a pomegranate, etc. He meant by this that the inner part of Mattatron is Tet Tet, which hints at the mystery of the Nine Vowels of the letters and the Nine Notes in the Torah. (When we detract) the two "tets" from the word Mattatron, we are left with **r'm'o'n'** (**rimon**- pomegranate). When it says "he found a pomegranate" it means he had the letters of **Rimon** from Mattatron, and he ate the core, i.e. the two "tets", but he threw out the shell. End of quote from the *Yalqut Reuveini*.

cooked him two lentils, (the Aramaic words for “calf’s feet” and “lentils” are similar, and she misunderstood the different dialects) and he was incensed at her. The next day he said to her “Cook me a larger amount”, and she cooked him a larger amount. He said to her, “Go bring me two watermelons”, she went and brought him two candles. He said to her, “Go break them on (the head/top of) the gate” (**baba** in Aramaic). Baba ben Buta was sitting in judgment by the gate. She went and broke them on his head. He (Baba) said to her, “What have you done?” She said to him, “I was thus commanded by my husband”. He said to her, “Since you have done your husband’s will, may the Lord give you (two) children like Baba ben Buta”. R. Meir was also did many (similar) things, as we find in *Midrash Rabba* (Shoftim 5:15) about a mocker whose wife was listening to R. Meir’s sermon. He commanded her to go spit in his face. This man was (a reincarnation) of Baba ben Buta, and she was the reincarnation of that woman, with the difference that there (in the first case) she acted intentionally, out of a misunderstanding, while in this case she acted as she did because of the stupidity of her husband. Even so, R. Meir’s intention was to bring peace, and she spit in his face. This was also the case here. This man and woman are Korach<sup>186</sup> and his wife<sup>187</sup>, who were

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<sup>186</sup> In *Liqutei Torah* (II Kings) it says that Korach is a

mockers that ridiculed the words of Moses and Aaron<sup>188</sup>, and now they live their deeds.

**37. Bnot d'Rav Nachman, the Daughters of Rabbi Nachman** are the two daughters of Lot<sup>189</sup>. As it says in Gittin 45a: "The daughters of R. Nachman were cooking a pot (of food), using their hands. R. Ilsh had a question, It says 'I found one man out of a thousand', etc. - but what about the daughters of R. Nachman? In time, they were taken captive, and he was taken captive together with them. One day he was sitting next to a man who knew the language of the birds. A raven came and called him. [He (R. Nachman) said to him] "What did he say"? [He said to him] "Ilsh [flee], Ilsh [flee]", etc. The daughters of R. Nachman were the two daughters of Lot that were left in Sedom, as the Torah says<sup>190</sup>, "And he spoke to

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reincarnation of Cain, which is why the earth opened its mouth and swallowed him. As it says (concerning Cain) "Cursed are you from the earth which opened its mouth" (to swallow) Abel. There (concerning Korach) too, it says "Do not turn to their offerings", etc. In *Sefer Hakavanot* it says that Elisha was the same aspect as Korach, which is the secret of "he went up bald" (*karach*). The *Rashal* says that (Korach) is a reincarnation of the generation of the tower of Babel which is why the Targum translates "and Korach took" as "**palag**", lit. dispersed, hinting at the dispersion which occurred as a result of the Tower of Babel.

<sup>187</sup> See entries 65 and 119.

<sup>188</sup> *Midrash Tehillim* (psalm 1).

<sup>189</sup> See footnote 458.

<sup>190</sup> Gen. 19:14, and see also *Bereshit Rabba* 3:9.



his sons-in-laws, etc. and he seemed like someone jesting". Certainly his daughters were laughing at him. They (wanted to) remained in Sedom because of the lust and immorality that were in Sedom at the time it was upturned. Now, too, the deeds of these two (were similar). R. Illish was the *tikkun* of (Bela) (Bera) the king of Sedom. They (Lot's family) were captives of the kings and were saved by Abraham who is compared to a dove, while his colleagues were drowned and not saved. Similarly, R. Illish who was his *tikkun* was saved while the others were not saved. Since he had married (into the family of) Abraham, it caused an awakening, which is why he received his *tikkun* through R. Illish.

**38. Rabbi Boon (the son of R. Chiyya).** In *Midrash Kohelet Rabba*, the Rabbis comment on the verse "The worker's sleep is sweet": When R. Boon (the son of R. Hiyya) slept, etc.. What did the king do? He took him by the hand and walked with him long and short distances, etc. R. Boon (the son of R. Chiyya) is Yeroboam<sup>191</sup>, about whom it says, "I (God), you, and the son of Jesse will walk (together) in the garden of Eden"<sup>192</sup>.

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<sup>191</sup> See entry 116.

<sup>192</sup> Tractate Sanhedrin 120a.

### *The Letter Gimmel*

**39. Rabban Gamliel**<sup>193</sup> was Shem<sup>194</sup> and Ever. His servant Tavi<sup>195</sup> was Ham, (about whom it says) “a servant of servants he shall be to his brothers”<sup>196</sup>.

**40. Gechazi** and his three sons are the four lepers<sup>197</sup>, and they are Anak and his three sons Achiman, Shaishai. and Talmai.

**41. Goliath** is a reincarnation of Kilion<sup>198</sup>, from the spirit which remained alive in Orpah’s belly, which was left in her by Kilion. This is the secret meaning of

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<sup>193</sup> See entries 4 and 157.

<sup>194</sup> It says in the *Yalqut Reuveini* (on “Gilgulin” in the name of the *Galei Razaya*) that Abel was reincarnated in Shem and Yefet who were actually one soul. Shem was reincarnated in Jacob, and in *Liautei Maharash Maggid* it says that Samson was a reincarnation of Shem and a spark of Esau. See there in greater length. In both *Galei Razaya* and *Yalqut Reuveini* (on Shmot) it says that Moses was reincarnated in Shem and Yefet, who were one soul, and Moses’ incarnation was together with them. Mose inherited the two letters **m’ sh’** (of his name) from Shem, and the letter “**he**” was inherited from Abraham, which created “Moshe”.

<sup>195</sup> See entry 55.

<sup>196</sup> Gen. 9:25. This curse was uttered concerning Cain.

<sup>197</sup> Tractate Sanhedrin 107b.

<sup>198</sup> In *Maggid* it says that Er and Onan were reincarnated in Peretz and Zerach, and later in Machlon and Kilion, and later they were together in Ovad. See *Yalqut Reuveini* on Vayeshev (69b).

(Goliath's being called) "the son of a hundred adulterers and one father"<sup>199</sup> (i.e. Kilion). Although they said that a woman cannot be impregnated by two (men), (the answer is) that (one case) is before the seed was absorbed, (the other case) is after the seed was absorbed<sup>200</sup>.

### *The Letter Dalet*

**42. R. Daniel ben Katina.** It says in the first chapter of tractate Ta'anit (9b): "[He had a garden] and every day he would go and walk in it. He said, 'This plant bed needs water [and this plant bed does not need water]'. Rain came [and watered everything that needed watering]. This is the secret meaning of what is written in Zecharya [10:1 And rain] will He (also) give [to them], to everyone (rain) grass in the field. The R. Daniel that we mentioned is a spiritual impregnation (*ibbur*) of Gideon<sup>201</sup>. Here he (Gideon) asked that the fleece be dry, while then (he asked that

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<sup>199</sup> Tractate Sotah 42b.

<sup>200</sup> Yerushalmi Yevamot (chapter 4, halacha 2).

<sup>201</sup> See entries 51, 94, 109, and 111.

there be) rain only on the fleece<sup>202</sup>. The latter story was just like the former.

**43. Dinah**<sup>203</sup> was the donkey of R. Yosef d'min Yokrat<sup>204</sup> who is mentioned in Ta'anit [24a]. Since she was attached to Shechem ben Chamor (donkey), she descended into that *ibbur* in order to receive her *tikkun*.

**44. David**<sup>205</sup> Hillel<sup>206</sup> Jonathan<sup>207</sup> Shammai<sup>208</sup>. It was said about David that the *halacha* always follows his

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<sup>202</sup> This is a scribe's mistake. It should say that he asked that there should first be dew on the fleece, and afterwards that only the fleece be dry (Judges 6).

<sup>203</sup> In *Hesed L'Avraham* (maayan 5 nahar 25) it says that Dinah married seven chieftains: One was Shechem ben Chamor, the second was Shimon ben Yaakov, the third Job, the fourth Naval, the fifth David, the sixth Tornosrufus, the seventh R. Akiva.

<sup>204</sup> See entry 56.

<sup>205</sup> See entries 29, 47, 64, and 70.

<sup>206</sup> See entries 48, 116, and footnote 121. In the Zohar vol. 3 (245a) it says "Hillel and Shammai. One comes from the side of mercy while the other comes from the side of judgment. These are *hesed* and *gvurah* the (respective) levels of Abraham and Isaac. See there. In *Hesed L'Avraham* (maayan 5 nahar 25) it states that Hillel, R. Eliezer Hagadol, Rabeinu Hakadosh, the Ari, and R. Shimon bar Yochai were all the secret aspect of *yesod of Abba*, or *Za'ir Anpin*, or *Yaakov*.

<sup>207</sup> See entries 82, 115, and footnote 146.

<sup>208</sup> In *Hesed L'Avraham* (maayan 5 nahar 25) it says that Shammai the Elder came from the *gvurah* side of Abel, and he was therefore very pedantic, because of this attribute of strict judgment, which is why we do not hold like him in matters of

opinion, which they deduced from the verse “and God is with him”<sup>209</sup>. In the case of Hillel and Shammai also, the *halacha* is like Hillel. Our Rabbis of blessed memory have commented<sup>210</sup> on the verse “knows how to play music and a (valiant) warrior” that Saul would always respond by saying “My son Jonathan is just like him” (like David). But when he was told that *halacha* goes according to him (to David), Saul’s ability to answer (compare them) was weakened, because he (Jonathan) did not have that (quality).

### *The Letter He*

**45. Haran**<sup>211</sup> was spiritually impregnated (*ibbur*) in Joshua the High Priest: “For is not this man a brand

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*halacha*. And know that anger comes from the side of sin, which is why he was reincarnated in Shimon ben Azzai, who did not get married. He would create the souls of converts through his study of Torah, and through this mystery Shammai’s *gvurah* was transformed into *hesed*.

<sup>209</sup> Tractate Sanhedrin 93b.

<sup>210</sup> *ibid*.

<sup>211</sup> In *Liqutei Torah* (parshat Ki Tissa) it says that Aharon has the letters of Haran and the letters **a’h’r’** from Avraham, *hesed*. He (Abraham) was a reincarnation of Adam, who worshipped idols (tractate Sanhedrin 38b), so in order to correct this he was reincarnated in the “aleph” of Aharon, for now, he (Aharon) too, needed to be corrected, as he should have let himself be killed when the mixed multitude asked him to make the Golden Calf. He did not do so, as he saw Hur (who had refused to participate in the sin) slaughtered before him (ib. 7a). Hur was also Adam, as Adam also came back in Nachor, Abraham’s

plucked out of the fire?"<sup>213</sup> Haran was burned by Nimrod in the fiery furnace because he wanted to be on the winning side. When he (Nimrod) saw that our father Abraham was unsinged, Nimrod then burned Haran<sup>214</sup>. Now he came as Joshua the High Priest and this was his *tikkun*. The Holy One Blessed be He wanted to save him since he had died in the fiery furnace sanctifying God's name, which is why He wanted to deliver him this time. This is (also) the secret of H'arav R'abeinu N'issim<sup>215</sup>, the initials of which spell out Haran. They also came a second time (*ibbur shani*) as the two false prophets<sup>216</sup> in the story of Nebuchadnezzar's daughter, etc. who the king of Babylon shamed (tractate Sanhedrin 93a).

**46. Hoshea ben Beiri** was a spark of Reuven<sup>217</sup>, and the sign of this is that Ben Beiri is the same (letters as

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brother. Similarly, Haran was Aharon and Nachor was Hur, and Aharon thought that the killing of Hur sufficed. In *Hesed Avraham* (maayan 5 nahar 25) it says that Aharon is a reincarnation of Haran, who had originally died in front of his father.

<sup>213</sup> Zecharya 3:2.

<sup>214</sup> *Midrash Tehillim* (psalm 118).

<sup>215</sup> This is Rabeinu Nissim bar Reuven who wrote a commentary on Rav Alfasi. He lived in the year 5120.

<sup>216</sup> Achav ben Koliah, and Tzidkiya ben Maasiya.

<sup>217</sup> In *Hesed L'Avraham* (maayan 5 nahar 25) it states that Reuven was a reincarnation of Cain and did not receive his *tikkun*. However, his *neshama* was reincarnated in Jethro and corrected through him.

Reuven). And it says, “And Reuven came back to the pit”. The Holy One, blessed be He, said to him, You began to repent, as it says, “And Reuven came back to the pit”. I swear by your life, etc. “Return o Israel”<sup>218</sup>.

**47. Hagar, Sarah’s Maidservant** is the handmaiden of Yishai. This time she received her *tikkun*, because at first, when she saw that she was pregnant, she belittled her mistress and insulted our mother Sarah’s honor. Here (in this incarnation) she did not want to accept the words of her master Yishai who informed her (that) “I will come to you”. She reported this to her mistress, and (as a reward) David, from whom Messiah, the son of David comes, descended from her.

### ***The Letter Vav***

**48. U’faniti** - “And [I] turned myself (**u’faniti**) to see wisdom and merry making [and folly]; for what can the man do that comes after the king? even that which he has already done”<sup>219</sup>. Wherever it says “**u’faniti**” it indicates that great wisdom may be taken for madness,

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<sup>218</sup> Bereshit Rabba (84:19).

<sup>219</sup> Kohelet 2:12.

for King Solomon of blessed memory<sup>220</sup> was reincarnated in the prophet Jeremiah<sup>221</sup>, and Israel saw him as someone foolish and mad. He was thrown into prison a few times by the kings of Judah. Similarly there are many righteous people whose wisdom appears to be foolishness and madness. There are times when they (intentionally) put themselves (in such situations) in order to realize God's will. This is why they are called "**hollelut**" and "**sichlut**" (merry-making and foolishness). "**Hollelut**" hints at Hillel the Elder, while "**sichlut**" indicate Shammai the Elder, whom we do not hold like in most matters<sup>222</sup>. Know that Hillel the Elder<sup>223</sup> was a reincarnation of King Solomon, which is why it says "And I turned myself to see wisdom and "**hollelut**". His (Hillel's) root was from (the *sfira* of) *yesod* which is compassion, which is why he never got angry<sup>224</sup>, as this attribute does not allow anger. Shammai was a reincarnation of Joshua bin Nun<sup>225</sup>, which is the

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<sup>220</sup> See entry 92.

<sup>221</sup> See entry 60. In *Sefer Hakavanot* it says that Jeremiah was reincarnated in Hulda (the prophetess), and in *Megale Amukot* (ofan 85) it says that there was a spark of Moses in Jeremiah and in Solomon. He (Jeremiah) rebuked Israel for forty years, just like Moses (*Yalqut Shimoni* Shoftim remez 919). He also made five purchases, just as Moses (wrote) five books, since he was a spark of Moses.

<sup>222</sup> Tractate Eruvin 13b.

<sup>223</sup> See entries 44 and 116.

<sup>224</sup> Tractate Shabbat 31a.

<sup>225</sup> See entries 90, 94, and 116.



meaning of “even that which was already done”. His root was from (the *sfira* of) *malchut* which is power and judgment, which is why Shammai was an angry person and why we do not hold like him. It says concerning them in Proverbs (29:13): “The poor man and the devious man meet; the Lord enlightens the eyes of them both”, as they will both be cleansed in the spring of unity. Understand this well.

**49. Vashti** was reincarnated in the cow who did not want to plow on the Sabbath and was sold by that pious man<sup>226</sup>. She (the cow) is Vashti, who wanted the Jewish daughters to work on the Sabbath<sup>227</sup>. This pious man recognized her, and in order not to give her pleasure he also sold her. He also whispered in her ear just like Elijah whispered to the two calves<sup>228</sup>. The non-Jew who converted because of this <sup>229</sup> was Ahasverus. Through this (episode) she received her *tikkun*.

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<sup>226</sup> This story can be found in *Pesikta Rabati* (14:2), in *Midrash Asert Hadibrot* (siman 27), and in *Sefer Maasiot Katan*.

<sup>227</sup> Tractate Megilla 12b.

<sup>228</sup> “Two calves” is a scribe’s error. It should say “the calf that was offered up to Baal” (*Bamidbar Rabba* 23:9).

<sup>229</sup> This was R. Hanina ben Torata.

*The Letter Chet*

**50. R. Chanina bar Poppa<sup>230</sup>**. In the first chapter of Kiddushin (39b) we find that a matron<sup>231</sup> demanded him. He said, etc. She was the wife of Potiphar<sup>232</sup>, and R. Hanina bar Poppa<sup>233</sup> was Menashe the son of Joseph. She wanted to seduce the son, just as she had attempted with the father. This is why he escaped her, (as in the past as Joseph he) fled and ran outside, placing himself in danger of death, and was delivered. It also says<sup>234</sup>, "R. Tzaddok was demanded by that matron. He said to her, 'My heart is weak and I cannot find (anything to eat)', etc. She heated up the oven [and placed it (i.e. the food in the oven)]. He went and sat in it. She said to him, 'What is this'? He said to her, '[Whoever] does this falls into that'. She said to him, 'If I had known this I would not have caused you such pain'". When she was reborn, she went back to seducing R. Tzaddok<sup>235</sup>, who was Ephraim the son of Joseph<sup>236</sup>, and would not listen to her. She received her *tikkun* when she said that if I had known this I would not have caused you such pain. She tried this

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<sup>230</sup> We have the version "bar Poppi".

<sup>231</sup> See entries 75, 76, and 115.

<sup>232</sup> See entry 90.

<sup>233</sup> It should say "bar Poppi".

<sup>234</sup> Tractate Kiddushin 40a.

<sup>235</sup> See *Seder Hadorot*, the entry on R. Hanina bar Poppa, as to which R. Tzaddok this was.

<sup>236</sup> See entry 94.

three times, which created a precedent. She experienced a wave of repentance in her heart when she said that if I had known this I would not have caused you such pain.

**51. Choni Hama'agel**<sup>237</sup> is Gideon<sup>238</sup>. Just like Gideon made an *efod* (a sort of idol)<sup>239</sup>, although his intention was for the sake of heaven, still, since the children of Israel went astray after it, he died while still alive. For he was asleep for seventy years<sup>240</sup>, and it is known that sleep is one-sixtieth of death<sup>241</sup>. For sleep is (like) the dregs of death. He later asked to die, as he said, "Either friendship or death"<sup>242</sup>. Honi Hama'agel was a spark of Elijah<sup>243</sup>, who (also) asked to die<sup>244</sup>, and also a spark of Mordechai<sup>245</sup>.

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<sup>237</sup> See entries 110 and 111.

<sup>238</sup> See entries 42, 94, and 109.

<sup>239</sup> Judges 8:27.

<sup>240</sup> Tractate Ta'anit 23a.

<sup>241</sup> Tractate Berachot 57b. See also *Bereshit Rabba* 17:5.

<sup>242</sup> This is the version in tractate Ta'anit 23a: "Rava said, This is as people say, "Either friendship or death".

<sup>243</sup> See entries 5, 75, 76, 110, 111, and *Liqutei Torah* (in the omissions): "Elijah took the *ruach* of Nadav".

<sup>244</sup> I Kings 19:4.

<sup>245</sup> See entries 43, 75, 86,87, and in *Sefer Hakavanot*, the Gate of Purim: Mordechai was a reincarnation of Yaakov and Haman a reincarnation of Esau. This is why he did not want to bow down to him, in order to rectify his having bowed down previously to Esau.

**52. Chushim** is Samson<sup>246</sup>. This one (Chushim) was deaf<sup>247</sup>, and this one was lame<sup>248</sup> (derived from the word) “**shififon**”. This is (what is meant by): “And [God sent Jerubaal (Gideon) and] Bedan, which

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<sup>246</sup> In *Liquitei Torah* (on Vayehi) it says: **Y’issacher ch’amor g’orem** (Issacher is a bony ass) is an acronym for “**chagar**”, as Samson was also lame. **R’ovetz b’ain h’amishpatayim** is an acronym for Rabah. “And he saw that rest was good” - this refers to the woman whose name was Delilah. He saw that she had a holy spark from Timna. “And he bowed his shoulder to bear”, for Samson embraced the two pillars between his shoulders, as it says in Judges 16, like a prayer shawl on his shoulders. The entire story of Samson is hinted at here. In the *Likutuei Maharash Maggid* it says that Samson was a reincarnation of Shem, and a spark of Esau. In *Hesed L’Avraham* (maayan 5 nahar 25) it says that Samson was a reincarnation of Nadav the son of Aharon. He was therefore punished by having to grind flour for the women of the Philistines in prison, since as Nadav, he did not want to take a wife. In *Liquitei Torah* (Judges) it says that Samson was the reincarnation of Nadav and Avihu, as the biblical verse says “And God sent Yerubaal and B’dan” - B’dan is Samson. If we rearrange the letters (of B’dan) we have Nadav. That which was damaged by Nadav and Avihu was corrected by Samson. They did not want to marry an Israelite woman, so he (Samson), had to take a foreign woman because of their sin. They were drunk on wine, and he was a **nazir** (for whom wine is forbidden), see there. In *Galei Razaya* and in *Yalqut Reuveini* on Noah, the entry on Reincarnations, entries 18, 19, and 39: “Samson was a reincarnation of Yefet. He had one spark of Yefet and one spark of Esau. When Samson became part of an evil culture, the spark of Yefet left him”. See also *Yalqut Reuveini* (Noah 33:20, and Toldot 49:3). See there at great length.

<sup>247</sup> Tractate Sotah 13a.

<sup>248</sup> *ibid.* 10a.

should be read as “the son of Dan”<sup>249</sup>. Study this carefully and discover that just as Chushim killed Esau<sup>250</sup>, so too Samson is a serpent on the way.

**53. Chofni ben Eli**<sup>251</sup> who would take raw meat from the cauldron<sup>252</sup>, is Chofni, which comes from the word “**chofen b’chofnav**” (a handful in his hands). He is the son of Drusai who is often mentioned in the Talmud - “like the food of ben Drusai”<sup>253</sup>.

**54. Chamrai (the donkey) of R. Pinchas ben Yair**<sup>254</sup> is Ishmael the son of our father Abraham<sup>255</sup>. She (the donkey) was Ishmael’s *tikkun*. Ishmael, (together with) the six letters of his name, has the same numerical value as “**aton**” (female donkey).

**55. Ham**<sup>256</sup> is Tabi the servant of Rabban Gamliel, who was his *tikkun*. According to the “small

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<sup>249</sup> Tractate Rosh Hashana 25a.

<sup>250</sup> Tractate Sotah 13a.

<sup>251</sup> See entry 57.

<sup>252</sup> I Samuel chap. 2.

<sup>253</sup> Tractate Shabbat 20a, 36b.

<sup>254</sup> See entry 155. In Talmud Yerushalmi D’mai (chap. 1 halacha 3). In *Asara Maamarot* it says that R. Pinchas ben Yair was a spark of Abraham, and his donkey was stolen in order to correct the *nefesh* of Ishmael, among whom there are thieves. See also *Yalqut Reuveini* on Balak 154:3, where he quotes the *Emek Hamelech*.

<sup>255</sup> See entry 157.

<sup>256</sup> See entry 39.

number", Ham has the numerical value as Tabi. It is known that Ham is called "a servant of servants"<sup>257</sup>. And it says in Midrash Rabba<sup>258</sup> "Ham the father of Canaan had many servants who were worthy of receiving ordination like Tabi the servant of Rabban Gamliel".

**56. Chamrei (the donkey of) d'R. Yossi ben Yokrat**<sup>259</sup> was a *tikkun* of the officer<sup>260</sup>. (As it says), "And [the officer] answered [the man of God] and he said, [And behold, if God] will make windows in the heavens (could this thing be?)", etc. R. Yossi<sup>261</sup> was Elisha<sup>262</sup>. Every woman that looked at him (at R. Yossi) died immediately, as it is stated in the Talmud<sup>263</sup>, and he (Elisha) incited the bears against

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<sup>257</sup> Noah (Gen. 9:25). This curse was said concerning Canaan.

<sup>258</sup> "Midrash Rabba" is a scribe's mistake. It should say "Tractate Yoma 87a". The version we have is "Canaan had many sons who were worthy of being ordained like Tabi the servant of Rabban Gamliel".

<sup>259</sup> Tractate Ta'anit 24a, and see entry 43.

<sup>260</sup> See entry 130.

<sup>261</sup> See entry 70.

<sup>262</sup> See footnote 186. And see *Liqutei Torah* (II Kings): The primary root of Elisha's soul was Joseph, mixed with the souls of Nadav and Avihu from the root of the Cain-aspect. This is the reason he was called Elisha, as it says, "And He did not listen (**sha'ah**) to Cain and his offering. He received his *tikkun* here through Elisha, as he became **Eli Sha'ah** - God listened.

<sup>263</sup> "In the Talmud" is a scribe's mistake. It should say "In *Pirke d'Rebbi Eliezer*" (chap. 33).

the children<sup>264</sup>. When the officer said “[And behold, if God] makes windows”, he indicated that this generation was that of the Flood, i.e. fitting of having a deluge. For God does no miracle in vain, and he would not have spoken so loosely, except for the fact that he did not believe the prophet, and he also spoke evil about his children. For one Tzaddik can be the foundation of the world, and it will rain (even) in the merit one person<sup>265</sup>.

**57. Chofni<sup>266</sup> and Pinchas** received an *ibbur* from Nadav<sup>267</sup> and Avihu. And behold, the names of Chofni and Pinchas are composed of the same (letters), except that Chofni lacks the letter **samech**. About (this letter) it says “God upholds (**somech**) all those who are falling”. For he alone made the mistake of laziness and haste, which are two opposites. One (mistake) was to detain the offering of the sacrifices<sup>268</sup>, and the other was rushing to eat food that

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<sup>264</sup> II kings chap. 2.

<sup>265</sup> Tractate Ta'anit 9a.

<sup>266</sup> See entry 53.

<sup>267</sup> See entries 55, 57, and footnotes 35, 243, 246, and 262. In *Novlot Chochma* it says that Nadav and Avihu were reincarnated in Pinchas. This is also the case in the Zohar (vol. 3 217a). In *Megale Amukot* (ofan 90) it says that Nadav is an aspect of Joseph, while Avihu is an aspect of the *nefesh* of Jethro.

<sup>268</sup> Tractate Shabbat 55b.

had been sanctified<sup>269</sup>. Pinchas, even at the beginning of the story<sup>270</sup> is only missing the (letter) **yod**, which indicates the high quality of he who merits it. He did not reach (his maximum) only because he did not protest (against) his brother's (deeds)<sup>271</sup>. Since, however, he did not agree with his brother's sin, even though he refrained from protesting, he later had (the letter) **yod** added to his name. Concerning the matter of eating the sanctified (meat), they were hasty to do so since at first (as Nadav and Avihu) they did not merit to fulfill this commandment at all. For they (Nadav and Avihu) saw their sacrifices sacrificed, and they missed their time (and did not eat the sacrifices), so now they ate before the time. The (reason for) delaying other people's sacrifices (referring to the sacrifices of ritually impure women who could not be with their husbands until their sacrifice was accepted) was because of their earlier sin of (not) getting married themselves<sup>272</sup>.

**58. And the Sons of Shmuel**<sup>273</sup> did not follow in his footsteps, since every place [he went] his house went

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<sup>269</sup> I Samuel chap. 2.

<sup>270</sup> In I Sam. 1:3 Pinchas is written without a **yod**, while later Pinchas is written with a **yod**.

<sup>271</sup> Tractate Shabbat 55b.

<sup>272</sup> *Vayikra Rabba* (20:9 and 10).

<sup>273</sup> See entry 62.



with him<sup>274</sup>, while they asked for their portion explicitly<sup>275</sup>. They erred in that they were miserly and lusted for money. They were the ravens of Elijah<sup>276</sup>, which is why the ravens needed Achav's kitchen<sup>277</sup> (from where they brought Elijah food), since he (Achav) was not possessive about his money<sup>278</sup>. This is the case even though he did not do this (give Elijah food) consciously, but rather because the Compassionate One remembered Elijah. It is not even (like the) case of meat which is hidden from the eye, since it was all only according to God's word<sup>279</sup>. Achav<sup>280</sup>, too, comes from the root of Nadav<sup>281</sup>, and Nadav (generous in Hebrew) "will be established by his generosity<sup>282</sup>". Nadav, according to the small number *gmatria*, together with the word itself, has the same numerical value as Achav<sup>283</sup>.

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<sup>274</sup> Tractate Berachot 10b. My opinion is that this is what it should say: Samuel the Righteous would go all over Israel and judge everyone in their cities, as it says, "And he went yearly, and he went around Bethel, and the Gilgal, and the Mitzpe, and judged Israel". This is also the version in Tractate Shabbat 56a.

<sup>275</sup> Ibid.

<sup>276</sup> See entry 107.

<sup>277</sup> Tractate Chullin 5a.

<sup>278</sup> Tractate Sanhedrin 102b.

<sup>279</sup> Tosafot on Chullin 5a, beginning with the word *al*.

<sup>280</sup> See entry 19, 110, 11, and 145.

<sup>281</sup> See entries 57 and 107.

<sup>282</sup> Isaiah 32:8: "And he will generously give counsel, and he will be established by his generosity".

<sup>283</sup> See S"S (p. 70).

**59. Hizkiyahu**<sup>284</sup> is Amram. When Pharoah decreed that all males born (be thrown into the Nile), Amram divorced (his wife), as he said, What are we doing, etc. And so all his generation did the same, as he was the leader of his generation. Miriam his daughter came and made a compromise between him and God, as our Rabbis said<sup>285</sup>. (She said) Father, your decree [is worse] than Pharoah's, for the wicked Pharoah [only] made a decree against the males, which may or may not be upheld. You, however, are a righteous man [and your decree will be upheld, as it says], "And you decree, and your word will be realized". (As a result), it says: "A man went from the house of Levi (and took the daughter of Levi)", (meaning) that he went according to his daughter's advice and re-married his wife. Similarly, Hizkiyahu, who came from his (Amram's) spark, entered in his thoughts into the innermost depths of the Merciful One, and saw that his children would be useless. Isaiah came and rebuked him, (saying) "What business do you have in the innermost depths of the Merciful one?" As it says in Tractate Berachot (10a) on the verse "And [God] smelled the smell of his clothes" - Do not read **b'gadav** - his clothes - but rather **bogdav**<sup>286</sup> - his betrayers, for in the future, even traitors will "smell

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<sup>284</sup> See entry 103.

<sup>285</sup> Tractate Sotah 12a.

<sup>286</sup> Tractate Sanhedrin 37a.

good”, and receive their **tikkun**, “for no straggler will be rejected by Him”.

### *The Letter Tet*

**60. Rabbi Tarfon** is Jeremiah<sup>287</sup>. In Nedarim (62a) (it says): R. Tarfon was put in a sack (with the intention) of throwing him into the river because of the figs (which he ate by mistake). This is what Jeremiah was hinting at when he prophesied about the two baskets of figs [etc.]. One basket had very bad figs<sup>288</sup> etc. Jeremiah, too, was thrown into a pit and delivered<sup>289</sup>. And behold, R. Tarfon was also a *cohen*<sup>290</sup> (like Jeremiah).

### *The Letter Yod*

**61. Rabbi Yehoshua**. In the story (which tells how) Rabban Gamliel took issue with him, he says, “From the walls of your house<sup>291</sup> it is evident that you are a blacksmith”. He is an *ibbur* of Joshua the High Priest<sup>292</sup> (about whom it says) “You are a brand saved

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<sup>287</sup> See entry 48.

<sup>288</sup> Jer. 20:4.

<sup>289</sup> *ibid.* 20:24.

<sup>290</sup> Tractate Bechorot 51a.

<sup>291</sup> Tractate Berachot 21a.

<sup>292</sup> See entry 45.

from the fire”<sup>293</sup>, which is why here (R. Gamliel says to R. Yehoshua) “You are a blacksmith”, so your face is blackened.

**62. Yoel and Aviah**<sup>294</sup>. Yoel is the son of Petuel, and Aviah is Petuel. The word “Aviah” (av -father) hints that Petuel is Yoel’s father. This matter can be found in *Yalqut Shimoni* on Samuel (remez 77): ““And the sons of Samuel; the firstborn was Yoel, and Aviah”<sup>295</sup>. The Rabbis said, Just like this one was wicked, so was this one wicked, (in a past incarnation). R. Yehuda<sup>296</sup> said, When his deeds changed for the better, he merited to receive the Holy Spirit, as it says, ‘The word of God which came to Yoel the son of Petuel’. Concerning this we learned<sup>297</sup>, ‘Anywhere that it says someone’s name and the name of their father [regarding prophecy], know that it refers to a prophet the son of a prophet’”.

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<sup>293</sup> Zecharia 3:2.

<sup>294</sup> See entry 58.

<sup>295</sup> The exact words of the biblical verse: “And the name of his firstborn son was Yoel, and the name of his second (son) was Avia”.

<sup>296</sup> In the *Yalqut* (ibid.) we find the following version: R. Yuda b’ R. Simon says: When they changed their deeds for the good, they merited the holy spirit. This is speaking about both of them.

<sup>297</sup> Tractate Megilla 15a.

**63. R. Yossi Aroch** is a spark of Mordechai<sup>298</sup>. This is why it says in *Bereshit Rabba* (97:63) that “everywhere that R. Yossi Aroch was seen, Rebbi (R. Yehuda Hanasi) was seen (with him)”. R. Yossi was from a spark of Rebbi<sup>299</sup>. In *Bereshit Rabba* (96:65) it says that Rebbi lived in Tzipori for seventeen years, and he would say that the verse “And Jacob lived (in Egypt for seventeen years)” was said about him, since he was a spark of our father Jacob<sup>300</sup>, may peace be upon him. Antoninos<sup>301</sup> was Esau<sup>302</sup>.

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<sup>298</sup> See entries 51, 78, 86, and 87.

<sup>299</sup> See entries 77, 89, and 116. In *Megale Amukot* (ofan 84) it says: R. Yehuda Hanassi - “**h’n’s’i’a**” - forms an acronym for “**haya nitzotz Yaakov avinu**” - “he was a spark of our father Jacob”. Antoninos was a spark and a reincarnation of Esau.

<sup>300</sup> See footnote 245. And see also *Zohar Hadash* on Yitro (f. 29a in the Amsterdam edition) and the *Yalqut Reuveini* on Bereshit (20:2). Adam was reincarnated in Abraham, and Sarah was reincarnated in Eve. Eve was later reincarnated in Isaac, and then they were both reincarnated in Jacob and his soul mates. This is the secret meaning of “Jacob’s beauty was like that of Adam”, see Tractate Baba Batra 58a in the *Hidushei Agadot*. In the *Shiloh* (Vayetze) it says that Laban was a reincarnation of Cain, who had taken Abel’s twin sister. Jacob demanded that Laban return that which he had stolen, i.e. his twin sister, to him - Jacob, who is Abel. In *Galei Razaya* it says that the soul of Shem was in Jacob, and was later reincarnated in Moses. In *Emek Hamelech* (20:2) it says that the spark of Abraham was from (the archangel) Michael, that of Isaac from Gabriel, and that of Jacob from Uriel. Before the spark was revealed in Jacob, it had come in Hanoch. And know that the image of Jacob was in Chanoch, and Chanoch looked like Adam, since he received the soul that flew away from Adam.

<sup>301</sup> See entry 147.

**64. Yishai** was spiritually impregnated (*ibbur*) in R. Hiyya. This is what it says in Kiddushin (81b)<sup>303</sup> about R. Hiyya. This is connected to the time when he (Yishai) demanded his maidservant. His wife was certainly an *ibbur* of the wife of Yishai the father of David. The deeds of the fathers are (also) done by the children, for he (Yishai) set his eyes on one cup and drank in another. For he vexed angry at his wife and

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<sup>302</sup> See entries 12 and 155.

<sup>303</sup> The Gaon, the author of *Seder Hadorot* has already pointed out (in the entry on R. Hiyya, letter “he”) that this is problematical, because no such story about R. Hiyya Hagadol can be found, neither here nor anywhere else in the Talmud. In Tractate Kidushin 81b a similar story is ascribed to R. Hiyya bar Ashi. (In the words of the Talmud there: “R. Hiyya bar Ashi was used to saying (the following) every time he fell on his face (in prayer): ‘May the All Merciful One save us from the Evil Inclination’. One day his wife heard him. She said, ‘Let’s see - how many years has he kept himself from me? What is his reason for saying this’? One day he was studying in his garden. She adorned and disguised herself and presented herself to him. He said to her, ‘Who are you?’ (She answered) ‘I am Haruta who recently returned’. He demanded her (sexually). She said to him, ‘Come, bring me that pomegranate that is on the top of the tree’. He ran up the tree and brought it to her. When he came home, his wife was lighting the furnace. He went and sat in it. She said to him, ‘What is that (which you are doing)’? He said to her, ‘This is what happened’, etc. She said to him, ‘It was me’. He did not pay heed to her until she gave him certain (intimate) signs. He said to her, ‘My intention, at any rate, was to sin’. All his days, that righteous man was tortured, until he died by that death, etc.). I did not want to be so presumptuous as to correct this, as he may have found some Aggadic source in which all this happens to R. Hiyya haGadol, and it was only by mistake that he attributed it to Kiddushin 81b..

demanded his maidservant, and she (the maidservant) told her mistress (about it). She (his wife) went to her husband in secret, and Yishai thought that he was sleeping with his maidservant. This is why David, the sweet singer of Israel said (about himself) "Behold I was conceived in sin"<sup>304</sup>, for it was on that night that David was conceived<sup>305</sup>. As for the fact that he (Yishai) died (only) because of the council of the snake<sup>306</sup>, (and not because of his sins), is because God does not tie an evil thought to deed<sup>307</sup>. He rather brought him as an *ibbur* in R. Hiyya, who had great merit because of Yishai's merit. It is known how great his strength was, for when he prayed, rain would fall, and when he said (the blessing) "Who gives life to the dead" the world trembled. They also said, "One could gaze upon all the carriages (that take people up to heaven) other than the carriage of R. Hiyya"<sup>308</sup>.

**65. Yehudit**<sup>309</sup> is Yael<sup>310</sup>, who cut off the head of the enemy. For a sin committed for the sake of God's

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<sup>304</sup> Psalms 51:7.

<sup>305</sup> See entry 47.

<sup>306</sup> Tractate Baba Batra 17a.

<sup>307</sup> Tractate Kiddushin 40a.

<sup>308</sup> Tractate Baba Metzia 85b.

<sup>309</sup> This is the woman who killed Alforni, the head of the Army (see the entry concerning her in *Seder Hadorot*).

<sup>310</sup> In *Liqutei Torah* (on Joshua) it says that Eli is a reincarnation of Yael the wife of the Kanite. This is why she was blessed "Blessed of all women is Yael, the wife of Chever

name is greater than a *mitzva* not performed for God's sake<sup>311</sup>. It was only in order to weaken his strength that she intended to sleep with him, but she had no pleasure whatsoever, for the good of the wicked is evil for the righteous<sup>312</sup>. Even so, Yehudit achieved a greater *tikkun*, for she did not want to sleep with him, and cut his head off first. She (Yael) gave him milk so that he would fall asleep<sup>313</sup>, and she (Yehudit) also gave him a food made from cheese.

**66. Yair the Gileadite** the Judge is R. Shila. In tractate Berachot (58a) it says that he beat someone who slept with a non-Jewess, and was appointed a judge. He is a spark of Pinchas<sup>314</sup> and that man (whom he beat) was (a spark of) Zimri<sup>315</sup>.

**67. Yiftach** is R. Hanina ben Tradion who was burned. His wife was killed for not protesting when he

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the Kanite", meaning that she would ascend to the level of a man, and will thus be more blessed than other women who did not merit this. This is the meaning of "Be blessed of all women of the tent", as (s)he served in the tent of Shiloh as a cohen when she was reincarnated as Eli the cohen. In *Sefer Hakavanot* it says that Eli is composed of the same letters as Yael. Yael is from the root of Cain, and so is Sisra, and that is why he was killed.

<sup>311</sup> Tractate Nazir 23b.

<sup>312</sup> Tractate Yevamot 103a.

<sup>313</sup> Rashi on Judges 4:19.

<sup>314</sup> See entries 75, 76, 107, 153, 155, and footnote 267.

<sup>315</sup> See entries 76 and 155.



pronounced the Ineffable Divine name, and his daughter was closed in a den of prostitutes<sup>316</sup>. Concerning Yiftach it says “for I have opened my mouth to the Lord and I cannot take it back”<sup>317</sup>, just as he (R. Hanina) pronounced God’s ineffable name. When they were burnt to sanctify God’s name, they received their *tikkun*. His wife then is his wife now, for just as she did not protest then, she did not protest now. His daughter<sup>318</sup>, who was unjustly killed then, was saved now.

**68. Yelata** the wife of R. Nachman is Maacha the mother of Asa. It is written about her that she made a monstrous image<sup>319</sup> for lewd idol worship to lead people astray<sup>320</sup>. She also desired forbidden things, and she received her *tikkun* in R. Nachman’s merit, as she said, I desire [to eat] meat with milk, and he commanded that she be brought a (roasted) udder, as we find in Chulin 109b.

**69. Rabbi Yehoshua ben Levi** is Kehat. R. Yehoshua ben Levi was not a Levite, as he was the son of an

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<sup>316</sup> Tractate Avoda Zara 17b.

<sup>317</sup> Judges 11:35.

<sup>318</sup> See entry 30.

<sup>319</sup> I Kings 15:13.

<sup>320</sup> Tractate Avoda Zara 44a.

Israelite<sup>321</sup>. We should understand that R. Yehoshua is really “the son of Levi”, since he was Kehat.

**70. Rabbi Yossi d'min Yokrat**<sup>322</sup>. In tractate Ta'anit [24a] it says that he killed his son and his daughter. His son, because he said, “Fig tree, fig tree, give forth your fruits”. He is Elisha the prophet who incited the bears against the children<sup>323</sup>, and now he incited Death against his own son. He also caused the death of his daughter. These (two children) are the *tikkun* of Amnon and Tamar the children of David<sup>324</sup>. They came in this incarnation as the children of this pious man for their *tikkun*. This time things were the opposite of what they had been, for David never saddened one of his children by saying to him “Why did you do”<sup>325</sup> (such and such), while this man was cruel in his jealousy for the God of Hosts.

**71. Yehudit bat Beiri Hachiti** and Bosmat bat Ilan the first wives of Esau are the cattle brought for a

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<sup>321</sup> This is problematical, since Miasha the grandson of R. Yehoshua ben Levi was known to be a Levite, as it says in Chullin 106b. It also seems from the Talmud Yerushalmi (Ma'aser Shaini chap. 5 halacha 5) that he was a Levite. See also *Seder Hadorot*, the entry on R. Yehoshua ben Levi, letter “bet”.

<sup>322</sup> See entry 66.

<sup>323</sup> II Kings 2:24.

<sup>324</sup> See entry 74.

<sup>325</sup> In I Kings 1:6 it says about Adoniyahu “And his father never saddened him by saying why have you done this?”

burnt-offering by Arona the Jebusite<sup>326</sup>. Study this well and discover that this was their *tikkun*.

**72. Yanous and Yambros the sons of Bilam**<sup>327</sup> are the raven and the wolf. One had the head of a wolf. One would do sorcery with a raven, the other with a wolf. Through their sorcery they transformed the raven and the wolf<sup>328</sup> into Rumus and Rumilos. The raven and the wolf received their *tikkun* in Parveh, which is the name of a sorcerer who built the place called *Beit Haparvah* through sorcery, as is says in tractate Yoma 35a.

**73. Yehonatan ben Gershon** is the pious man mentioned in the *Yalqut Shimoni* (Ruth remez 601 on the verse "Is this Naomi?"): "There is a story about a pious man who took upon himself never to accept anything from any man. He had one piece of clothing and one sheet, and all night he would scream and cry [and beg], and torture himself until he had to sit in the garbage and the clothes rotted off his back. Once Elijah of blessed memory appeared to him in the guise

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<sup>326</sup> II Samuel 24:22.

<sup>327</sup> Judges 7:25.

<sup>328</sup> The language here is somewhat unclear. This is the version in *Seder Hadorot*: One had the head of a wolf and would do sorcery with a wolf, and the other would perform sorcery with a raven. They transformed by means of sorcery into Rumus and Rumilos.

of an Arab and stood in front of him. He said to him, 'Would you like me to lend you two silver coins with which you can go do business and live'? He answered, 'Yes', took the two silver coins, went and bought merchandise and profited. He did the same on Monday and on Tuesday. A year had not passed until he was rich, and he forgot the time of his piety and the service of his prayer. The Holy One blessed be He said to Elijah, 'I had one pious man in my world and you took him away from me!'. He went back to him and found him very busy. He said to him, 'I am he who gave you the two silver coins, go look for them and give them back to me, for I ask that you return them'. He looked for them and gave them back. He (Elijah) did not even have a chance to leave, and he had already lost all his possessions and money. He went back to the garbage heap, and he was sitting there weeping. Elijah of blessed memory returned to him and said to him, 'How is the old man doing'? He said to him, 'Woe to that man whom the wheel turned on and he lost all his possessions'. He said to him, 'Do you swear that if I return those two silver coins to you that you will keep the time of your piety and the service of prayer'? He said to him, 'Yes'. He gave him back the two silver coins, he did business with them, and again became rich". He was Shabual who is mentioned in tractate Baba Batra (110a) and he is Yehonatan ben Gershom ben Menashe. Is he the son

of Menashe? He is the son of Moses! The letter **nun** of Menashe is therefore dependent on deeds, so it could be read “Moshe” (Moses)<sup>329</sup>. Since he did a deed (similar to that) of Menashe who came from Judah, the evil was associated with someone already evil. He became a priest of idol worship so that he would need nothing from others. When David saw that money was so precious to him, he made him responsible for the treasuries. Was Shabual his name? Yehonatan was his Name! R Yonantan said, This teaches us that he returned to God with all his heart<sup>330</sup> (**Shabuel** means “return to God”). In the Midrash *Yalqut Shimoni* on Judges (remez 73) it says: Once David died, Solomon got rid of all his father’s appointees, so he was removed (from his position) and returned to his former ways. This is why it says, “And it came to pass, that when an old man sitting in Bethel came”<sup>331</sup>. We say it was he who worshipped idols, and that day he repented, and the holy spirit rested upon him. As it says, “And the word of God came to the prophet that caused him to return”. From all these (quotes) we understand that he repented. This is why he was now reincarnated as this poor pious man. Even so, his intention was just the same as it had been

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<sup>329</sup> Yerushalmi Berachot (chap. 9 halacha 2).

<sup>330</sup> Tractate Baba Batra 110a.

<sup>331</sup> A scribe’s mistake. This is what it should say: “And one old prophet was sitting in Bethel”. This is a verse from I Kings 13:11.

originally - he did not want to receive assistance from anyone. Just like he had originally hired himself out to idol worshippers in order not to need help from anyone, here he became a pious man (for the same reason). You must already know what our Sages of blessed memory said concerning that which happened to an unspecified pious man. He was either R. Yehuda ben Baba or R. Yehuda ben Ilai<sup>332</sup>. There, (as David's treasurer) he was a sinner when he was poor, while when he was rich he was just and pious. This is why David made him chief of the treasury. When Solomon removed him, he returned to his evil ways. Here he feared heaven and was just when he was poor, for he knew his true value and accepted his suffering with love in order to achieve his *tikkun*. Elijah of blessed memory wanted to see his true nature and whether he would still be pious if he was rich like he was in his first (reincarnation). He therefore made him rich, which he could not maintain (and remain righteous) until he became poor again. He then saw a hint as to what his whole life was about. In his poverty, he again became a pious man. He was therefore made rich again and (this time) retained his piety. This was his ultimate *tikkun*. And know and see how he was originally a righteous man when he was rich and here (he was righteous) only when he was impoverished.

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<sup>332</sup> Tractate Baba Kama 103b.

**74. R. Yishmael the High Priest**<sup>333</sup> was the secret aspect of (King) Yoshiyahu<sup>334</sup>. His piety was well known, for before him (there was none like him), a king who returned<sup>335</sup>, etc. In the *Yalqut Shimoni* (Kings, remez 201) it says: "[Three hundred] years before [Yoshiyahu] was born, he was given his name. And he became king at eight years old .[And what does an eight year old child know? Even so,] he despised idols and broke the worshipping stones [and cut down the asheira trees], and his merit reached up to the very Throne of Glory. And because of the evil that they [Israel] were secretly doing, this righteous man, the very breath of our souls, the anointed one of the Lord, was taken away. Similarly, Mattatron was the godfather of R. Yishmael the High Priest. He announced his birth to his mother when he appeared to her after she had returned from going to her ritual

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<sup>333</sup> See footnote 352. See also *Hesed L'Avraham* (maayan 5 nahar 25) where it says that the secret aspect of the soul of R. Yishmael the High Priest is the soul of Adam and Joseph as was previously mentioned. He was therefore very handsome, like Joseph, and he was deserving of being punished, in order to correct the damage done by the ten sparks of Joseph the Righteous' seed. This is why they flayed the skin off his face, just as they took Joseph's coat off him. Just as Joseph was taken captive by the Egyptians so, too R. Yishmael was taken captive among the nations (Tractate Gittin 58a). In the *Recanati* (Vayehi on the verse "And Jacob called his sons and said, Gather (around me)") it says: For the sin of taking Joseph's coat off him, R. Ishmael's skin was flayed from his body".

<sup>334</sup> See entry 142.

<sup>335</sup> II Kings 23:25.

immersion a few times that night. He (R. Yishmael) was also one of the (ten) martyrs<sup>336</sup>, and his skin was flayed off his body<sup>337</sup>, just as all of Yoshiyahu's flesh had become like a perforated sieve<sup>338</sup>. In the Talmud in Gittin [58a] (it says): There is a story about R. Yishmael's son and daughter who died crying. This was in order to fix Amnon and Tamar<sup>339</sup> (the children) of David (who were) brother and sister. For she was very beautiful<sup>340</sup>, and Amnon, too, was very handsome and good looking. That which was previously twisted was now rectified. They came another time as the son and daughter of R. Yossi d'min Yokrat, even though Tamar did not deserve punishment, as punishing a righteous person is also not good. However, just as one is responsible for the effect, so too, the cause is also held responsible.

### *The Letter Kaf*

**75. Rav Cahana** was selling date palms. A matron asked for (sexual relations) with him. He said to her, "I will go and dress up". He went and jumped from a

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<sup>336</sup> *Shaarei Dora* (Laws of Immersion), in the name of *Sefer Hamiqtzot*, and *Liqutei Pardes* of Rashi of blessed memory.

<sup>337</sup> *Avot d'Rebbi Natan* (chap. 38:63). See also Tractate Avoda Zara 11b and Chullin 123a.

<sup>338</sup> Tractate Ta'anit 22b.

<sup>339</sup> See entry 70.

<sup>340</sup> II Samuel 13:1.



high spot to the earth. Elijah came up to him, and said, “You troubled me (to come a distance of) four hundred parsangs!”. He said to him, “What brought this about, is it not poverty? He gave him a measure of dinars<sup>341</sup>. The secret of this matter is that the matron<sup>342</sup> is Kozbi<sup>343</sup>, while Rav Cahana was a spark of Pinchas<sup>344</sup>. This is hinted at by (the verse) “Pinchas ben Elazar ben Aharon *Hacohen*”. He (R. Cahana) was not a cohen this time, as he said, “If I had not married a coheness, I would not have responded”<sup>345</sup>. She (the matron) wanted to cause him to stumble, as retribution for killing her (as Kozbi). Elijah came and received him, because they are connected with each other as was previously mentioned, since Elijah is Pinchas<sup>346</sup> (related)<sup>347</sup>.

**76. Kozbi<sup>348</sup>** is Jezebel. Her *tikkun* came through the wife of Tormusrufus, who became the wife of R.

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<sup>341</sup> Tractate Kidushin 40a.

<sup>342</sup> See entries 63, 76, and 115.

<sup>343</sup> See entry 65.

<sup>344</sup> See entries 66, 107, 153, and 155.

<sup>345</sup> This is a scribe's mistake, as it was R. Poppa who said this. R. Cahana said, “If I had not married a daughter of a Cohen, I would not have been exiled (tractate Pesachim 49a). See also Seder Hadorot, the entry on R. Cahana (letter **dalet**).

<sup>346</sup> See footnote 21.

<sup>347</sup> The word “related” is superfluous. Perhaps it should be re-located after the words ‘as previously mentioned’.

<sup>348</sup> See entries 65 and 75.

Akiva<sup>349</sup>. It is well known that Jezebel persecuted Elijah, who was Pinchas<sup>350</sup>, in order to exact her revenge from him. Zimri<sup>351</sup> is R. Akiva<sup>352</sup>, who is his

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<sup>349</sup> Tractate Nedarim 50a.

<sup>350</sup> See footnote 21.

<sup>351</sup> See entries 66, 155, and footnote 19.

<sup>352</sup> In *Hesed LeAvraham* (mayan 5 nahar 25) it says that R. Akiva would create the souls of converts like Abaye and ben Azai. It also says there that Zimri was reincarnated in R. Akiva. The twenty four thousand that died in the plague were the twenty four thousand students of R. Akiva that died between Passover and Shavuot. The wife of Tornosrufus was a reincarnation of Kozbi herself. She converted, and she merited to help establish his yeshiva, as she was one of three ( a scribe's mistake - it should say "one of six", tractate Nedarim 50a.) that gave R. Akiva riches. In the meditations of the Ari it says that R. Akiva is a reincarnation of Jacob (Yaakov), whose name is composed of the same letters as Akiva. See also the *Yalqut Reuveini* (on Vayishlach) "And God said to Y'acov, K'um a'ley b'eit E'l (Rise and go up to Bethel)". This is an acronym for Akiva. See there also (in Vayeshev) concerning R. Akiva. In *Nof Etz Hayim* (nof 3) it is written that just as Jacob shepherded the sheep of his father in law Laban, so too, R. Akiva was a shepherd for Kalba Savua his father in law. Just as Jacob had two wives, so similarly R. Akiva married the daughter of Kalba Savua (who parallels Rachel), and the wife of Tornusrufus (who parallels Leah) - (see *Seder Hadorot*, the entry on R.Yehoshua ben Korcha - entry "b", where it says that R. Akiva had another wife before he married the daughter of Kalba Savua). R. Akiva was a spark of Moses, who was the shepherd of the sheep of Jethro. Tzipporah was like the daughter of Kalba Savua, and the wife of Tornosrufus was like the Queen of Ethiopia. Kalba Savua took an oath about him, just like it says about Moses, "And Moses swore", just like he said, "this verse came to me", etc. As the Sages said, "The verse 'and Timna was a concubine' is like the verse 'Hear o Israel'. The fact that Jacob did not want to marry Timna in this

incarnation is considered a sin. In *Liqutei Torah* (on Vayehi) it says that the soul of Issacher returned in R. Akiva, etc. The daughter of Kalba Savua shares the spark of Rachel, and her name was also Rachel, as it says in *Avot d'Rebbi Natan* (6:2). Her daughter was also named Rachel, about whom the Rabbis said in tractate Ketuvot 66b, "rachels" (ewes) go after "rachels" etc. In *Emek Hamelech* (40b) it says that R. Akiva was a reincarnation of Zimri ben Salu the chieftain of a clan of the tribe of Simon, who (Simon) killed the twenty four thousand people who had circumcised themselves in Shechem. They were therefore killed (again) when whoring with Zimri. They were reincarnated in the twenty four thousand students of R. Akiva, as we mentioned previously. In *Asara Maamarot* (maamar "Em kol chai", siman 22) it says that R. Akiva was a reincarnation of Simon, and R. Eliezer was a reincarnation of Reuven. See also *Megale Amukot* (ofan 73 and 88): Just as Leah went out to greet Jacob, and Issacher was born, so, too, Yael went out to greet Sisra and R. Akiva descended from her. It also says there that R. Akiva waxed wealthy from six things, which is related to the secret of the six sections of the Oral Torah. This is why R. Akiva expounded on the meaning of the letter "vav" (numerical value: 6) throughout the Torah (tractate Yevamot 68b). As it says in Sanhedrin 68b: "He (R. Akiva) said to R. Yishmael, My brother, I deduce (the law) from the fact that it says "sister" twice". He called him "my brother", because of the secret of reincarnation, as R. Yishmael is a reincarnation of Joseph, and R. Akiva is a reincarnation of Simon. At first he did not recognize him, but eventually he did. His intention was to recognize the brotherhood between them, which is indicated by the letter vav (which means "and", i.e. connection). Moses forgot the hooks (**vavim**) of the pillars and was incapable of making the calculation, until the soul of R. Akiva came to him and said "And the thousand he made into hooks for the pillars" etc.. He (R. Akiva) found reasons for all the times it says the word "et" in the Torah. This is the secret meaning of "And he brought Simon out to them" (Heb. **et Shimon**), and also the secret meaning of "And his brothers went to shepherd his father's sheep in Shechem", with **nikkud**

**tikkun**. Kozbi received her **tikkun** through the matron<sup>353</sup>. Zimri was the son of Dinah from before Simon had married her. The twenty four thousand who were killed from the tribe of Simon in Shechem<sup>354</sup> are the twenty four thousand students of R. Akiva who died because they did not respect each other<sup>355</sup>. They remembered the sin they had committed at Shittim, for which they were not yet purified, until they all died together a second time.

**77. The “koves” (launderer).** In tractate Ketuvot 103b (it says): On the day that Rebbi died an heavenly voice said, etc. The launderer, too, is deserving of the

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to hint at this secret. In *Sefer Hakavanot* it says “Issacher is a bony donkey” - this is the secret meaning of what R. Akiva said: “When I was an ignoramus I said ‘Bring me a sage and I will bite him like a donkey” (tractate Pesachim 49b). In the Lurianic Writings it says that R. Akiva comes from the (spiritual) heel of Esau, which is why Jacob held his (Esau’s) heel, in order to free R. Akiva from him. The letters of **va’akavo** (his heel) can be arranged as **vav R. Akiva** that is, R. Akiva who expounded on the **vav**. The **vav** of the Name is the secret of wealth, which is the secret aspect of “from six things he became wealthy”, as we said previously.

<sup>353</sup> See entries 63, 75, and 115.

<sup>354</sup> “In Shechem” may be a scribe’s mistake. It should say “in Shittim”. See Rashi on Numbers 26:13. It is also possible that he did intend to say this, and it refers to the 24 thousand that Simon killed in Shechem. See the quote from *Emek Hamelech* in footnote 352 about the 24 thousand that were killed in Shechem.

<sup>355</sup> Tractate Yevamot 62b.

world to come. It is known that Rebbi<sup>356</sup> (is connected) to the secret aspect of our father Abraham, may peace be upon him<sup>357</sup>. The launderer is Laban<sup>358</sup>, who is hinted at by his name, for a launderer whitens (**lavan**) clothes. He now became totally “white”, since he is now pure and redeemed. This was his *tikkun*.

### ***The Letter Lamed***

**78. Rabbi Shimon ben Lakish<sup>359</sup>** sold himself to people from Lod (tractate Gittin 47a) in order to atone for himself, because he was Mordechai<sup>360</sup>. He incited Haman, and was the cause of an entire people being taken to be killed. In order to atone for himself he sold himself to people of Lod.

**79. Rabbi Shimon ben Lakish<sup>361</sup>** is Saul the son of Kish<sup>362</sup>. This is hinted at by his name “ben Kish - ben Lakish”. He sold himself to people from Lod<sup>363</sup>. He [is like Saul], who let himself be killed by the

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<sup>356</sup> See entries 63, 89, and 116.

<sup>357</sup> See entry 157 and footnotes 95 and 300. In *K.Y. on (Kings)* it says that Ahia Hashiloni is a reincarnation of Abraham.

<sup>358</sup> See entries 112, 146, and footnote 300.

<sup>359</sup> See entries 79, 138, and 149.

<sup>360</sup> See entries 51, 63, 86, and 87.

<sup>361</sup> See entries 78, 138, and what is relevant from 149.

<sup>362</sup> See entries 68, 87, and 154.

<sup>363</sup> Tractate Gittin 47a.

Philistines and fall into their hands<sup>364</sup>. In order to take revenge on them he did what he did now. This is what is meant by the verse "Lest the daughters of the uncircumcised rejoice"<sup>365</sup>. R. Shimon ben Lakish said to the people of Lod, "She is laughing at me".

**80. Lemech**<sup>366</sup> was reincarnated in Elkana<sup>367</sup>. The letters **l'm'ch** also spell "**melech**" (king), which is hinted at by the comment "Who are the kings? The Rabbis"<sup>368</sup>. Tzilah the wife of Lemech is Hannah<sup>369</sup>, as the meaning of their names is similar. (She is called) "Tzilah" because she sat in the shade (**tzal**) of her husband Lemech, and drank a cup of contraceptive so as not to become pregnant<sup>370</sup>. Hannah, too, sat in the shade of the Holy One, blessed be He, as she was a prophet<sup>371</sup>. The word "**channah**" also implies camping and sitting in His shade. Ada is Pnina, and their names are also similar. Pnina comes from "**pninim**" (pearls), and Ada is like "**adi**", which

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<sup>364</sup> *Vayikra Rabba* (26:7). This comment was made by R. Shimon ben Lakish.

<sup>365</sup> II Sam. 1:20. It actually says "Lest the daughters of the Phillistines rejoice, lest the daughters of the uncircumcised be gladdened".

<sup>366</sup> See entry 154.

<sup>367</sup> See entry 137.

<sup>368</sup> See tractates Gittin 62a, Nedarim 20b.

<sup>369</sup> See entries 31, 133, and footnote 27.

<sup>370</sup> *Berseshit Rabba* 23:62.

<sup>371</sup> Tractate Megilla 14a.

means precious stones and pearls. Pnina also comes from the word “**pnei na**” which means “turn please”, just like the word “**ada**” also implies turning away. Just like she<sup>372</sup> [sat, stood] in his shade then, so here, too, he loved Hannah<sup>373</sup>. And just like she drank a cup of contraceptive then, so here, too, (Elkana says to her) “I am better to you than ten sons”<sup>374</sup>. Tzellfonit, Samson’s mother<sup>375</sup>, was Tzelah, who was like two shadows - Tzelah, Lemech’s wife and Hannah, Elkana’s wife. Note how just as Tzila drank a cup of contraceptive so as not to give birth, which was their custom, so too, Hannah’s fortune was bad at first, as she was barren. She gave birth and grew through two spiritual luminaries, who were barely capable of rectifying (the effects of) that cup of contraceptive. Finally, all the sickness that remained in her belly from the cup of contraceptive was removed. This is what is meant by “for God remembered Hannah”, using a word (**pakad** - remembered) which can also mean loss<sup>376</sup>, since the cup of contraceptive was taken away so that she could get pregnant and give birth.

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<sup>372</sup> i.e. Tzila.

<sup>373</sup> I Samuel 1:5.

<sup>374</sup> *ibid.* 1:5.

<sup>375</sup> See entries 17 and 120.

<sup>376</sup> I Sam. 2:21.

### ***The Letter Mem***

**81. Machla, Noa [Hogla] Milka, and Tirza the Daughters of Tzlofchad.** In the midrash<sup>377</sup> it says: They were (righteous) (wise) and scholars. We also find this in the *Yalqut Shimoni* on Joshua (remez 27), where it says that they were wise, and knew to talk at the right time. [This teaches us that this day] Moses was teaching about Levirate marriage. They said to him, If we inherit like a son, then we are like sons. If not, our mother should have *yibbum*, (be married by the father's brother) etc. Since they said this, that their mother should have *yibbum*, they merited to become pregnant with righteous and wise sons from that righteous man<sup>378</sup> who had intercourse with his *yvama* through a sheet, and they had five sons. They also had a miracle happen to them, as they had children even though they married after the age of forty. Usually, a woman who marries after forty does not have children<sup>379</sup>.

**82. Matityahu<sup>380</sup>** is connected to the secret aspect of Judah the son of Jacob<sup>381</sup>. Jonathan his son is connected to the secret aspect of Jonathan the son of

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<sup>377</sup> This is from the Talmud, tractate Baba Batra 119b.

<sup>378</sup> This is R. Yossi, see *Bereshit Rabba* (85:5).

<sup>379</sup> See Tractate Baba Batra 119b.

<sup>380</sup> This is Mattityahu the son of Yochanan the High Priest.

<sup>381</sup> See entries 29 and 98.



Saul<sup>382</sup>. His son Simon is connected to the secret aspect of Simon the son of our father Jacob.

**83. Ma'aseh d'Chulda v'Bor (the story of the mouse and the well)** from tractate Ta'anit 8a is well known. This matter must certainly be significant, as a mouse and a well were singled out for good reason. The well hints at Miriam, since the well that passed through there was the well of Miriam. As it says in the laws of Shabbat<sup>383</sup>, "Every Saturday night the well of Miraim passes through all the wells", etc. It is the spiritual essence which passes by. The mouse hints at Hulda (*hulda* in Hebrew also means mouse) the Prophetess<sup>384</sup>. He who made a covenant with the young maiden is a reincarnation of Yehoram<sup>385</sup>, who took two of the prophet's wife's children to be his servants, as it says, "And the usurer came to take", etc.<sup>386</sup>. His two children were taken away from him<sup>387</sup>.

**84. Menashe<sup>388</sup>** brought a graven image into the Temple<sup>389</sup>. He "passed through the sea with

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<sup>382</sup> See entries 44 and 197, and footnote 146.

<sup>383</sup> *Kol Bo*.

<sup>384</sup> See footnote 221.

<sup>385</sup> The son of Achav, the king of Israel.

<sup>386</sup> II Kings 4:1.

<sup>387</sup> See *Aroch*, (the entry on Cheled).

<sup>388</sup> See entries 91 and 94.

<sup>389</sup> II Kings 21:7.

affliction”<sup>390</sup>, as he was saved from the building<sup>391</sup> and from the fire, and by the wind he was returned to the kingdom, as it says “he who turns back the wind”<sup>392</sup>. Moses, who is also called a wind or spirit, as it says, “He makes His messengers into winds”<sup>393</sup> was there and saved him. If not for the fact that Micha was divided into two sparks, Menashe and Rabashka, Hizkiyahu’s sons, it would have been too difficult (to bear), as the wicked cause the world to be destroyed<sup>394</sup>. This is why when Hizkiyahu saw them he threw them off his shoulders. Rabashka died, as it says in the first chapter of tractate Berachot<sup>395</sup>. Shabna died at the same time that Menashe and Rabashka were born, and was divided into two sparks. We understand from this that a spark of Micha was from Shabna.

**85. Rabbi Matya ben Charash** - In the *Yalqut Shimoni* (parshat Vayehi remez 161) it says that he plunged a nail into his eye in order not to gaze at a prostitute. The truth of the matter is that R. Matya was Paltiel ben Layish, who took Michal the daughter of Saul. At that time he had already placed a sword

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<sup>390</sup> i.e. Micha, tractate Sanhedrin 103b.

<sup>391</sup> *Tanchuma*, (parshat Tisa 19).

<sup>392</sup> *Dvarim Rabba* 2:20.

<sup>393</sup> Psalms 104:4.

<sup>394</sup> *Avot*, chapter 5, mishna 1.

<sup>395</sup> 10a, in *Hagahot HaBach*.

between him and her<sup>396</sup>. Even so, he should not have accepted her and then refrained from her. He should rather have said to Saul, I do not want to marry her. For wherever there is a danger of desecration of the Name, honor is not given to the great<sup>397</sup>. "I give counsel to keep the word of the king"<sup>398</sup>. Concerning him (Palti) it says, "The wives of my people were banished from their pleasant houses"<sup>399</sup>. And even though he did not touch her at that time, he still took pleasure from gazing at her. Now he needed a *tikkun* for his eye, which had gazed at that which was not his, so he tortured himself and blinded himself. Because of that sin, Satan was given power over him and allowed to lead him astray - again through a woman, just like the first time. We also find that one verse calls him Palti<sup>400</sup> while another refers to him as Paltiel<sup>401</sup>. The word "El" (God) was added to his name to indicate that God delivered (**palat**) him from sin, as the Rabbis say<sup>402</sup>, "If not for the fact that God helped him, he would have fallen again". He strengthened himself against his evil inclination and did not want to look at her face. And our Rabbis also said<sup>403</sup> "There were

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<sup>396</sup> Tractate Sanhedrin 19b.

<sup>397</sup> *ibid* 82a.

<sup>398</sup> Kohelet 8:2.

<sup>399</sup> Micha 2:9.

<sup>400</sup> I Samuel 25:44.

<sup>401</sup> *ibid* 3;15.

<sup>402</sup> Tractate Sanhedrin 19b.

<sup>403</sup> *Vayikra Rabba* 23:10.

three who were delivered from sin, and God made His name part of theirs, and these are them: Joseph, Yael, and Palti", etc. God testifies that he did not touch Michal. Even so, God is very exacting with His righteous ones, and that story happened to him. Both R. Matya and Palti are connected with the secret aspect of Joseph the Just<sup>404</sup>.

**86. Mordechai**<sup>405</sup> was spiritually impregnated (*ibbur*) in "that man". A miracle happened to him (to that man), and two nipples [were opened] in him, [like the two] nipples of a woman, and he nursed his son<sup>406</sup>, as is mentioned concerning Rabeinu Hakadosh<sup>407</sup>.

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<sup>404</sup> See entries 90, 116, 123, and footnotes 262, 267, and 352. In the *Pliah* it says that Joseph was reincarnated in R. Chutzpit, who had his tongue dragged by a pig, for gossiping about his brothers. Elisha (Acher) saw this and went astray. Three were killed: Joseph, his brothers, and Acher. In *Galei Razaya* and *Yalqut Reuveini* (on Vayera) it says that Mamare was Joseph. See also the entry on Reincarnations (siman 24). In *Hesed L'Avraham* (maayan 5, nahar 25) it says that part of Adam's soul was later drawn into Joseph. Joseph therefore received the beauty of Adam from the Higher Radiance. Joseph merited this soul the night that his slavery ended, in order to ascend into royalty. This is also why he learned seventy languages, as he merited the soul of Matatron, who is appointed over the seventy (nations) and knows all their languages. In *L.S.* it says that Hanoah and Eliezer were reincarnated in both Joseph and the Messiah. See also *Yalqut Reuveini* (Bereshit 28:2), and at the end of parshat Lech Lecha.

<sup>405</sup> See entries 51, 63, 78 and 87.

<sup>406</sup> Tractate Shabbat 53b.

<sup>407</sup> See entry 128.

Mordechai caused neglect of the Torah when he was great<sup>408</sup>. Abbaye understood this (the fact that he nursed) as a negative comment about Mordechai - In the past, he was second to the king<sup>409</sup>, and now he was so poor that he did not have enough money to hire a nursing maid. R. Yoseph understood it positively, as a miracle happened in order to show him who he was.

**87. And Rebbi Akiva<sup>410</sup>** expounded publicly: “and he raised Hadassah [etc., Mordechai took her] (and she became) as a daughter to him. Because Mordechai nursed Esther, and people ridiculed [him, He said to them] Is this not a mishna? [R. Shimon ben Elazar says] “The milk of a man is pure” This was<sup>411</sup> connected to the secret of the nipples of Adam<sup>412</sup>. For you must know where all the reincarnations were, and how where they were in Adam, in his eyes, ears, etc. God is very exacting with the righteous, and since he was from Adam’s head and not careful, he needed to nurse, which was not seemly in the eyes of the masses, who were from the legs of Adam, with whom God is not so exacting. Saul<sup>413</sup> was from the [nose] of Adam [in his head], about whom it says, “The head of

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<sup>408</sup> Tractate Megilla 16b.

<sup>409</sup> Esther 10:3.

<sup>410</sup> We have the version R. Avuhu, (*Bereshit Rabba* 30:8).

<sup>411</sup> See entries 51, 63, 78 and 87.

<sup>412</sup> See entry 20.

<sup>413</sup> See entries 8, 79, 149 and 154.

the tribes of Israel<sup>414</sup>. This is why his light sin was (judged) severely.

**88. Mamre<sup>415</sup>** is Abba Omana from tractate Ta'anit 21b. The numerical value of Mamre is 281, and Abba Omana was Mamre's entire *tikkun*. He was a doctor, and see how pious he was there (to me, Shimon<sup>416</sup>, it seems that this was because Mamre suggested to Abraham that he circumcise himself<sup>417</sup>, and not be concerned about the danger involved, as Abraham's other friends were. This is why he became an expert physician.

**89. Methuselah** was Rabeinu Haqadosh<sup>418</sup>, for he studied the 600 sections of the mishna<sup>419</sup>. Rabeinu Haqadosh wrote the six sections of the mishna, of which each contained a hundred.

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<sup>414</sup> I Samuel 15:17.

<sup>415</sup> See footnotes 163, and 404. See also *Yalqut Reuveini* (the entries on reincarnations and **na'ar**): Anar, Eshkol, and Mamre are Eliezer, Joseph, and Joshua. All three of them are referred to as **na'ar** (lad). Hanoch was thrice reincarnated in them.

<sup>416</sup> This is apparently R. Shimon b'R. Ephraim Yehuda of blessed memory of Eisenstadt, who was the first one to print this book.

<sup>417</sup> *Bereshit Rabba* 42:8

<sup>418</sup> See entries 73, 87 and 116.

<sup>419</sup> This is the version in the *Yalqut Shimoni* (*Bereshit remez* 42): "And he would learn 900 sections of mishna".

**90. Moreinu Harav R. Hayim Vital of blessed memory** writes that the reason that Joshua married Rahav the prostitute<sup>420</sup> is because he was<sup>421</sup> a reincarnation of Joseph<sup>422</sup>. Although (at the time) he did not take his master's wife, he took her now when she was<sup>423</sup> reincarnated as Rahav<sup>424</sup>, and since he was the aspect of the moon<sup>425</sup>, this happened in Jericho<sup>426</sup> (Yericho, like yareach, moon).

**91. Menashe**<sup>427</sup>. In tractate Gittin (58a) there is a story about a man who coveted his teacher's wife, and he was a carpenter's apprentice, etc. This man who coveted his teacher's wife was Menashe who lived at the time of the first Temple, while this story took place at the time of the second Temple. The husband who divorced his wife was Ammon, who slept with his mother<sup>428</sup>, who was Menashe's wife. The woman who was divorced is the mother of Ammon, Mushlemet bat Charutz<sup>429</sup> the wife of Menashe.

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<sup>420</sup> Tractate Megilla 14b.

<sup>421</sup> See entries 48, 94 and 116.

<sup>422</sup> See entries 85 and 153.

<sup>423</sup> See entries 50 and 115.

<sup>424</sup> See entry 7.

<sup>425</sup> In Tractate Baba Batra 75a it says: The face of Joshua is like the face of the moon.

<sup>426</sup> This is difficult to understand, since Joshua burned Jericho (Joshua 6).

<sup>427</sup> See entries 84 and 94.

<sup>428</sup> Tractate Sanhedrin 103b.

<sup>429</sup> II Kings 21:19.

**92. The “Marei Kavin” (those with a wooden leg)** from the *Tikkunei Zohar* (tikkun sixty nine): R. Shimon said to the friends, “I heard a story about one of those people with wooden legs. He was going on the way, and met someone with a wooden leg”, etc., see there<sup>430</sup>. The man with the wooden leg was King Solomon, may peace be upon him<sup>431</sup>. He was occasionally afflicted by the plagues of men, and he showed it to those pious in order to demonstrate his wisdom. It was due to his wisdom that he said “Vanity of vanities”. It was in order to show them, for there were those who wanted to conceal the book of *Kohelet*<sup>432</sup>, since they found questionable matters in it. He wanted to hint to them that this book was not empty, and if it (seems) empty, the emptiness was from them (Yerushalmi Shabbat chap. 1 halacha 4).

**93. Mar Ukba** had a poor neighbor (tractate Ketuvot 67b). He was accustomed all his days [to send him] four zuzim (coins) which he slipped in the door hinge, etc. Mar Ukba is a spark of Judah<sup>433</sup>, and his wife (‘s

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<sup>430</sup> We have the version: The master of the generation met two sages.

<sup>431</sup> See entry 48, and *Liqutei Torah* on Trumah: Solomon was a spark of Moses our teacher.

<sup>432</sup> *Kohelet Rabba* on chap. 11.

<sup>433</sup> See entry 29.



spark) is from Tamar<sup>434</sup>. About Tamar it says, "She was taken out<sup>435</sup>", and no fire could burn her. Now, too, (as Mar Ukba's wife) she fled in order not to embarrass a poor man. Know that this is the reason that it says in the Talmud, "Why to this extent?" As Mar said<sup>436</sup>, "It is better [that a man allow himself to be thrown into a fiery furnace, (rather than to embarrass someone) etc.]. Note that it says "from a spark" rather than "a reincarnation".

### *The Letter Nun*

94. Nimrod<sup>437</sup> is Sanherev, Amrafel is Nebuchadnezzar<sup>438</sup>, Gideon<sup>439</sup> is Menashe<sup>440</sup>, Joshua<sup>441</sup> is Ephraim the son of Joseph<sup>442</sup>.

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<sup>434</sup> See entries 7, 31 and 139.

<sup>435</sup> Genesis 38:25. This is also the version of R. Hananael: The word **motsait** is without an **aleph**, like the word **matzit** (ignite), as it says, "And a fire was lit in Zion" (Lamentations 4:11). See also Tosefot on tractate Ketubot 67b, the comment beginning with the word **dichtiv**.

<sup>436</sup> We have the version: "Mar Zutra bar Tuvya says in the name of Rav, and some say in the name of R. Huna bar Bizna in the name of R. Shimon Chasida, and some say in the name of R. Yochanan in the name of R. Shimon bar Yochai.

<sup>437</sup> In *Liqutei Torah* on Noah it says Nebuchadnezer was a reincarnation of Nimrod the evil, etc. Nimrod begins with the letter **nun** and ends with the letter **dalet**, as does Nebuchadnezer (?). The story about the graven image that Nebuchadnezer made indicates that he had the same intent as did Nimrod when he built the tower of Babylon, which was a

**95. Nachum Ish Gamzu** had an *ibbur* of Lot<sup>443</sup>. Note the story in tractate Ta'anit 21a of how a miracle was done for him with the dust, just as a miracle was done for Abraham when he saved Lot, as he (Abraham) would put his sword in the dirt (when going to war - see Isaiah 41). His (Nachum Ish Gimzo's) hands and feet were cut off for not being as compassionate as he should have been towards a poor man, just as when he (Lot) was in Sedom, (a city) which did not support the poor and the destitute. In Sedom he was saved when the city was destroyed, which happened as soon as he fled from it. Here (in the case of Nachum), too, as soon as he left the house it was destroyed. This is what he meant by saying that as long as he is in the house, it cannot fall, just as (in the case of Lot) the angel said that "I cannot do anything until you arrive there"<sup>444</sup>.

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form of idol worship. Nebuchadnezer also made a graven image by use of the sacred Names. He used the forehead band of the High Priest, which had the Ineffable Name written on it.

<sup>438</sup> See entry 96 and footnote 437.

<sup>439</sup> See entries 42, 51, 109 and 111.

<sup>440</sup> See entry 50.

<sup>441</sup> See entries 48, 90 and 116.

<sup>442</sup> See entry 3.

<sup>443</sup> See footnote 458.

<sup>444</sup> Genesis 19:22.

**96. Nebuchadnezer<sup>445</sup>.** In *Vayikra Rabba* (3:5) we find a story about an ox who was brought as an offering and would not let himself be taken (to the altar). A poor man with a bundle of greens<sup>446</sup> (or a type of lentils) in his hand and offered it to him. The ox ate it (and bellowed) [and trembled], spit out a needle, and then let himself be taken as an offering. In his dream, the owner of the ox was told that the sacrifice of the poor man took precedence over his. The simple meaning of this story is obvious. The secret reason for sacrifices is to heal the sinning souls, (as it says) "When a man among you (or from you, i.e. the man himself, as animals are often reincarnations of people) brings an offering", for sacrifices heal souls that have sinned. This is the secret meaning of the non-kosher animals that were occasionally found, when the adhesions and the lobes (of the lungs) were examined. For if an animal was found to be un-kosher, it could not be brought up to the altar of God, as this meant that it needed a different type of purging process. If that (ox) had not sneezed and spit out the needle, it would have been discovered to be not kosher. This is why he was told that that poor man took precedence over him, for if not for him (i.e. the

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<sup>445</sup> See entry 94.

<sup>446</sup> We have the version "Troqsima". In the *Aroch* (on Trachsimon) it says that this is a type of vegetable. In *Matnat Cahuna* the version is **troksimon** and it means a type of herb that causes animals to sneeze.

poor man), it could not have been offered up. The secret of this story, which explains why at first the ox would not allow itself to be taken, and then, after eating a bundle of lentils, it allowed itself to be taken, can be understood by the Rabbi's comment that Nebuchadnezer was the son of Solomon from (his relations with) the Queen of Sheba<sup>447</sup>. In addition, the Rabbis state that she converted, and the Holy One, blessed be He, called him (Nebuchadnezer) His servant<sup>448</sup>. It is also a well-known fact that at one point in his life, "You (Nebuchadnezer) shalt be made to eat grass like oxen"<sup>449</sup>, and he is also the one who destroyed our holy Temple<sup>450</sup>. Now this story about the ox took place at the time of the Second Temple. When he (Nebuchadnezer) came back again for his *tikkun* through this ox which had to be sacrificed, it was retribution for his great sins and his contorted, false and pointless knowledge which he still retained, as he said, "I will ascend to the heights of the clouds"<sup>451</sup>. He had a sense of his own value. Now, too, he would not allow himself be taken (to the altar), and he still needed his *tikkun*. The needle was his false

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<sup>447</sup> The *Shalsholet HaKabbalah* writes (98:2) in the name of the Midrash that this queen became pregnant from Solomon and gave birth to a daughter, from whom Nebuchadnezer was born.

<sup>448</sup> Jeremiah 25:9.

<sup>449</sup> Daniel 4:29.

<sup>450</sup> II Kings 25.

<sup>451</sup> Isaiah 14:14.

and pointless knowledge, which prevented his *tikkun*. However, being charitable stood in his merit, although he did not do so out of pure intentions, but rather because Daniel had counseled him “and your iniquity will be lifted through charity”<sup>452</sup>. The Rabbis have already explained Daniel’s motive by saying that (at that time) there were many people wandering around (and seeking) bread, with nothing in their hands to put in their mouths. Every day people were dying in the streets of hunger. He therefore advised Nebuchadnezer to be charitable<sup>453</sup>. They (also) said that there was a poor man there, and if not for that sustenance<sup>454</sup>, he would have died. This is the same poor man who offered the ox the bundle of lentils. By dint of his wisdom he understood the (true) nature of the ox, and (realized) that if he (the ox) doesn’t sneeze, he will be pronounced un-kosher, something that the ox’s owner did not realize. He (the poor man) wanted to help the one (Nebuchadnezer, the ox) who had helped him when he gave him life by feeding him. He (the poor man) fed him in order to free him of his false knowledge. When this charitable gift came into his mouth, he was awakened and thought of repentance. At that moment, he sneezed and let himself be taken as an offering, like one who

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<sup>452</sup> Daniel 4:24.

<sup>453</sup> *Shmot Rabba* 30:24.

<sup>454</sup> In *Seder Hadorot* (in the entry on Nebuchadnezer) it says: “that she gave him to eat”.

sacrifices himself in order to sanctify the Great Name. He allowed himself to be slaughtered in order to receive his *tikkun*. There are seventy (categories) of that which is not kosher, which parallels the seventy ministers. Each one of them parallels a non-kosher category. Understand this well.

**97. Neron** received his *tikkun* through R. Meir<sup>455</sup>, as our Sages said, R. Meir was one of Neron's<sup>456</sup> grandchildren. Neron was a reincarnation of Salma of Masreika, for whoever hears of him whistles (Heb. *shoreik*) in reaction to his cruelty, and he (R. Meir) is his *tikkun*.

**98. Naomi** is related to the secret aspect of Leah<sup>457</sup>, and Ruth<sup>458</sup> is related to the secret aspect of Rachel.

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<sup>455</sup> See entry 36.

<sup>456</sup> Tractate Gittin 56a.

<sup>457</sup> See entries 27, 32 and 116.

<sup>458</sup> In *Minchat Yitzchak* (5:2) it says that Ruth is a reincarnation of Abel. In *Shemen Tov* (on Vayera) it says: "A certain Ashkenazi sage said to me in the name of his teacher that the holy book *Hakanah* says that the daughter of Lot was reincarnated in Ruth. When Boaz said to her "Your last kindness was greater than the first" he meant that then, only your father was there, and now, all the world is full, and even so, "Not to go after the lads whether poor or rich", and you came to me, which is the greater kindness. It is also possible to say that Lot was reincarnated in Judah and Boaz. According to the "small numbers" *gmatria* system, Judah has the numerical value of 21, and Lot is 18. Together with the three letters (of Lot's name) he is also 21. The three letters may be seen as

As the biblical verse says, "And Ruth clung to her"<sup>459</sup>, since Rachel gave the signs to Leah<sup>460</sup>. This is what Ruth meant when she said "and I will be buried there"<sup>461</sup>, meaning to say, not like the first time, when Leah was buried in the cave of Machpela<sup>462</sup>, and Rachel was buried by the way to Efrat<sup>463</sup>. Ovad, who was begat by Ruth,<sup>464</sup> was Judah the son of Leah<sup>465</sup>.

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referring to the three reincarnations Lot, Judah, and Boaz. The Torah is truly wondrous, for concerning the first time (Lot's daughters) it says "And they gave their father wine to drink", etc., and he knew nothing, for she did the deed, while he did nothing. The second time (Judah and Tamar) "she sat at the crossroads" - she began, while he completed it. The third time (Boaz and Ruth) she said "You have spread your cloak over your maidservant" - you, not I. And she said "For you are the redeemer" meaning that you were also previously the redeemer of Peretz and Zerach. This indicates that you are used to being a redeemer, as it says in the Zohar (vol. 2 104:a). In *Shores Yishai* (p. 105) it says that Judah is Boaz, and it is possible that Lot's daughter was reincarnated in both Tamar and Ruth, whose names have the same first and last letters, (in opposite order) which is the meaning of "and your last kindness was greater than the first". He did not say "the second than the first", as this was (actually) the middle one, i.e. Tamar's middle reincarnation, just as it says "The honor of the last Temple will be greater than the first", which implies that there was a second temple in between them. There is a text that supports this in the Zohar (vol. 1 110b): "R. Shimon says, "and he did not know, etc."

<sup>459</sup> Ruth 1:14.

<sup>460</sup> Tractate Megilla 13b.

<sup>461</sup> Ruth 1:17.

<sup>462</sup> Genesis chap. 49.

<sup>463</sup> Ibid. 48:7.

<sup>464</sup> Ruth 4, see also entry 104.

<sup>465</sup> See entries 29 and 82.

This is why the biblical verse says "A son was born to Naomi"<sup>466</sup> - actually her son.

### ***The Letter Samech***

**99. The Sons of Sancherev** Adarmelech and Sharetzer, who killed their father<sup>467</sup>, came again as Shmaya and Avtalyon<sup>468</sup>. As our Rabbis said, Shmaya and Avtalyon were the grandchildren of Sancherev<sup>469</sup>. Repentance stirred in the hearts of Nimrod<sup>470</sup> and Nevuzaderan, as (we see from) the story of the blood of Zecharya<sup>471</sup>.

### ***The Letter Ayin***

**100. 'Avdon ben Hillel Haparaton**<sup>472</sup> was buried in Paraton<sup>473</sup>. He was from Ephraim<sup>474</sup>, one of the

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<sup>466</sup> Ruth 4:17.

<sup>467</sup> II Kings 19:37.

<sup>468</sup> See entry 146.

<sup>469</sup> Tractate Gittin 57b.

<sup>470</sup> "Nimrod" is a scribe's mistake. It should say "Niron", see *ibid.*, 56a. It appears that a few words are missing here. This is what it should say: They were Niron and Nevuzadran who had a thought...

<sup>471</sup> In the story about the blood it was Nevuzadran, who lived during the time of the first Temple (*ib.* 57b) who was moved to repent, not Zecharya. Niron was moved to repent, when he said to the child, Tell me what you were studying, etc. (*ib.* 56a).

<sup>472</sup> See entry 21.

<sup>473</sup> Judges 12:15.

<sup>474</sup> *Yalqut Shimoni* Judges (remez 42).



judges<sup>475</sup>, and came to pay his father's debt. He was a reincarnation of the man who erred concerning the time (of leaving Egypt) who was called Gavan<sup>476</sup>. Shutelah was his son<sup>477</sup>, Zeved was his son. And the [children] [men] of Gat killed two hundred thousand of them<sup>478</sup>, as they were mistaken about the time (of leaving Egypt). He led two hundred thousand men of the tribe of Ephraim out of Egypt, and they died there (*Yalqut Shimoni* Beshalach remez 227). They are the dead that Ezikiel revived in the Valley of Dora<sup>479</sup>. It says there that one of them was named Gavan, one of Ephraim's grandchildren. He claimed that God had revealed Himself, saying that it was time to leave Egypt. He was later reincarnated in Ben Coziba (Bar Cochba), and since he had not yet completed his *tikkun* he was called Coziba (falseness), as we find in *Midrash Rabba* on Lamentations (chap. 2, on the verse beginning with the word "**bila**"). Many of the wise men of his generation thought that he (Bar Cochba) was the Messiah. See all that is written about him there. He, too, was killed. His *tikkun* will be

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<sup>475</sup> Judges 12:13.

<sup>476</sup> In *Pirke d'R. Eliezer* (chap. 48) it says "Yignon". In *Yalqut Shimoni* Beshalach (remez 227) the version is **gaon**.

<sup>477</sup> It should possibly say "Gavan ben Shutelach ben Zeved".

<sup>478</sup> This is what it says in *Targum Yonatan* on Exodus 13:17 and in *Pirke d'R. Eliezer*. In *Sefer Hayashar* on Exodus it says "thirty thousand".

<sup>479</sup> Tractate Sanhedrin 92b.

Messiah the son of Ephraim<sup>480</sup>. He will also be killed then (as the Messiah), and this will be his *tikkun*. This is hinted at in tractate Sanhedrin 98a (where it says) that “the son of David will not come until a fish will be sought after for a sick person and not be found”. The fish refers to Messiah the son of Joseph, as it says, “and they will increase exceedingly”<sup>481</sup> (*vayidgu*, like the Hebrew word for fish, *dag*. The sick person is Israel, who will be captive in suffering, and will not be found. Only then will Messiah the son of David be revealed, may this happen speedily in our days.

**101. ‘Uzza<sup>482</sup>** - “And God smote him there for his error”<sup>483</sup>. Concerning Avner it is written, “to speak with him there quietly, and he smote him there in the belly”<sup>484</sup>. This is because the spirit of ‘Uzza was added to that of Avner, for he “carried on the

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<sup>480</sup> See entry 116.

<sup>481</sup> Genesis 48:16.

<sup>482</sup> In *Hesed L’Avraham* (maayan 5 nahar 25) it says that King Uziyahu, who wanted to offer up incense, and became ill with leprosy, was a reincarnation of ‘Uzza who desecrated the ark of God. His soul knew that originally he had been a priest, which is why now, too, he was attracted to the priesthood. Unfortunately, this only caused damage.

<sup>483</sup> II Samuel 6:7.

<sup>484</sup> *ibid.* 3:27.

shoulder”<sup>485</sup>, which is why he did not live long and was killed.

**102. ‘Achan**<sup>486</sup> is Chiel [beit] Haeli, who hid himself in order to give fire to the altar of the prophets of Baal, and a snake came and bit him<sup>487</sup>. ‘Achan comes from the word **achna** (snake), which bit him, so that justice was done. In addition, Chiel rebuilt it<sup>488</sup> (the city of Jericho), violating the ban<sup>489</sup> (on doing so), as it says, “He laid its foundation with Aviram his first born, and set up its gates with his youngest son Seguv”.

**103. ‘Idit the Wife of Lot** has no reincarnation, as it says “until this day”<sup>490</sup>. It also says in the mishna “He who sees the wife of Lot should make a blessing, etc”<sup>491</sup>. For her soul is as the silent ones (the mineral kingdom, like salt), and the animals licking her remains return her to her original state<sup>492</sup>. Her **tikkun** is through “and with all your sacrifices you shall offer

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<sup>485</sup> Numbers 7:9.

<sup>486</sup> See entry 14.

<sup>487</sup> *Yalqut Shimoni* on Kings (remez 214).

<sup>488</sup> Jericho, see I Kings 16:34.

<sup>489</sup> of Joshua, (Joshua 6:26).

<sup>490</sup> This is difficult to understand. It appears that this is how it was copied from the *Sefer HaYashar*.

<sup>491</sup> Tractate Berachot 54b. It is a **breita** rather than a **mishna**.

<sup>492</sup> *Sefer Hayashar* (on Vayera).

salt”<sup>493</sup>. Similarly, on the table, which is like the altar, one needs salt<sup>494</sup> (**melach**, the same letters as **machal** (forgiveness), **lechem** (bread).

**104. ‘Asahel**<sup>495</sup> is a reincarnation of Ovad<sup>496</sup>, who brandished a sword [like an Arab] and said, Whoever does not follow this halacha [I will stab with my sword] [for] this is the ruling I have received from the court of Samuel Haramati (the prophet) - “A male Amonite, and not a female Amonite (is excluded from joining the Jewish people). A male Moabite and not a female Moabite<sup>497</sup> (is excluded from joining the Jewish people). This affected him (Ovad, being a descendent of Ruth) personally<sup>498</sup>. It was therefore Samuel the prophet who validated this ruling, since he was not personally involved.

**105. ‘Otniel ben Knaz**<sup>499</sup> is Nachshon ben Aminadav<sup>500</sup>. Just as he sanctified heaven’s name by throwing himself into the waves of the sea<sup>501</sup>, so too, did ‘Otniel descend into the sea of Torah, retrieving

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<sup>493</sup> Lev. 2:13.

<sup>494</sup> **Rama** on *Shulchan Aruch* Orach Chayim.

<sup>495</sup> Asael is a scribe’s mistake. It should say “Amasa”.

<sup>496</sup> See entry 98.

<sup>497</sup> This is said about Amasa (Tractate Yevamot 77a), not Asael.

<sup>498</sup> Amasa was also Yishai’s grandson (Tractate Shabbat 55b).

<sup>499</sup> See entry 26.

<sup>500</sup> See entry 14.

<sup>501</sup> *Bamidbar Rabba* 13:7.

three hundred laws that had been forgotten during the time when Moses was mourned<sup>502</sup>. The letters of Nachshon (can be rearranged as) **channo shin** (he was graced with three hundred). Also, take the letters e'l' from Otniel, and one arrives at **channano El shin**, (when one combines the two names) leaving the letters **t'n'y'** which, together with the word itself, have the same numerical value as **halachot** (laws), so we have **chanano El shin halachot** (God graced him with three hundred laws). This leaves us with the letter **ayin** of Otniel, which indicates that he retrieved these laws through the eye ('**ayin**) of perception. It also says in the *Midrash Yalqut*<sup>503</sup> (concerning 'Achsa, Otniel's wife on the verse) "And she fell off the donkey" - "Just like a donkey cries out if there is no straw in his barn, [so too] a woman with no grain [in] her house will scream. [I ('Achsa) was given a man] who is dry of any good, like the Negev (dried up), [and you gave me a man like a pool of water] as he has only words of Torah (which is compared to water) in him. It says about him (Otniel) that he conquered Kiryat Sefer<sup>504</sup>. In the *Midrash*<sup>505</sup> it says that Calev was (one of the four) who made his promise in a non-becoming way. The Talmud<sup>506</sup>, however, does not

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<sup>502</sup> See Tractate Temurah 16a.

<sup>503</sup> *Yalqut Shimoni* on Joshua (remez 27).

<sup>504</sup> Joshua chap. 15.

<sup>505</sup> *Bereshit Rabba* 60:63.

<sup>506</sup> Tractate Ta'anit 4a.

mention Calev, for he (Calev) knew that if he was so wise, he certainly came from good ancestry<sup>507</sup>. “And Calev gave him ‘Achsa his wife”<sup>508</sup>, (as a reward for conquering Kiryat Sefer) for Kiryat Sefer hints at the three hundred laws that were forgotten from the book (*sefer*). She was very beautiful, and anyone who saw her became angry with his wife<sup>509</sup>. She fell off her donkey (**chamor**) - because of her severity (**chumra**).

**106. And ‘Achsa**<sup>510</sup> was a reincarnation of Tzipporah, Moses’ wife<sup>511</sup>, as it says, “And he set them on the donkey”<sup>512</sup>. Her name was Achsa, which means the poison of the snake, as the snake wanted to swallow her (Tzipporah’s) husband and son<sup>513</sup>. Just like he swallowed, so he spit up (as a result of) “and Tziporrah took a knife” (to circumcise her son)<sup>514</sup>. “And she enticed him to ask of her father...upper and lower pools<sup>515</sup>. Since Moses, Tzipporah’s first husband, separated himself from her because of his excessive holiness and spirituality<sup>516</sup>, now, too, she

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<sup>507</sup> *ibid.* Tosafot, comment beginning with the word **shlosa**.

<sup>508</sup> Joshua 15:17.

<sup>509</sup> Tractate Temurah 16a.

<sup>510</sup> See entry 26.

<sup>511</sup> See entries 116 and 152.

<sup>512</sup> Exodus 4:20.

<sup>513</sup> See Tractate Nedarim 32a.

<sup>514</sup> Ex. 4:25.

<sup>515</sup> Joshua chap. 15.

<sup>516</sup> Tractate Shabbat 87a.

was upset (as 'Achsa) as her present husband was also a sage<sup>517</sup>. She was afraid that the same thing would happen to her again, and that also Otniel would not want to sleep with her, as he was a student of the Torah. This is what is meant by "You have given me the southern land"<sup>518</sup>, (*negev* - south - also means "dried up") meaning, he is utterly committed to the words of the Torah, and does not pay attention to the needs of his home. This is similar to the story brought in Tractate Eruvin 22a about R. Acha<sup>519</sup> bar Matna [who was] going to his teacher's house. His wife said to him, "What should I do with your own children"? He said to her, "There are vegetables in the lake". She ('Achsa) would pray to her Father in heaven that he would not separate from her like her first husband did. This is what is meant by "and she enticed him" - from the physical side of herself, as "a woman desires one small measure (of money) and to be together (with her husband), rather than ten measures and celibacy"<sup>520</sup>. This is what is meant by "And you will give me a pool [of water, And he gave her] upper and lower pools". Her meaning was that now, he (her husband) should not ignore the things of this world, and he should give attention to both worlds. She was concerned that she had been given a husband that was

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<sup>517</sup> Tractate Temurah 16a.

<sup>518</sup> Joshua 15:19.

<sup>519</sup> We have the version "R. Ada".

<sup>520</sup> Tractate Ketuvot 62b.

totally spiritual, who made no place for the things of this world. She wanted to be blessed with both this (world) and that (world).

**107. The “Orvim” (Ravens) of Elijah<sup>521</sup>.** As it says, “and I commanded the ravens to feed you”<sup>522</sup>. They are the men of the tribe of Simon, those that attacked Pinchas when he killed Zimri and Kozbi<sup>523</sup>. Our Rabbis said<sup>524</sup> that his (Pinchas’s) soul flew away, and the souls of Nadav and Avihu entered him. Now these same people received their *tikkun* by feeding him. Some of our Sages said that they would bring him food from Achav’s table<sup>525</sup>, while others said that they brought him food from the table of Yehoshafat the king of Judah<sup>526</sup>.

**108. ‘Anar, Eshkol, and Mamre<sup>527</sup>** are mentioned in the *Tikkunim*. Eshkol is Calev<sup>528</sup>, and he received his *tikkun* through him, since Calev made an effort to bring the cluster (**eshkol**) of grapes, as the Rabbis said in the Midrash. The other spies did not want to take

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<sup>521</sup> See entry 58.

<sup>522</sup> I Kings 17:4.

<sup>523</sup> *Bamidbar Rabba* 20:25.

<sup>524</sup> vol. 3:217a.

<sup>525</sup> Tractate Chullin 5a.

<sup>526</sup> *Tanchuma* (Masei, siman 5).

<sup>527</sup> See entry 68, and see *Yalqut Reuveini* (on reincarnations, the entry on **na’ar**): Anar is Hanoach, and Eshkol is Eliezer.

<sup>528</sup> See footnote 679.



the cluster of grapes, so Caleb drew his sword against them to force them to take it<sup>529</sup>. This happened in the way it did because his strength was intensified since he was in the territory of Eshkol, the field of Eshkol Abraham's colleague, where he was buried. This is also why they (the other spies) were afraid of him, as he (Caleb) had merit which saved him from them. He (Eshkol) en clothed himself in him (in Caleb) in order to increase his might and power.

### *The Letter Pe*

**109. Paro (the Cow of) d'Gideon<sup>530</sup> :** God commanded him (Gideon): "Take your father's young ox/bullock"<sup>531</sup>. If it says bullock, why does it say ox? And also, why does it say **the** ox? Our Rabbis also said, "He committed eight sins with that cow"<sup>532</sup>. These sins had to be committed at this particular time by God's command. What is the reason for this? This is the explanation: Gideon comes from [is] Menashe<sup>533</sup>, Joseph's<sup>534</sup> firstborn, who was born to Osnat<sup>535</sup> the daughter of Shechem the son of

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<sup>529</sup> *Tanchuma* (Shlach siman 8).

<sup>530</sup> See entry 111.

<sup>531</sup> Judges 6:28.

<sup>532</sup> Tractate Temura 28b.

<sup>533</sup> Judges 6:16.

<sup>534</sup> Genesis 41:51.

<sup>535</sup> *ibid.* 41:50.

Chamor<sup>536</sup>. Shechem the son of Chamor<sup>537</sup> (donkey) was reincarnated in this ox in order to receive his *tikkun*, and now Gideon, who descended from Joseph's children, came and corrected this imbalance, which existed because they descended from Osnat. As for his wonderment, "And behold my family (Heb. **alfi**) is the poorest in Menashe"<sup>538</sup>, this is related to the words "**shgar alafecha**"<sup>539</sup> (the increase of your flocks). And why did the ox become a donkey? The explanation is that an ox is kosher to bring as a sacrifice, and "I am the youngest of my father's house", so it is incumbent on me to heal my entire family".

**110. Paro (the Cow of) d'Honi Hama'agel**<sup>540</sup> is a reincarnation of Achav<sup>541</sup>. As Choni Hama'agel said, "Even so, bring me a cow of thanksgiving". They brought him [a cow of thanksgiving] and he laid his [two] hands on it, as it says in tractate Ta'anit 23a. The matter is thus: When he said, [the familiar cow of thanksgiving] it refers to Achav, who was reincarnated in this cow of Choni Hama'agel, who was Elijah<sup>542</sup>. Achav caused a great deal of spiritual

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<sup>536</sup> *Pirke d'Rebbi Eliezer* (chap. 35).

<sup>537</sup> See entry 135.

<sup>538</sup> Judges 6:25.

<sup>539</sup> Deut. 7:13.

<sup>540</sup> See entry 111.

<sup>541</sup> See entries 19, 58 and 145.

<sup>542</sup> See entries 5, 51, 75 and 71.

damage through his sins, but even so, he had something good in him, as the biblical verse says, “[Have you seen] that Achav<sup>543</sup> humbled himself before Me”? In the past, Achav persecuted Elijah<sup>544</sup>. This why Choni, who was Elijah, said, “Bring him (the cow) to me against his will, for in the past, he (Achav) was not drawn to Elijah, but now I will heal him”. What merit did he have? The fact that he humbled himself, which is why he was called “the cow of thanksgiving” (in Hebrew, **hoda’ah** means both thanksgiving and admission), i.e. once he admitted, when he was Achav. And now I will give him his *tikkun* through this cow.

**111. Parim d’Eliyahu<sup>545</sup> (the Cows of Elijah)** are Dathan and Aviram<sup>546</sup>. The three of them, Gideon<sup>547</sup>, Choni Hama’agel<sup>548</sup>, and Elijah,<sup>549</sup> are one spark. All three of them brought *tikkun* about through cows:

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<sup>543</sup> I Kings 21:29.

<sup>544</sup> *ibid.* chap. 18.

<sup>545</sup> In *Hesed L’Avraham* (maayan 5 nahar 25) it says that the cows of Elijah were Dathan and Aviram, who desecrated the Name of Heaven, but now received their *tikkun*, as it well known. Aviram was the cow who came to the priests of Baal, since he had been the more dominant of the two during the rebellion. They were Shimon Haparitz and his colleagues who died sanctifying the Name. The *Novlot Chochma* writes that they were the souls of Nadav and Avihu.

<sup>546</sup> In *Novlot Chochma* (158b) it says that Doeg and Achitofel were Dathan and Aviram.

<sup>547</sup> See entries 42, 51, 94 and 109.

<sup>548</sup> See entry 110.

<sup>549</sup> See entries 5, 75 and 76.

Gideon gave Shechem his *tikkun* through a cow, Elijah offered up cows and gave Dathan and Aviram their *tikkun*, and Choni Hama'agel gave Achav his *tikkun*.

**112. Plimo** was a spark of Naval<sup>550</sup>. In Tractate Kiddushin 81a it says: "Plimo was accustomed to say daily, 'An arrow in the eye of Satan' (i.e. I challenge him). One day, Yom Kippur eve, he (Satan) appeared to him in the guise of a poor man. He came and called at the gate, and he (Plimo) brought bread out to him. He said to him, 'This day is a time when everyone [is inside and I am outside]'. So he brought him in and offered him the bread. He said to him, 'Today is a time when everyone] is eating at their table, and I am alone'. He brought him and sat him down [at the table]. He was sitting, and his body was full of boils and wet wounds, [and he was] doing disgusting things. He (Plimo) said to him, 'Sit nicely', (not to disgust us). He said to him, 'Bring me a cup'. They gave him a cup (of wine) [he coughed] up his phlegm (into it). They reprimanded him. He acted as if he were dead. They heard [that they - people] were

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<sup>550</sup> See entry 156. In the *Sefer Kavanot* of the Ari (p. 50) it says that Naval was a reincarnation of Laban. Just as Jacob guarded the sheep of Laban, so too, David guarded the sheep of Naval. In *Liqutei Torah* on Balak it says that Laban (it should say Naval) was reincarnated in Barzelai Hagiladi. He gave David and his men food in order to rectify the fact that in his previous incarnation he had not done so.

saying, 'Plimo killed a man, [Plimo killed a man]'. He fled (Plimo fled out of fear of the government) [and he hid in the outhouse]. He (Satan) went after him (Plimo)[and fell down before him]. When he (Satan) saw that he (Plimo) was suffering, he revealed [himself] to him. He said to him (i.e. Satan to Plimo), 'Why did you speak like that'? He said to him, 'And what should I have said'? He said to him, 'You should have said, 'May the All-Merciful One challenge Satan'''. This is the explanation of this matter: We know that Lavan<sup>551</sup> is Naval, and both were miserly, as is well known. They now received their *tikkun*, and came back in the pious man Plimo. Satan came to try and cause him to stumble, to see if the pious man would go back to his old habit of being miserly. He therefore came in the guise of a poor man, and acted as he did to see if he would chase him away as he did when he was Naval, who did not want to give David anything<sup>552</sup>. He was accustomed to say "an arrow in the eye of Satan" for he knew himself well, and he meant, "Satan should no longer try to cause me to err". And he knew himself to be a generous man, for if he had previously been rejected, he will not be any longer, for he had been transformed into a totally pure and white (Heb. **lavan**) being. The Rabbis also said that in the past, he died during the Ten Days of

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<sup>551</sup> See entries 77 and 146.

<sup>552</sup> I Samuel chap. 25.

Repentance, as our Sages said that the Ten Days of Repentance<sup>553</sup> were given to him (to Naval). This was in order to facilitate his *tikkun*. It was because of the pain he caused Jacob when he (Laban) pursued him<sup>554</sup> that Satan came now to make him suffer. He hinted (at this) when he (Plimo) said, "I did not cause you that much pain", as he almost died from fear of the government. He was afraid that he had killed a man in his house, and he fled, until he (Satan) revealed himself to him. Taste (this wisdom) and see how it is sweeter than honey, for (together) Lavan and Naval have the numerical value of 164. If we add the two words themselves, the total is 166, which is exactly the numerical value of Plimo, which also adds up to 166.

**113. Parot d'Plishtim (the Cows of the Philistines)** were Shlomit bat Divri and her daughter, who were both prostitutes, since Dathan slept with one of them and Aviram slept with the other<sup>555</sup>. Through these calves mother and daughter received their *tikkun*, which is (why it says), "And the cows<sup>556</sup> (of the Philistines) took the straight way", as they were them.

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<sup>553</sup> Tractate Rosh Hashana 18a.

<sup>554</sup> Gen. 31:23.

<sup>555</sup> This is difficult to understand. See *Shmot Rabba* 1:28.

<sup>556</sup> I Samuel 6:12.

**114. Peligesh b'Giva<sup>557</sup> (the Concubine of Giva).** It says in tractate Shabbat 13a: "There is a story about a student who died at half his life, and his wife would take his tfillin", etc. "A student" has the same numerical value as "the concubine of Giva" if we also count the words themselves. She died for him then, and took his tfillin now, just like he took her limbs (at Giva) and went (with them) all over Israel<sup>558</sup>.

**115. Potiphera<sup>559</sup>** [was reincarnated] in the matron<sup>560</sup> who desired Abba, the father of Shmuel, as she saw through astrology that through sleeping with him, their union would bring a great man into the world. Abba asked her what she saw that caused her to ask for him. She answered him that she also knew the language of the birds and had heard this. He told his wife about it, and she became pregnant with Shmuel that night<sup>561</sup>.

**116. Rabbi Pinchas ben Yair<sup>562</sup>,** Rabban Yochanan ben Zakai<sup>563</sup>, and Rabeinu Hakadosh<sup>564</sup>, are all from

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<sup>557</sup> See entries 25 and 118.

<sup>558</sup> Judges 19:29.

<sup>559</sup> It apparently should say the wife of Potiphar. See entries 3 and 90.

<sup>560</sup> See entries 75, 76 and 115.

<sup>561</sup> See Tosefot on tractate Kidushin 73a, the comment beginning with the word *(mai)*, and see also *Hilchot Gdolot* (the Laws of *Gittin*).

<sup>562</sup> See footnote 254.

<sup>563</sup> In *Hesed L'Avraham* (maayan 5 nahar 25) it says that Rabban Yochanan ben Zakai and R. Akiva were Moses' two right and left

one spark<sup>565</sup>. Aharon<sup>566</sup>, Eli<sup>567</sup>, Ezra<sup>568</sup>, and Hillel<sup>569</sup> are all from one spark. Abel's (two) twin (sisters)<sup>570</sup>, Batya the daughter of Pharoah<sup>571</sup>, Tzipporah<sup>572</sup>, Leah<sup>573</sup>, Rachel, and Queen Esther, are all from one spark. Abel<sup>574</sup>, Seth, Shem the son of (Nechemyahu),

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<sup>565</sup> The *Seder Hadorot*, in its entry on R. Pinchas ben Yair, writes that this is difficult to understand. Since R. Pinchas ben Yair and Rebbi lived in the same generation, how could they share the same spark?

<sup>566</sup> See entries 13, 35, and 211. In the book *Shemen Hatov* (p. 148d) it says in the name of R. Israel Sruk: Eli was a reincarnation of Aharon the priest, and received his punishment for his share in the Golden Calf. The proof of this is that he said "Break off (**parku**) the golden earrings which are in the ears of your wives", which is why he broke his neck (**mifreket**). The Gaon the author of *Seder Hadorot* writes that this is hinted at by the fact that Aharon sinned in the matter of the Golden Calf. Although his intentions were good, he still sinned. Even so, we find no mention of his having been punished. We do, however, find, that Eli the Priest died suddenly, although we find no mention of any sins that he had committed, as he was a perfect **tzaddik**. It must be that he was punished for what he did in a previous incarnation. Another hint is that the Torah says "And it came to pass that when he mentioned the Ark of God that he (Eli) fell off his chair". This hints at the breaking of the Tablets (by Moses) which he was the cause of. He therefore caused himself to fall off the chair in order to receive his punishment. I personally discovered that Aharon and Eli have the same numerical value by the "small number" **gematria** method.

<sup>567</sup> See footnotes 310 and 566.

<sup>568</sup> See entry 4.

<sup>569</sup> See entries 44 and 48.

<sup>570</sup> See 133. In *Liqutei Torah* on Ezikiel it says that Ezikiel's wife was Abel's extra twin sister. In *Hesed l'Avraham* (maayan 5 nahar 25) it says that Abel's two twin sisters were Tziporah and Batya Pharaoh's daughter.

<sup>571</sup> See entries 143 and 148.

<sup>572</sup> See entries 106 and 152.

<sup>573</sup> See entries 27, 32 and 98.

<sup>574</sup> See entries 143 and 144, along with footnotes 177, 300, and 458. In the *Yalqut Reuveini* (the entry on reincarnations) it says in the name of the *Galei Razaya* that Abel was reincarnated in Noah, etc. He was



[Noah]<sup>575</sup> our teacher Moses, may peace be upon him<sup>576</sup>, [Achia] Hashiloni<sup>577</sup>, Rabbi Shimon bar Yochai<sup>578</sup> and Zecharya the prophet the Priest, are all

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later reincarnated in Shem and Yefet, who were one soul. In *Hesed L'Avraham* (maayan 5 nahar 25) it says that Bilaam was of the evil of Abel, while Moses was Abel's good.

<sup>575</sup> See entry 39.

<sup>576</sup> See entries 143, 143 and footnotes 35, 194, 221, 300, and 574. In *Tikunei Zohar* (the 69th *tikkun*) it says that he was incarnated in Noah, Shem, and Jefeth. In *Hesed L'Avraham* (maayan 5 nahar 25) it says that Shem, Noah, and Moses all share one root, and they represent the *chesed* side of Abel. This is the secret meaning of the verse "For I have drawn him out of the waters" and also the secret meaning of the verse "For You said that I know by name (**shem**), and you have also found favor (**chen** - the same letters as Noah) in My eyes", since Moses is a reincarnation of Shem and Noah. See also *Yalqut Reuveini* (on Noah) and *Liqutei Torah* (on Yitro) "I am your father-in-law Jethro" (**A'ni ch'otench'a Y'itro**) whose initials form the word **achi**, "my brother", because Moses is Abel, and Jethro is a reincarnation of his brother Cain. Cain denied divine justice, and said "There is no Judge and no justice". (Jethro) therefore taught about establishing courts of justice, as it says "And you will appoint", etc.

<sup>577</sup> See footnote 357, and in *Kli Yakar* on I Kings 12:28: Achiya Hashiloni was reincarnated in R. Shimon bar Yochai in order to make recompense for having appointed Jerobam, who served idols, as king. This is why R. Shimon said "I could save the entire world until the present time, and if Achiya is with me, to the end of time" (see *Bereshit Rabba* (35:2), the Talmud Yerushalmi on Berachot (chap. 9 halacha 2), and see also entry 131). He suffered in the cave in order to receive forgiveness.

<sup>578</sup> See entry 131 and footnote 577. See also *Hesed l'Avraham* (maayan 5 nahar 25) and *Emek Hamelech* (63a): R. Shimon bar Yochai was like Moses, but not the secret aspect of the Higher radiance that he (Moses) had at first, but rather the *neschama* that he had at the time of the second tablets. R. Shimon bar Yochai begun from lower levels and then rose to the level of Moses (see there). It says at the end of the introduction to the Zohar (14b): "Know that R. Shimon bar Yochai, may peace be upon him, was a spark of our teacher Moses, may peace be upon him". His generation was a generation of knowledge. This is why the first word of the Zohar is **b'reish** (at the beginning), whose initials spell R. Shimon bar Yochai. This is why R.

of one spark. Joseph the son of Jacob<sup>579</sup>, Joshua ben Nun<sup>580</sup>, Yehoshua ben Shaul, Jonathan the son of Saul<sup>581</sup>, Jeroboam ben Nevat<sup>582</sup> and Jonah ben Amitai<sup>583</sup> are all of one spark, which is ultimately Messiah the son of Joseph<sup>584</sup>. As it says in *Yalqut Shimoni* on Kings (remez 208) and in Tosefot on tractate Baba Metzia<sup>585</sup>, that the child who was the son of the Tzarfati woman was Messiah the son of Joseph. Tamar<sup>586</sup>, the Queen of Sheba<sup>587</sup> and Rahav

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Shimon merited to see the high spiritual level of the Generation of the Wilderness, as it says in the Zohar (vol. 3 168b), etc. This is also why the *Sifra Ditzniuta*, which he wrote, has five chapters, like the five books of the Torah. This is also why he fled from Caesar, when they said that Shimon, who had denounced him, must be killed. This was similar to when Moses fled from Pharaoh and achieved spiritual perfection in the desert. R. Shimon bar Yochai also achieved spiritual perfection in the cave in the desert of Lod, for it was there that God was revealed to him. In *Kol Yaakov* it says that the *neschama* of Cain did not achieve total perfection in Jethro, so after Jethro, R. Shimon bar Yochai came to be his *tikkun*. This is the end of what he (the author) heard from Elijah. He also brings a proof text from the Zohar vol. 3 (83a) where it says: "The Holy Candle (R. Shimon) came to kiss his hand", etc.

<sup>579</sup> See entries 85, 90 and 153.

<sup>580</sup> See entries 48, 90 and 94.

<sup>581</sup> See entries 44 and 82.

<sup>582</sup> See entry 38.

<sup>583</sup> See entry 121.

<sup>584</sup> See entry 100.

<sup>585</sup> 114b, the comment beginning with the word **mahu**.

<sup>586</sup> See entries 7, 31, 93 and 139.

<sup>587</sup> In *Hesed l'Avraham* (maayan 5 nahar 25) it says that Tamar, the Queen of Sheba, and Rahav were all one incarnation, which are hinted at by the initials of Tamar. All three of them had the same experience - Tamar had twins, the Queen of Sheba had two children from Solomon, and Rahav saved the two messengers who were the spies (sent by Joshua).

the prostitute<sup>588</sup> were all of one spark. Eve<sup>589</sup>, Sarah<sup>590</sup>, Rebecca, Rachel<sup>591</sup> and Leah<sup>592</sup> were all of one spark.

**117. Rabbi Parida<sup>593</sup>** - In Sanhedrin 104a it says that he found the head of Yehoyakim and brought it into his room, and then his wife burned it. R. Parida<sup>594</sup> was the *tikkun* of Yehoyakim, which is why he felt compassion towards him. His wife was of the spark of Atalyahu, who hated the royal seed<sup>595</sup>. This was the fulfillment of “this one and the other one”, which was written about her, even though we said that Rabbi Chutzpit<sup>596</sup> was his reincarnation.

**118. Pilegesh b’Giva<sup>597</sup> (the Concubine of Giva)** - In Tractate Gittin 6b it says: “R. Evyatar, whose teacher agreed with him. [as it says, ‘And his concubine whored against him’. R. Evyatar said], ‘(This means that) he found a fly (in his bowl)’. R. Yonatan said ‘He found a hair’. R. Evyatar met Elijah, and asked him, ‘What is God doing?’ He answered him, ‘He is

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<sup>588</sup> See entries 7 and 90.

<sup>589</sup> See entries 133 and 148 and footnotes 103 and 161.

<sup>590</sup> See entry 121 and footnote 161.

<sup>591</sup> See entries 32 and 98.

<sup>592</sup> See entry 27.

<sup>593</sup> It should say the grandfather of R. Parida.

<sup>594</sup> It should say the grandfather of R. Parida.

<sup>595</sup> II Kings 11:1.

<sup>596</sup> See footnote 404.

<sup>597</sup> See entries 25 and 114.

studying about the concubine of Giva'. 'And what does He have to say?' [He (Elijah) said to him], 'Evyatar my son says like this, Yonatan my son says like this.' He (R. Evyatar) said to him, 'Heaven forbid! Can there be any doubts before the Most High?' He said to him, '[No, but] both these and these are the words of the living God. He found a fly, and did not get angry, he found a hair and did get angry'. R. Yehuda said, "A fly in the plate, and a hair in that place' (i.e. a pubic hair). A fly is disgusting, but the hair is dangerous. Some say, both were found in the bowl. The fly was by accident, the hair was negligence." The explanation of this matter is that R. Yonatan and R. Evyatar whom are mentioned here are the secret aspect of the father of the concubine of Giva. They are his *tikkun*, which is why they reveal his sin. It also says in tractate Gittin (ibid.): R. Chisda said: "A man should never cause excessive terror in his home, as the husband of the concubine of Giva caused her to be in excessive terror", etc. They also said, "A man should never cause excessive terror in house, etc. ...and they caused him to eat something big (a limb from a live animal), and who was it? R. Hanina ben Gamliel". The explanation of this matter is that R. Hanina ben Gamliel was a *tikkun* for the husband of the concubine of Giva, and now he was saved (from sinning) . The Talmud asks, Do you really think that he ate it? Even the animals of

righteous men (are protected from sinning), etc. The answer is (that they intended) to feed it to him. "They intended to", since he had come now to do a *tikkun* on his earlier deeds, when he had terrorized his home. Now he failed again, but he sensed something, and was careful not to eat. They said (i.e. the Rabbis) that a limb of an already slaughtered animal was lost by his wife or his servants, and as they were afraid of him (his reaction), they gave him a limb of a living animal so that he would not know (that they lost something)<sup>598</sup>.

**119. Parato shel R. Elazar ben Azarya (The Calf of R. Elazar ben Azarya)** who would go out with a strap between its horns<sup>599</sup>, is a *tikkun* of the wife of Korach<sup>600</sup>. She counseled her husband to wear a tallit made entirely of *tchelet* (the sky-blue dye which is supposed to be the color of only one of the threads) and (encouraged) his undermining<sup>601</sup> (of Moses). The "strap between her horns" hints at the four corners of the *tallit* which are also called *karnot* (both horns and corners).

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<sup>598</sup> Rashi on tractate Gittin 7a, comment beginning with the word **ever**.

<sup>599</sup> Tractate Shabbat 54b.

<sup>600</sup> See entries 5, and 36. The Gaon the author of the *Seder Hadorot* (in the entry on R. Elazar ben Azarya) writes that this is in accordance with the Yerushalmi on tractate Shabbat (chap. 5 halacha 4) where it says that his cow is similar to his wife.

<sup>601</sup> Tractate Sanhedrin 109b.

### *The Letter Tzadi*

**120. Tzelofanit the Mother of Shimshon<sup>602</sup>** is the wife of On ben Pelet<sup>603</sup>. She saved her husband<sup>604</sup>, which is why she saw an angel<sup>605</sup>, since she saved him. He (her husband) is both Manoah and the previously mentioned On.

**121. The Tzarfati woman<sup>606</sup>** is the secret aspect of Sarah<sup>607</sup>. This is why the *Shechina* dwelt in her flour<sup>608</sup>, just as all the time that Sarah was in the world, a blessing was in her dough<sup>609</sup>. Her son [Jonah]<sup>610</sup> was from the spark of Isaac<sup>611</sup>, from the secret of the feminine side. Similarly, Jonah ben Amitai the son of the Tzarfati woman<sup>612</sup> is also from the secret of the feminine side, as he was (meant to be a) daughter. It is known that Isaac was in danger when (Abraham) tied him to the altar, which is characteristic of all they that come from the feminine

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<sup>602</sup> See entries 17 and 80.

<sup>603</sup> See entries 11 and 27.

<sup>604</sup> Tractate Sanhedrin 109b.

<sup>605</sup> Judges chap. 13.

<sup>606</sup> See footnote 161.

<sup>607</sup> See entry 116.

<sup>608</sup> 1 Kings chap. 17.

<sup>609</sup> *Bereshit Rabba* 60:16.

<sup>610</sup> See entry 116.

<sup>611</sup> See entry 155, and footnotes 103 and 300.

<sup>612</sup> *Pirke d'Rebbi Eliezer* chap. 33.

side<sup>613</sup>. This is also why Jonah was in danger when he was in the entrails of the fish<sup>614</sup>.

**122. Tzidkiya.** It says in *Pirke d'Rebbi Eliezar*<sup>615</sup> that Tzidkiya made an oath to Nebuchadnezer and then asked about his oath (whether it could be annulled), and his eyes went blind. His *tikkun* was Calba Savua, who took an oath that R. Akiva would not derive any benefit from his property, and he asked about his oath<sup>616</sup>. Because of Tzidkiya, the elders of the daughter of Zion sat on the earth, and were silenced, because Nebuchadnezer punished them. Now, R. Akiva and his students benefited from him and his wealth. He (Calba Savua) annulled his oath, just as had occurred previously when (the same action) caused loss and bereavement.

**123. Tzofnat the daughter of Paniel.** In Gittin 58a it says: "R. Shimon ben Lakish said: There is a story about a woman named Tzofnat bat Paniel. Tzofnat - for all would gaze (*tzofah* - gaze) at her beauty. The daughter of Paniel - she was the daughter of the High Priest who served in the innermost chamber (Paniel - *pnim* - inside). Her captor abused her all through the night. The next day she put on seven robes, etc.". The

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<sup>613</sup> *Zohar* vol. 2 44b.

<sup>614</sup> Jonah chap. 2.

<sup>615</sup> From tractate Nedarim 65a.

<sup>616</sup> *ibid.* 50a.

explanation of the matter is that she was a *tikkun* of Maacha bat Talmai the king of Geshur who was exceedingly beautiful<sup>617</sup>. She was also of the spark of Tzofnit<sup>618</sup> the mother of Avner, and she was the oracle who called Samuel up. She received her *tikkun* through Tzofnat and Tzofnit<sup>619</sup>, which is the same word. The ugly man was Avshalom<sup>620</sup> her son, and the captor was Talmai the king of Geshur. She put on seven robes and took them off, just as our Rabbis say that at time of war, the daughters of the nations<sup>621</sup> adorn themselves in order to seduce others to whore. This is why she suffered, in order make a *tikkun* for all of the above.

**124. Tzlofchad.** In Yevamot 90b. there is a story about someone who rode on a horse on Shabbat on the day of the pidgins, and they brought him to the court, and stoned him. Not because (this is the law) [he deserved it], etc. He is a reincarnation of Tzlofchad, and his *tikkun* is through the pious man who one caper-bush [came up for]<sup>622</sup>.

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<sup>617</sup> Tractate Sanhedrin 107a.

<sup>618</sup> A scribe's error. It should say Tzefanya, which is the version in *Pirke d'Rebbi Eliezer* chap. 33.

<sup>619</sup> A scribe's error. It should say Tzfanya, see footnote 618.

<sup>620</sup> See entries 20 and 22.

<sup>621</sup> *Sifri* on Ki Teitze p. 213.

<sup>622</sup> Tractate Shabbat 103b.



***The Letter Kuf***

**125. Ketia bar Shalom.** See tractate Avoda Zara 10b. He was a *tikkun* of Avimelech the king of Gerar<sup>623</sup>.

**126. Kimchit** is Elisheva the daughter of Aminadav the wife of Aharon. All flours are flour, but the flour of Kimchit is fine flour. She had seven sons who were high priests. The King of the Arabs accidentally spit on one of them, and his brother served (as High Priest) instead of him. Elisheva, too, was witness to seven joyous occasions<sup>624</sup> (See *Vayikra Rabba* 20:11 for the story of Kimchit).

**127. Kostiniro (The Executioner of) d'R. Hanina ben Tradion** who is worthy of life in the World to Come, as there are those who acquire their entire world in one hour<sup>625</sup>. He was an *ibbur* of the executioner of Moses our teacher. Our Rabbis said in the *Midrash Yalqut* [*Shimoni* on Shmot remez 167]: "And he saved me from the sword of Pharoah". [Moses said] I was saved, but the executioner was not saved from the sword. Here (as R. Hanina's executioner) he was sensitive to what had (previously)

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<sup>623</sup> See entry 1.

<sup>624</sup> This is the version from tractate Zevachim 102a: "five joyful occasions".

<sup>625</sup> Tractate Avoda Zara 18a. The proper version is *kaltztoniri*.

happened, and he did him a kindness by speeding up this pious man's death.

### ***The Letter Raish***

**128. Rabeinu Haqadosh<sup>626</sup>** . The Tosafot on tractate Avoda Zara 10b (comment beginning with the word **amar**) says in the name of the midrash: "Milk makes impure, milk makes pure. When Rebbi was born, a decree was made that no one be circumcised (and they circumcised Rebbi) [his mother and father circumcised him]. The (king) sent (for Rabban Gamliel [Shimon] his mother and father) [the Caesar and the brought Rebbi and his mother before him]. His (Rebbi's) mother switched (Rebbi) with Antoninos and she nursed him [until] she brought him before the (king) [Caesar]. They found him to be uncircumcised and sent them away in peace". The meaning of this is that Rebbi's mother loved the wife of the king who nursed Rebbi very much. In tractate Shabbat 53b there is the story of someone whose wife died and left a son who had to be nursed, and he did not have (money to pay) a nursemaid. A miracle happened (to him), and his (two) nipples were opened up like the two nipples of a woman, and he nursed his son. Indeed, on the merit of having nursed Rebbi, the wife

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<sup>626</sup> See entries 63, 77, 89 and 116.

of the king was reincarnated in this man<sup>627</sup>. (She was reincarnated) in order to become deserving of the world to come through the story of (he) whose two nipples were opened like (the two) nipples of a woman. This is why a miracle of nipples and milk took place for him. Rav Yosef interprets (his having nipples) in a positive light, as a miracle was done for him. Abbaye interprets it negatively, (as he/she was poor), rather than being in the palace of the king.

### *The Letter Shin*

**129. Shamgar ben Anat<sup>628</sup>** who smote six hundred Philistines with an ox goad<sup>629</sup> is R. Shmuel bar Shilat<sup>630</sup>, a teacher of children who would occasionally use the strap. R. Shmuel was very careful

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<sup>627</sup> See entry 86.

<sup>628</sup> In *Sefer Hakavanot* it says that Shamgar was a reincarnation of Gershom.

<sup>629</sup> Judges 3:31.

<sup>630</sup> In *Liqutei Torah* (on Judges) it says that Rav Shmuel bar Shilat was one of Haman's grandchildren, and from the root of Cain. The explanation of the matter is that Haman and Sisra stem from the secret of *daat*. "H'acochavim m'emesilotahem n'ilchamu (the stars warred from their orbits) form the initials of Haman. "Against Sisra", for both of them come from the same root. The Gaon the author of the *Seder Hadorot* writes in the entry on Rav Shmuel bar Shilat that this is the meaning of what our Rabbis said in tractate Baba Batra 8:b on the verse "And they who turn many to righteousness like the stars forever and ever" - this refers to the teachers of children. Like whom? Like Rav Shmuel bar Sheshset. This is in accordance with the secret we just mentioned, that Sisra whom the stars warred against was Haman. R. Shmuel bar Sheshet, the teacher of children descended from him (from Haman).

to do his work as it should be done, as it says in tractate Baba Batra 21a: "Feed them (Torah) like an ox (is fed)". The word for ox goad is **melamed**, which also means teacher, for he would teach them and beat them so that they learn. The number six hundred hints at the six sub-divisions sections of the Mishna, as each is composed of a hundred sections.

**130. R. Shmuel bar Nachmani.** In his days there was famine and death. As it says in tractate Ta'anit 8b., "They said, 'What should we do? To ask for [mercy] concerning two things is impossible. So let us ask for mercy concerning the famine, since when (the Holy One, blessed be He) [the Merciful One] gives sustenance, He gives it to the living, as it says, "Open up Your hand, and satisfy the desire of every living creature"". R. Shmuel bar Nachmani was Avishai ben Tzuria<sup>631</sup>, as it says, "And He said to angel who was destroying [a lot of people]", etc. R. Elazar said: "The Holy One, blessed be He said [to the angel]: 'Take [for Me] the greatest among them, who [has] (enough merit) that (through taking him) [they] will pay some of their debts'. At that moment, Avishai ben Tzurya, who alone was equal to most of the Sanhedrin, died"<sup>632</sup>. He died in order to atone for the people.

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<sup>631</sup> See entry 33.

<sup>632</sup> Tractate Berachot 62b.

There was also a famine in the time of David<sup>633</sup>. Here, R. Shmuel bar Nachmani remained alive, and both the famine and the plague were annulled.

**131. R. Shimon bar Yochai**<sup>634</sup> is Yotam ben Uziyahu<sup>635</sup>. This is the meaning of what it says in tractate Succah 45b: “Chizkiya said, “[R. Yermiya said] in the name of R. Shimon bar Yochai, “I can free the [entire] world of judgment from the day I was created until [now]. And if Elazar my son is also with me, (I can do so) from the day the world was created until [now]. And if Yotam ben Uziyahu is with us, from the day the world was created until the day it ends””. This is difficult to understand, for [R.] Elazar **was** with him in the cave<sup>636</sup>. He also said, “And if Yotam ben Uziyahu”, etc. What does shmita have to do with Mt. Sinai? (i.e. what does one have to do with the other?) The explanation of this matter is that R. Shimon bar Yochai was connected to the attribute of *hesed*<sup>637</sup> (loving kindness), as is evident from tractate

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<sup>633</sup> II Samuel 21:1.

<sup>634</sup> See entry 116.

<sup>635</sup> In *Agudat Shmuel* (on II Chronicles chap. 27) it says that his name was actually Yerucham. He was called Yotam, for even though he ruled for 16 years (the numerical value of *yo*), he remained unblemished (*tam*) in God's eyes. He was reincarnated in Abbaye - *a'sher b'echa y'erachem Y'otam* (through you Yotam will have mercy) - the initials spell out “Abayye”.

<sup>636</sup> Tractate Shabbat 33b.

<sup>637</sup> It appears to me that the following words are missing here: “and R. Elazar is related to the attribute of *din*”.

Shabbat 33b, When they (R. Shimon and R. Elazar) came out of the cave, everywhere R. Elazar looked would be set on fire<sup>638</sup>, while R. Shimon would extinguish it<sup>639</sup>. As it says in tractate Baba Metzia 84b, "When suffering came upon him (R. Elazar), (he said to his suffering:) 'My brothers and friends, come...'" This is because he was connected to the attribute of *din* (judgment). This is what he (R. Shimon) meant by saying, "And if my son Elazar were here with me" - he (R. Elazar) is judgment, and judgment and mercy do not go together. On my merit alone, I could free, etc., from the day I was created. And if **not** for Elazar my son being with me<sup>640</sup>, I could (free the world of judgment) since the day I was created<sup>641</sup> until now. And if Yotam ben Uziyahu were (not) with us" - for R. Shimon bar Yochai was of his spark. He was a pious man, but he had a fault, for he did not get rid of the altars<sup>642</sup>. (R. Shimon meant to say) "If **not** for the fact that he is in me, I could etc. from the day the world was created until it ends".

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<sup>638</sup> We have the version: Everything that R. Elazar destroyed R. Shimon would restore".

<sup>639</sup> The Gaon the author of *Seder Hadorot* writes in his entry on R. Shimon bar Yochai that according to what the Tosefot say in tractate Meilah 17a (comment beginning with the word *elu*), that he (R. Elazar) was an angry person, who became easily upset over small matters, it seems that he was related to the attribute of *din*.

<sup>640</sup> The word "not" seems to be missing in the original.

<sup>641</sup> It should say: "from the day the world was created".

<sup>642</sup> II Kings 15:35.

**132. Bnei Shaul (the Sons of Saul)** were the seven that were hung<sup>643</sup>. They are the seven martyrs<sup>644</sup>.

**133. Shunamit<sup>645</sup> (the Shunamite Woman)** is the extra twin sister<sup>646</sup> of Abel. Hannah<sup>647</sup>, according to the small numbers *gematria* method, has the same numerical value as Eve (Chava)<sup>648</sup>, including the word itself.

**134. R. Shmaya Chasida** who is mentioned in the Zohar on D'varim<sup>649</sup>, is from the secret aspect of the spark of our teacher Moses<sup>650</sup>, and he was a prince. The Tikkunim<sup>651</sup> often mention an old man who appeared wearing rags. He is the above mentioned R. Shmaya Chasida.

**135. Shechem ben Chamor<sup>652</sup>** received his *tikkun* in R. Amram Chasida in the story of what happened to

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<sup>643</sup> II Samuel 21.

<sup>644</sup> We always find ten martyrs rather than seven. It may be that his intention is the seven martyrs who were killed after the destruction of the Temple, since three were killed at the time of the destruction.

<sup>645</sup> See entry 32.

<sup>646</sup> See entry 116.

<sup>647</sup> See entries 31 and 80.

<sup>648</sup> See entries 116, 143 and 148.

<sup>649</sup> Zohar vol. 3:186a.

<sup>650</sup> See entry 116.

<sup>651</sup> *Tikkunim* (tikkun 29).

<sup>652</sup> See entry 109.

R. Akiva<sup>653</sup> which is found in Kidushin 81a. He needed a *tikkun* for sleeping with Dinah the daughter of Jacob<sup>654</sup>, as is hinted (in the verse) “And the house of Jacob will be as a fire”<sup>655</sup>. Now (as R. Amram Chasida) he was saved from sin.

**136. Sar haOfim (the chief baker)**<sup>656</sup> is the officer<sup>657</sup> that was trampled at the gate and died<sup>658</sup>, as Elisha had prophesied. (He said “And even if God will make windows in the heaven”). His sin was that he looked for what is negative and emphasized Israel’s sins, as he said “And even if God will make windows in the heavens”<sup>659</sup>, meaning that this was the generation of the flood, and God does not do miracles for those who are untrue. It says here, “And even if God will make windows in the heavens”, and there (concerning the flood) it says “And the windows of the heavens were opened”.<sup>660</sup> (His sin was that he recalled Israel’s sins), and the Holy One, blessed be He, does not want evil talk about His children<sup>661</sup>. He, (the officer), just like

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<sup>653</sup> “R. Akiva” is a scribe’s mistake. It should say “R. Amram Chasida”.

<sup>654</sup> Gen. 34:2.

<sup>655</sup> Ovadia 1:18.

<sup>656</sup> See footnote 691.

<sup>657</sup> See entry 56.

<sup>658</sup> II Kings chap. 7.

<sup>659</sup> *ibid.* 7:19.

<sup>660</sup> Gen. 7:11.

<sup>661</sup> *Shir Hashirim Rabba* (chap. 1, on the verse “Do not see me”)



the baker, was hung<sup>662</sup>. In the Midrash it says<sup>663</sup> that the baker's dream was a bad omen for the people of Israel, which is why he (Joseph) interpreted it to mean hanging. He (the officer) now saw the deliverance of Israel, for a *sa'a* (measure) of fine flour was (sold) for a shekel<sup>664</sup>. He saw it, but could not eat it, as he was trampled in the gate and died. There was also another time when he could only see evil for Israel, at the time of the "Passover of the crushed", as he was trampled again this other time, for his eye became evil when he saw so many people, as it says in tractate Pesachim 64b. They called that Passover "the Passover of the crushed" (because of the old man who was trampled).

### *The Letter Tav*

**137. Tochu ben Elihu<sup>665</sup>** is Asaf ben Korach<sup>666</sup>. The proof of this is that Tochu is missing (a letter). According to the *at bash* method (exchanging the first and last letters of the Hebrew alphabet) Tochu is Asaf<sup>667</sup>. It is known that Elkana and Samuel came

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<sup>662</sup> Gen. 40:22.

<sup>663</sup> *Bereshit Rabba* 86:6.

<sup>664</sup> II Kings 7:16

<sup>665</sup> "The son of Elijah" is a scribe's mistake. It should say "the father of Elihu".

<sup>666</sup> See entry 33.

<sup>667</sup> This is also the version in the *Yalkut Shimoni* on Samuel (remez 77).

from Korach<sup>668</sup>. Elkana<sup>669</sup> is the *tikkun* of Elkana the son of (Korach) himself, as they have the same name. (As for) Asir ben Shaltiel<sup>670</sup>, the wife of Yehoyachin conceived him while standing, and Asar was born. He is Asir the son of Korach, as it says in *Vayikra Rabba*<sup>671</sup> that the wife of Yehoyachin conceived in prison (**beit ha'asurim**). (This is a comment) on the biblical verse "that opened not the house of his prisoners"?

**138. Tuval Cain** who forged all types of brass and iron instruments<sup>672</sup>. R. Shimon ben Lakish<sup>673</sup> is his *tikkun*. This is because R. Shimon ben Lakish was the head of the gangsters and a murderer of people. This is hinted at in tractate Baba Metzia 84a: "They argued in the study hall: At what point do the sword and the dagger become ritually impure? He said to him (R. Yochanan to R. Shimon ben Lakish): 'A bandit should know about banditry'" i.e. he is an expert at his original work, as a forger.

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<sup>668</sup> I Chronicles chap. 6.

<sup>669</sup> See entry 80.

<sup>670</sup> It should possibly say "Asar the father of Shaltiel".

<sup>671</sup> In *Vayikra Rabba* (10:5 and 19:6) it does not say that she conceived standing. This is, however, the version in tractate Sanhedrin 38a.

<sup>672</sup> Gen. 4:22.

<sup>673</sup> See entries 78, 79, and 149. Also see *Likutei Maharash Maggid*, where it says that he was a reincarnation of Ishmael. This is the meaning of "a bandit knows banditry".

**139. Tamar**<sup>674</sup> is Devorah<sup>675</sup>. The sign of this is “under the palm tree (**tomēr**) of Devorah”<sup>676</sup>. It is written lacking a letter (i.e. the word **tomēr** (date palm) is written without a **vav**, so it can be read as **tamar**). She would sit there in order to rectify the time when she sat at the crossroads and was thought to be a prostitute<sup>677</sup>.

**140. Tola’ ben Fuah** would sit at Shamir<sup>678</sup>, since he was Binyahu ben Yehoyada<sup>679</sup>. He brought the **shamir**, as is explained in tractate Gittin 68a. The word **tola** also indicates the **shamir**, which is a type of worm. In the Midrash it says that there was not a **shamir** during his lifetime<sup>680</sup>, which is why King

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<sup>674</sup> See entries 7, 31, 93 and 115.

<sup>675</sup> See entry 152.

<sup>676</sup> Judges 4:5.

<sup>677</sup> Gen. chap. 38.

<sup>678</sup> Judges 10:1.

<sup>679</sup> In *Likutei Torah* (on Chaye Sarah) it says that Eliezer Abraham’s servant was reincarnated in Calev ben Yefuneh. Therefore, when the spies were sent it says “And he came until Hebron”. Our Rabbis said that he went to pray at our forefather’s graves. This is because he was originally the servant of Abraham, the first of the forefathers, and he went there to pray. This is why he was always fasting, as the Rabbis say, “He was also called Ashchur, for his face had become black (**shachor**) from fasting”. He fasted in order to completely leave the category of the cursed behind him. He later became even more refined and was reincarnated in Binyahu ben Yehoyada. He was also reincarnated in Yehoyada, Binyahu’s father. Later on, father and son, Yehoyada and Binyahu, were reincarnated in Zecharya the prophet and Yehoyada the priest his father.

<sup>680</sup> He may be referring to what the *Yalqut Shimoni* says in Kings (remez 182): “Who brought the **shamir** to King Solomon? The eagle brought it from the garden of Eden”.

Solomon did not give it to one of his servants. Many (did not) know about this other than Binyahu, who explained to Solomon how he should use it.

**141. Timna**<sup>681</sup> - Sanhedrin 99b: She received her *tikkun* through the donkey of Bilaam and merited to see the angel and to speak<sup>682</sup>, all because she desired to become part of Abraham's seed. She said, "Better that I be a concubine of this nation (than a lady) of another nation", as it says in the Midrash.

In order not to leave empty space, I will bring additional comments which I found in The Book of Reincarnations, section 2:

**142. Achaz** was reincarnated in King Yoshiyahu<sup>683</sup>, and was killed during the war<sup>684</sup>, in order to atone for all the misdeeds and sins that he had done in his past incarnation. Each fourth-measure of blood<sup>685</sup> was considered like a death unto itself, which is the secret meaning of "God is righteous, for I have rebelled against His word" - he accepted the judgment passed on him<sup>686</sup>.

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<sup>681</sup> See footnote 246.

<sup>682</sup> Numbers chap. 22.

<sup>683</sup> See entry 74.

<sup>684</sup> II Kings 23:29.

<sup>685</sup> See *Eicha Rabba* (chap 4, on the verse "How was the gold dulled", and also in Rashi on Lamentations (chap. 4, verse 1).

<sup>686</sup> Tractate Taanit 22b.

**143. Batya the daughter of Pharaoh**<sup>687</sup> is a reincarnation of Eve<sup>688</sup>. Since Eve was created by God's own hands, she is now called Batya, which means Bat Ya, the daughter of God. This is why she had compassion on her son Moses<sup>689</sup>, who is actually (her son) Abel<sup>690</sup>.

*Here are additional reincarnations from the divine Kabbalist our teacher and master R. Menachem Azarya may his memory be a blessing, in these words:*

**144. Cain**<sup>691</sup> and Abel<sup>692</sup>. Cain is related to the root of the hard shells (*qlippot*), while Abel is related to the

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<sup>687</sup> See entries 116 and 148, that which is relevant.

<sup>688</sup> See entry 133.

<sup>689</sup> See entry 134.

<sup>690</sup> See entry 144.

<sup>691</sup> See entry 148, and footnotes 35, 177, 262, 300, 310, and 476. See also *Emek Hamelech* (p. 2c) where it says that the main part of Cain's *neshama* was reincarnated in Jethro, his *ruach* in Korach, and his *nefesh* in the Egyptian. This secret is hinted at in the verse "If Cain shall be avenged sevenfold" (*y'uk'am*) (sevenfold) is the initials of Yitro, Korach, Mitzri (Egyptian). In *Liqutei Torah* (on Exodus), on the verse "And he saw an Egyptian beating a Hebrew, one of his brothers" it says that the Egyptian is in fact his brother, for the Egyptian is Cain, and Moses is Abel. It also says (in Judges) that Cain's good was incarnated in Jethro, while his evil went to the *qlippot* (Ezekiel). Ezekiel came from the root of Cain. Although he was from Cain's root, he came from a seminal emission before Cain was conceived, which is a superior source, as it is male without a female. This is why he (Ezekiel) was called "the son of man (Adam)". God told him to wear "linen turbans" (Ez. 44:18) in order to affect a *tikkun* on Cain's sin. In *Kavannot HaAri* (67a) and in *Hesed l'Avraham* (maayan 5 nahar 25) it says that Reuven was a reincarnation of Cain, and he did not receive his *tikkun*. He was later reincarnated in Jethro, where he received his

root of judgment (**din**). And behold, there are anger and wrath<sup>693</sup>. Anger is related to the place of judgment, the root of Abel, while wrath is related to the place of judgment (possibly *qlippot*), which is the root of Cain. When Cain killed Abel<sup>694</sup>, he said “There is no judgment and no judge”. Moses<sup>695</sup>, who is Abel, is his alter-image, killed wrath (possibly the Egyptian) who is Cain, thereby cutting off the *qlippot* from holiness.

**145. Achav**<sup>696</sup> received his *tikkun* through two Geonim, R. Achai Gaon<sup>697</sup>, and R. Achai MeShabchi. Through them, the letters **aleph** and **chet** of Achav received their *tikkun*, as each of them has the letters **aleph** and **chet** in their names. The letters **aleph** and **bet** of Achav received their *tikkun* through R. Avraham Alnai, (who had) the letters “**aleph**” and “**bet**” of Abraham, the *nefesh* of Achav. It therefore

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*Kavannot HaAri* (46b), where it says that the Egyptian was the *nefesh* of Cain, and in *Yalqut Reuveini* (Vayeshev), in the name of *Galei Razaya*, where it says that he was reincarnated in the Chief Baker.

<sup>692</sup> See entries 143 and 144.

<sup>693</sup> Tractate Nedarim 32a.

<sup>694</sup> Gen. 4:8.

<sup>695</sup> See entries 116, 134 and 143.

<sup>696</sup> See entries 19, 58, 110 and 111.

<sup>697</sup> The Gaon, the author of *Seder Hadorot*, writes in his entry on Achav: “I am not certain if this is R. Achai or R. Achai bar R. Huna, or the son of Raba bar Avuhu”. I do not understand his question - they were part of the Rabanan Savorai, not of the Geonim. This could easily be R. Acha Gaon, who ruled after R. Meri Hacoheh of Nahar Pkod in 4515, or R. Achai bar Mar Rav, who ruled in Pompedita in the year 4616.

Avraham Alnai, (who had) the letters “**aleph**” and “**bet**” of Abraham, the *nefesh* of Achav. It therefore follows that the letters “**aleph**” and “**chet**” received their *tikkun* through these two Geonim, while the letters **aleph** and **bet** received their *tikkun* through the above-mentioned Avraham.

**146. Laban**<sup>698</sup> was reincarnated in the father of Abigail. This is the secret reason why the second **yod** of Abigail’s name is missing in the Torah<sup>699</sup>. This indicates Laban, as Abigail is **avi gal** (my father is a monument), as it says concerning Laban, “(If you cross over) this monument (**gal**) to me”<sup>700</sup>. Know also that when Laban said to Eliezer, “Come, o blessed of God, Why should you stand outside”, etc.<sup>701</sup>, Eliezer merited to leave the category of the cursed and entered into the category of the blessed. Eliezer merited this because of Laban. For this reason Laban also merited that a psalm was established for him, which is “For the conductor, a psalm for the death of Laban”<sup>702</sup>. It was because he took Eliezer out of the category of the cursed and brought him into the category of the blessed.

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<sup>698</sup> See entries 77 and 112.

<sup>699</sup> I Samuel 25:32, II Samuel 3:3.

<sup>700</sup> Gen. 31:52.

<sup>701</sup> Gen. 24:31.

<sup>702</sup> Psalms 9:1.

**147. Aristobolous** was a spark of Avtilion<sup>703</sup>, who taught unworthy students, who became ýSaducees<sup>704</sup>. Aristobolous was related to their aspect, which is why he ultimately repented<sup>705</sup>. He was reincarnated in Antoninous<sup>706</sup>, who studied under Rabeinu Hakadosh<sup>707</sup>.

*(this is related to the piece on Batya the daughter of Pharoah, entry 143)*

**148.** This enables us to explain a difficulty in the *Midrash Rabba* on Shmot (2:4), which says the following: “I wrote in the Torah, ‘You shall surely send away the mother, and take the children for yourself’, and you (Pharoah) sent away the fathers and threw the children into the Nile. (I swear by your life) [I too will throw] you into the sea [and destroy you, as it says, ‘And He threw Pharoah and his hosts into the Red Sea’, and I will take your daughter] and I will cause her to inherit (the Garden of Eden)”. There seems to be a difficulty here, as the parable does not really follow, as the parable and that which it

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<sup>703</sup> See entry 99.

<sup>704</sup> It seems that Avtalion is a scribe’s mistake. It should say Antigonus. See the Rambam’s commentary on Avot (1:43) where he points out that Zadok and Bitos were his students.

<sup>705</sup> *Shalshet Hakabbalah* p. 102.

<sup>706</sup> See entry 63.

<sup>707</sup> Tractate Avoda Zara 10:b.



symbolizes cannot be compared to each other. Pharoah threw the male children into the Nile and sent the parents away, so it would have been proper to punish him by letting him go in peace and throwing his daughter into the sea, which would be symmetrical. Now, however, we can explain this, since Batya<sup>708</sup> is Eve<sup>709</sup>, the mother of all living. It therefore follows that she was (also) the mother of Pharoah, and now (the parable) is mutually compatible. Just as he ordered that all the male children be thrown into the sea, so also Pharoah, who was a son of Batya, and a reincarnation of Cain<sup>710</sup>, as it says in the Writings of R. Isaac Luria, would be thrown into the sea, while Batya would be delivered.

*(this applies to the letter **lamed**, entry 79)*

**169. R. Shimon ben Lakish<sup>711</sup>** is Saul<sup>712</sup>. This allows us to understand the Talmudic comment in tractate Sanhedrin 111a (on the verse) “And (Sheol) opens her mouth without measure”. “Reish Lakish [said: ‘Even someone who ignores only one law (goes to Sheol)’. R. Yochanan answered, ‘The Lord permitted this for Reish Lakish’”]. We might wonder what prompted him

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<sup>708</sup> See entries 116 and 148.

<sup>709</sup> See entries 133 and 143.

<sup>710</sup> See entries 78, 79 and 138.

<sup>711</sup> See entries 78, 79 and 138.

<sup>712</sup> See entries 68, 87 and 154.

(Reish Lakish) to make this comment. It seems to me that Reish Lakish described what happened to him, as he was Saul. In tractate Yoma 22b the Talmud says, "Saul did one, and he was held responsible for it, David did two, and he was not held responsible for it"<sup>713</sup>. It follows, therefore, that Saul was punished for one thing which he did not keep, which is why Reish Lakish said, Even (someone who ignores only) [law], just as had happened to him.

**170. In order to further elucidate upon this matter** and in order not to leave paper unused, I wrote this second section on reincarnations, in which you will see the wonders of our holy Torah, as there is nothing [which is not] hinted at in the Torah. And many have erred and been mistaken concerning this, and it seems very far-fetched to them to find Talmudic sages, **tanaim** or **amoraim** in the Torah. They err in the darkness, and they have not seen the light of R. Isaac Luria's writings. This is what he writes: "I said in the noontime of my days, I will go"<sup>714</sup>. This is a hint that Hizkiyahu<sup>715</sup> was reincarnated in R. Dimi who is mentioned in the Talmud. This is the secret of **b'dmei**

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<sup>713</sup> The Gaon the author of the *Seder Hadorot* writes in his entry on R. Shimon ben Lakish (letter **he**) that this is a scribe's mistake. It should say "Saul made one mistake, and was punished for it". Rashi explains that this means for bad, that he must die and lose his kingdom. David made two mistakes, and did not pay for them.

<sup>714</sup> Isaiah 38:10.

<sup>715</sup> See entry 59.

(in my youth), which is the same word as R. Dimi. "I am deprived of the residue of my years". Those years which will not be lived by Hizkiyahu will later be lived by R. Dimi, for it is known that reincarnations often complete earlier years that they previously lacked. You can clearly see how the word **d'mei** indicates R. Dimi. Additional wonders can also be seen through how this is indicated in a verse in Hosea (9:7), "The days of punishment have come, the days of recompense (**shilum**) have come", etc. This verse refers to R. Shalom (recompense). One concludes that this verse hints to the story of R. Shalom<sup>716</sup>, see there.

**151. I also** found written there in the name of R. Yehuda who is called R. Yehuda Leon of Modea, who received a tradition from our Rabbis that the *nefesh* of Rashi was a reincarnation of Rav<sup>717</sup>, the *nefesh* of the Rambam (Maimonides) was a reincarnation of

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<sup>716</sup> The Gaon the author of *Seder Hadorot* writes in his entry on R. Shalom: "I am not familiar with the story of R. Shalom". I found in *Liqutei Torah* (on Trai Asar) concerning the verse "The days of punishment have come, the days of recompense have come" that this hints at our being exiled by the Ishmaelites, for their patriarch is called Shalom (this seems to be a mistake, as the girl's father is called Shalom). This is hinted at in "The days of recompense (**shilum**) have come". Indeed, this evil exile happened because this lunatic of theirs wanted to marry a Jewish woman, the daughter of a Jewish man named R. Shalom, who did not want to give her to him. This is the true secret of "the days of recompense have come", for all this happened because of the above-mentioned Shalom. Everything can be found in the Torah. Even the above mentioned lunatic is mentioned in the Torah, as it says, "Israel shall know this: the prophet is a fool, the man of spirit is mad". There are many secrets in this verse.

<sup>717</sup> See entry 3.

Shmuel<sup>718</sup>, and the *nefesh* of Rabeinu Tam was from the reincarnation of R. Yochanan. This is how things developed, for example, the fact that we hold like Rav insofar as prohibitions are concerned<sup>719</sup> (meaning forbidden foods). Similarly, we hold like Rashi. We hold like Shmuel in matters of law, which is indicated by “Aryoch the king of Elasar”, meaning that Shmuel, who would satiate the students with law, was a king, and the law of the king(dom) is law<sup>720</sup>. So too now, we hold according to the Rambam. Just as wherever there was a disagreement between Rav and Shmuel, the *halacha* would be according to R. Yochanan<sup>721</sup>, so, to, when Rashi and the Rambam do not agree, the *halacha* is like Rabeinu Tam (end of quote).

**152. Deborah the Prophetess<sup>722</sup>.** Tzipporah the wife of Moses was reincarnated in her<sup>723</sup>, for when Israel sang the song of the sea, Tzipporah was not with them<sup>724</sup>, and this pained her. In the merit of her having circumcised her son, as it says, “and Tzipporah took a knife and cut off the foreskin of her son”<sup>725</sup>, she came

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<sup>718</sup> See entries 8, 115, 151 and 158.

<sup>719</sup> Tractate Bechorot 49b.

<sup>720</sup> Rashi on tractate Pesachim 54a, the comment beginning with the word **Shmuel**.

<sup>721</sup> See Tosafot on tractate Rosh Hashana 34b.

<sup>722</sup> See entry 139.

<sup>723</sup> See entries 106 and 116.

<sup>724</sup> The *Mechilta* on Yitro (18:2) says that Moses sent her away from Egypt.

<sup>725</sup> Ex. 4:25.

again in Deborah and sang this song through the holy spirit. This is why it says in the song “In the time of tumultuous strife in Israel”<sup>726</sup>, which hints at the reason she merited to sing it. **Bifro’ah pra’ot** (in the time etc.) is the same word as **priah**, the cutting of the foreskin, because she cut off the foreskin of her son. Understand this well.

**153. Noah**<sup>727</sup>, who got drunk and exposed himself in his tent<sup>728</sup>, received his *tikkun* through Joseph<sup>729</sup>, who did not drink wine until he saw his brothers, when they drank and got drunk with him<sup>730</sup>. Joseph, who negatively affected the covenant when “Gold was put on the arms of his hands”<sup>731</sup> (**z’roei yadav** - interpreted as **zera yadav** - the seed of his hands, which was expelled as a result of his passion for Potiphar’s wife), was later reincarnated in Pinchas<sup>732</sup>, who was jealous for the covenant in the story of Zimri<sup>733</sup>, where he earned the *tikkun* for that which he had negatively affected.

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<sup>726</sup> Judges 5:2.

<sup>727</sup> See footnotes 574 and 576.

<sup>728</sup> Gen. 9:21.

<sup>729</sup> See entries 85, 90 and 116.

<sup>730</sup> Tractate Shabbat 139a.

<sup>731</sup> Tractate Sotah 36b.

<sup>732</sup> See entries 5, 66, 75, 76, 107 and 155.

<sup>733</sup> Numbers chap. 25.

**154. And Lemech**<sup>734</sup> seventy seven<sup>735</sup>. Know that King Saul<sup>736</sup> was the first king to rule over Israel. He was a spark of Lemech, as Lemech and **melech** (king) are composed of the same letters. From the time of Lemech until the time of Saul, there were seventy seven generations. Lemech killed Cain, as it says in *Sefer Hayashar* (on Genesis). King Saul therefore knew that because of this, he deserved the death penalty. He killed himself<sup>737</sup> for a **tikkun** on his having killed Cain<sup>738</sup>.

**155. Pinchas**<sup>739</sup>. Know that Isaac<sup>740</sup> was reincarnated in Pinchas, and Esau<sup>741</sup> was reincarnated in Zimri. By all rights, Isaac should have killed Esau. Not only did he not kill him, he rather loved him, since he (Esau) brought him game<sup>742</sup>. To the wicked it seems as if there is no justice above. When he was reincarnated in Zimri he did not want his **tikkun**, and went back to his previous evil ways. God therefore caused Isaac to be incarnated a second time in a body, in order to take

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<sup>734</sup> See entry 80.

<sup>735</sup> Gen. 4:24.

<sup>736</sup> See entries 8, 79, 87 and 149.

<sup>737</sup> I Samuel chap. 31.

<sup>738</sup> See the *Shiloh* (p. 259) and *Liqutei Torah* (on Bereshit) where it says: "And Lemech seventy-seven"- This means that Lemech will arise after seventy seven generations.

<sup>739</sup> See entries 5, 66, 75, 76, 107 and 154.

<sup>740</sup> See entry 121.

<sup>741</sup> See entries 12 and 63.

<sup>742</sup> Gen. 25:28.

vengeance on Esau and to show that there is heavenly justice. As Pinchas, he killed him (Zimri). Know also that that part of Esau's evil which was capable of being corrected was reincarnated in the donkey of R. Pinchas ben Yair<sup>743</sup>.

**156. Lift up your eyes (and see) they all have gathered and come to you - n'ikbtzu b'aou l'ach**<sup>744</sup> - the initials spell Naval<sup>745</sup>. I have already said that he was a reincarnation of Bilaam<sup>746</sup>. From that point on he began to fix those sparks of his which were in the world<sup>747</sup>. It occurred to no one that impurity as great as his could ever be corrected. In the future, when all the exiles are gathered in, and the dead live again, all those who came from Naval will see that he is a reincarnation of Bilaam, and they will ask in wonderment, Who has brought purity out of impurity? This is the meaning of the verse "Lift up your eyes, look around and see this great wonder" i.e. that Bilaam<sup>748</sup> received his *tikkun* through Naval. This includes him and all seed descended from him, for they all received their *tikkun*, even some who did not share his root. This is also the case with other

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<sup>743</sup> See entry 54.

<sup>744</sup> Isaiah 49:18.

<sup>745</sup> See entry 112.

<sup>746</sup> See entries 34 and 158.

<sup>747</sup> It should possibly say "which were in Bilaam".

<sup>748</sup> It should possibly say "they were all be gathered in". This is the version in *Shaar Hagilgulim*.

reincarnations which eventually received their *tikkun*, were gathered in, and came back to You.

**157. I copied this** from the writings of the Rabbi and Kabbalist our master R. Shimshon of Ostropola, and this is what he says: The Kabbalists say that six souls were spiritually impregnated (*ibbur*) in Rabban Gamliel<sup>749</sup>. They are: the soul of our father Abraham, may peace be upon him<sup>750</sup>, who had a *qlippa* from the side of his son Ishmael<sup>751</sup>; the soul of R. Simon bar Abba<sup>752</sup>; the soul of R. Tavyomi; the soul of Nachum<sup>753</sup>; the soul of Judah<sup>754</sup>; and the soul of R. Schora. This is the reason why R. Gamliel was always washing himself<sup>755</sup> - it was in order to make a *tikkun* and atone for these souls (end of quote). In my opinion, this is the secret meaning of the mishna in tractate Berachot 16b: (Rabban Gamliel) washed (himself) the first night that his wife died. His students said to him, "Our master taught us that it is forbidden for a mourner to wash". He said to them, "I am not like (everyone) else, I am very sensitive"

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<sup>749</sup> See entries 4 and 39.

<sup>750</sup> See entry 77.

<sup>751</sup> See entry 54.

<sup>752</sup> The Gaon the author of *Seder Hadorot* writes in his entry on Raban Gamliel (the letter **he**) that nowhere in the Talmud do we find a R. Simon bar Abba.

<sup>753</sup> In *Seder Hado.* 1 (ibid.) the version is Nachum Alkashi.

<sup>754</sup> See entries 29, 82 and 98.

<sup>755</sup> Tractate Berachot 16b.



(**istinis**) - which is the initials of Abraham, Schora, Tavyomi, Nahum, Yehudah, (Simon).

**158. In addition**, in the writings of the Holy Candle the Ari, may the memory of the righteous be a blessing, there is a comment on the verse “Alas, who will live when He does these things”<sup>756</sup>. This was said by Bilaam, who was pained that Korach would receive his *tikkun*, since Samuel would descend from him<sup>757</sup>, but he saw no *tikkun* for himself. This is why he was in pain. You see that Samuel is hinted at in these two words (**mesumo El**, the same letters as Samuel, Shmuel). Since he has already enlightened us by this introduction, let us go in his footsteps. We will also comment on what Bilaam said, “Alas, who will live from Shmuel”, which seems to mean that his knowledge of Samuel pained him. This needs to be explained. We will begin with what it says in *Asara Maamarot* - and is known even to the youngest of the students - which is that the main part of repentance is confession. The *Asara Maamarot* writes that the reason for this is that a repentant person is like someone who admits (his guilt) in matters punishable by fines. The law is that he who admits his guilt in matters punishable by fines is exempt from paying

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<sup>756</sup> Numbers 24:23.

<sup>757</sup> I Chronicles chap. 6.

them<sup>758</sup>. This is Rav's opinion - according to Shmuel, confession does not help in matters punishable by fines. Commenting on the verse "The eyes of God wander over the entire earth", the Zohar<sup>759</sup> says that there are angels who travel over the entire earth and observe people's actions. When the heavenly court judges people, they (the angels) come and testify concerning their deeds. It therefore follows that there is testimony on people's actions. In tractate Baba Kama<sup>760</sup> it says that if someone admits his guilt in matters punishable by fines, and witnesses come, Rav rules that he is exempt (from paying), while Shmuel rules that he is liable. We may therefore conclude that according to Rav, confession helps. Even a man who has sinned, becomes like a new-born baby, without sin, when he confesses. According to Shmuel, even if a man admits his guilt in matters punishable by fines, and witnesses come, he is still liable. The confession does not help him, and he is liable of the death penalty if he sinned. This is why Bilaam said that confession will not help him, and he is still liable of the death penalty if he sinned. This is why Bilaam said, "Alas, who can live (according to) Shmuel", i.e. at least according to Rav, even if a man sinned, there is hope through confession. However, according to Shmuel, it

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<sup>758</sup> Tractate Baba Kama 74b.

<sup>759</sup> Gen. 43:2.

<sup>760</sup> 75a.

does not help. And since there is no righteous man on earth who does good and does not sin, who can live without sin?

**159. And you** go (etc.) to the end of days (etc.)<sup>761</sup>. It says in Daniel that he revealed the time of the end (of days)<sup>762</sup>. The Ari asks why the end was revealed to Daniel more so than to anyone else. He answers in this fashion: They are the sparks of souls [that descended] deep into the *qlippot* in the world of *Assiya*. For there are four worlds: *Atzilut*, *Briya*, *Yetzira*, and *Assiya*. *Assiya* is the lowest world. It is where holiness comes to an end, and is known as “the end of days” (in Aramaic, *ketz ha’yamin*, which may also be translated as “the end of the right”, i.e the side of holiness). The soul of Daniel fell into this place, the end of holiness, and he knew when the clarification of the sparks will be completed, which is why he knew the true time of the end of days. This is also hinted at in Daniel’s name, for in the world of *Assiya*, the ruling name of God is **El Adonai**, which is composed of the same letters as Daniel. This is the secret of the verse, “And you, go ( etc.) to the end (of days, of the right)”.(May this occur) speedily in our days, Amen.

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<sup>761</sup> Daniel 12:13.

<sup>762</sup> *Midrash Tehillim* (psalm 31). See also Rashi’s comment on tractate Megilla 3a (comment beginning with the word *ketz*).

The copyist and editor, **Shimon** the son of our Master and Rabbi R. **Ephraim Yehuda**, of blessed memory, one of the children of **Vienna** and one of those banished from Eisenstadt, says: How can I approach the God of heaven, Who helped to finish and publish this work, which is great in quality but in quantity small, which speaks about the reincarnation of souls, in whose merit we will be consoled, bless Zion and Jerusalem together with us all, speedily in our days, Amen.

Blessed is the Lord who helped me to complete the annotation of the book "Reincarnation of Souls", on Tuesday, the seventh of Tevet, the day when it says "and it was good" twice, in the year 5663, which is the day of the spiritual elevation and passing of my honored master, my grandfather, the Rabbi and Chassid, the Holy Gaon, our teacher and our master **Mordechai Yosef**, may the memory of the righteous be a blessing and life in the world to come, may his merit protect us and all of Israel. May God our Lord be with us as he was with our forefathers, may He not abandon or forsake us, and may I merit to expand the Torah and enhance it, and to see children and grandchildren engrossed in the Torah and the mitzvot, Amen.

**Yerucham Meir Lainer**, the son

of the holy Gaon and Rabbi of  
**Ishbetz**, may the memory of the  
righteous be a blessing and life in  
the world to come.

In order not to leave the paper with empty space, I  
will also write my name for posterity, and thank the  
blessed God who gave me the strength to finish the  
print setting of this and other books. May he also bless  
me with a happy heart and expanded consciousness so  
that I can study the holy books that will be written by  
others greater than me, and may I merit to see children  
and grandchildren occupied with the study of Torah  
and the performance of mitzvot, Amen, may this be  
Thy Will.

the printsetter,  
**Ephraim Fishel Avigdor Halevi**  
**Greenwald**, one of the descendants  
of the Gaon our teacher  
**Maharam Padva**, and **King David**,  
of blessed memory, may their merit  
protect us and all Israel, Amen

Lublin, Thursday, the week of parshat Shoftim, the  
fifth of the month of Elul, 5767

**Completed and Finished**

**Index**

This is an alphabetical index of all the names mentioned in "Reincarnations of Souls". A separate entry on a name is indicated by parentheses.

(translator's note: The index, like the book, follows the Hebrew alphabet).

***Aleph***

Abba Omana (88).

Abba avuha d'Shmuel (8), 115.

Abba Chilkia (17).

Avuha d'Shmuel, see Abba avuha deShmuel.

Avtalion, (99, 147, see my footnote, where I point out that this is a scribe's mistake. It should say "Antignous")

Aviasaf, (33, 137).

Avigail, 146.

Avihu, (57, 107).

Avia the son of Samuel, (58, 62).

Aviv (the father of) Avigail, (146).

Aviv (the father of) pilegesh b'giva (the concubine of Giva), (118).

Abayye, (25), 86, 128.

Avimelech son of Yeruba'al, (1, 24).

Avimelech king of Gerar, (1, 125).

Aviram, (111), 113.

Avishag hashunamit, (32).

Avishai the son of Tzruia, (33, 130).

R. Evyatar, (118).

Evyatar the son of Achimelech, (15).

Ibn Ezra, (101).

Avner, (101).

Ivtzan, (21).

our father Abraham, 10, 18, 37, 45, (77), 88, 95, 108, 141, (157).

R. Avraham Alga'ai, (145).

Avshalom, (20, 22, 123).

Igrat daughter of Machlat, (34).

Adam, (86).

Adam Nazir (man who was a *nazir*), (20).

Adoni Bezeq, (20).

Adarmelech, (99).

Ehud the son of Gera, (16).

Ohala, (31).

Ahaliva, (31).

Aharon Hakohen (Aaron the High Priest), 36, (115).

Onen, 7.

On ben Pelet, (120).

Onkelos Hager (Onkelos the Convert), (12).

Uriah, (35).

Achav, (19, 58), 107, (110, 111, 145).

R. Achai Gaon, (145).

R. Achai Meshabchi, (145).

R. Acha bar Ya'akov, (25).

R. Acha bar Matana, (26, see my footnote, where I point out this is a scribe's mistake and it should say R. Ada bar Matna).

Achaz, (142).

Achia Hashiloni, 6, (116).

Achiman, (40).

Ahashverosh, (49).

Iyov (Job), (18).

Izevel (Jezebel), (5, 76).

Ish Hazaken (old man), (25).

Ish Hapilegesh b'Giva, (husband of the concubine of Giva)  
see Ba'al hapilegesh b'Giva.

Eldad, (9).

Eliyahu Hanavi (the prophet Elijah), (5), 19, 49, (51), 73, (75, 76, 110, 111), 118.

R. Eliezer, 13.

Eliezer the son of our teacher Moses, 13.

Eliezer the servant of our father Abraham, 146.

Elifaz, (12).

Elitzur ben Shdaiur, (14).

Elitzafan ben Parnach, 9.

Elisheva the daughter of Aminadav, (126).

Elisha, 32, (56, 70), 136.

R. Elazar ben Azaryah, (4).

R. Elazar b'R. Shimon, 131.

Elkana ben Yerachem, (80, 137).

Elkana ben Korach, (33, 137).

Ammon, (91).

Em (the mother of) Rebbe, 128.

Amnon the son of David, (70, 74).

Amraphel, (94).

Amtala bat Karnebo, (18).

Antoginous, (63), 128, (147).

Anshei Shevet Shimon (the people of the tribe of Simon), (107).

Asir ben Korach, (33, 137).

Asir ben Shaltiel, (137, see my footnote where I point out that it should say Assar ben Shaltiel).

Osnat, 109.

Asaf the son of Korach, see Aviasaf.

Assar the father of She'altiel, see Asir ben Shaltiel.

Esther, 87, (116).

Af (anger), 144.

Ephraim the son of Joseph, (3, 94), 100.

Aravna, (10), 71.

Aryoch King of Alasar, (3), 151.

Aristobolous, (147).

Eshkol, (108).

Eshet (the wife of) On ben Pelet, (11, 27, 120).



Eshet (the wife of) Achish King of Gat, (23).  
 Eshet (the wife of) the king, (128).  
 Eshet (the wife of) R. Chanina ben Tradion, (67).  
 Eshet (the wife of) Yehoyachin, 137.  
 Eshet (the wife of) Yiftach, (67).  
 Eshet (the wife of) Mar Ukva, (93).  
 Eshet (the wife of) of R. Parida, (117).  
 Eshet (the wife of) R. Chiya, (64, see my footnote where I point out that it should say the wife of R. Chiyya bar Ashi).  
 Eshet (the wife of) Ham, (30).  
 Eshet (the wife of) Tornosrufous, (76).  
 Eshet (the wife of) Yeroba'am, (6).  
 Eshet (the wife of) Jesse, (64).  
 Eshet (the wife of) R. Akiva, (76).  
 Eshet (the wife of) Potiphar, (50, 90, 115).  
 Eshet (the wife of) Korach, (5, 119).  
 Aton d'Bilaam (the donkey of Bilaam), (141).

### ***Bet***

Baba ben Buta, (24, 36).  
 Bedan, 52.  
 R. Boon (b'R. Chiya), (38).  
 Beit Chashmona'i (the Hashmonite house), 24.  
 Bilha, (32).  
 Bilaam, (34, 156), 158.  
 Balak, (34).  
 Ben (the son of) Batsheva, (22).  
 Ben (the son of) David, 100.  
 Ben (the son of) Drosai, (53).  
 Ben u'bat (the son and daughter) of R. Yossi d'min Yokrat, (74).  
 B'no u'bito (the son and daughter) of R. Ishmael, (74).  
 Bnot (the daughters of) Lot, (37).  
 Ben (the son of) Chashmonai, (15).

- Binyahu ben Yehodaya, (140).  
Bnei (sons of) Saul, (132).  
Ben (the son of) Jesse, 38.  
Ben Koziva, (3).  
Ben (the son of) the Tzarfati woman, (116, 121).  
Bintai (the daughter of) d'R. Nachman, (37).  
Ben Talmiyon, (23).  
Boaz, (21).  
Ba'al hapilegesh b'Giva (the husband of the concubine of Giva), (25, 118).  
Bruriya, (35).  
Bera king of Sedom, (37).  
Barak husband of Debora, (21).  
Bartai (the daughter of) d'R. Chanina ben Tradion, (30, 67).  
Bosmat the wife of Esau, (71).  
Bat hamelech (the daughter of the king), (23).  
Bat Nebuchadnezar (the daughter of Nebuchadnezar), 45.  
Batya bat (the daughter of) Paro (Pharoah), (116, 143, 148).  
Bat (the daughter of) Yiftach, (30, 67).  
Batsheva, (29, 38).  
Bat Shua, (29, 31).

***Gimmel***

- Gideon, (42, 51, 94, 109, 111).  
Gavan, (100).  
Gechazi, (40).  
Goliath, (41).  
R. Gamliel, (4, 39), 61, (157).  
Gomer bat Divlaim, (6, 7).

***Dalet***

Deborah the Prophetess, (139, 152).  
King David, 9, 10, 11, 15, (29), 32, (44), 47, 64, 70, 73,  
112, 130, 149.  
Dor Hamabul (the Generation of the Flood), (136).  
R. Dimi, (150).  
Dinah the daughter of Jacob, (43), 135.  
Daniel, 96, 159.  
R. Daniel bar Katina, (42).  
Dathan, (111), 113.

***He***

Hevel (Abel), (116, 143, 144).  
Hagar the handmaiden of Sarah, (47).  
Hadassa, see Esther.  
Herod, (24, 28).  
Hosea, 6, 7, (46).  
Hillel, (44, 48, 116).  
Haman, 78.  
Haran, (45).

***Vav***

Vashti, (49).

***Zayin***

Ze'ev (the wolf), (72).  
Zecharya, 99, (116).  
Zilpa, (32).  
Zimri, (66, 76), 107, 153, (155).  
Zerach ben Yehuda, (14, 29).

***Chet***

Chogla, (81).

Chava (Eve), (116, 133, 143, 155).

Choni Hama'gel, (51, 110, 111).

R. Chutzpit, (107).

Chizkiya, 131.

Chizkiyahu, (59), 84, (150).

Chiel Beit Hali, (102).

R. Chiya, (64, see my footnote where I point out that it should be R. Chiya bar Ashi).

Chulda the Prophetess, (83).

Cham (Ham), 30, (39, 55).

Chaima (wrath), 144.

Chamrai (the donkey of) d'R. Yossi d'min Yokrat, (43, 56).

Chamrai (the donkey of) d'R. Pinchas ben Yair, (54, 155).

Chana, (31, 80, 133).

R. Chanina ben Gamliel, (118).

R. Chanina bar Papa, (50).

R. Chanina ben Tradion, (67).

R. Chisda, (21), 118.

Chasid (the pious man), 49, (73, 124 ).

Chofni ben Eli, (53, 57).

Chushim, (52).

***Tet***

Tabi eved (the servant of) Rabban Gamliel, (39, 55).

R. Tabiyomi, (157).

Titus, (12).

R. Tarfon, (60).

***Yod***

Yair Hagiladi, (66).

- Yehoshiyahu the king, (270, 142).  
Yehudah (Judah), (29, 82, 93, 98, 157).  
R. Yehuda, 62, see my footnote where I point out that it should say R. Yuda b'R. Simon, 118.  
R. Yehuda bar Ela'ai, (73).  
R. Yehuda ben Baba, (73).  
R. Yehuda ben Batira, 8.  
Yehudit (Judith), (65).  
Yehudit (Judith) the wife of Esau, (71).  
Yehoyakim, (117).  
Yehonatan ben Gershom, (73).  
Yehonatan ben Matityahu, (82).  
Yehonatan (Jonathan) the son of King Saul, (44, 82, 116).  
Yehoram ben Achav, (83).  
R. Yehoshua, (61).  
Yehoshua Kohen Gadol (the High Priest), (45, 61).  
R. Yehoshua ben Levi, (69).  
Yehoshua bin Nun (Joshua), 9, 14, (48, 90, 290, 116).  
Yehoshua ben Saul, (116).  
Yehoshafat king of Judah, 107.  
Yoav ben Tzruia, (33).  
Yoel ben Petuel, (62).  
Yoel ben Samuel, (58, 62).  
Yoash king of Yehuda (Judah), (15).  
R. Yochanan, 149, (151).  
R. Yochanan ben Gudgeda, 9.  
R. Yochanan ben Zakai, (116).  
Yocheved (Jochebed) bat Levi, 9.  
Yona (Jonah) ben Amitai, (116, 121).  
R. Yonatan, 73, (118).  
R. Yossi Aroch, (63).  
R. Yossi d'min Yokrat, (56,70)  
R. Yosef, 86, 128.  
Yosef (Joseph) Hatzadik, (85, 90), 109, (116, 153).  
Yosef ben Simai, (14).  
Yotam ben Gideon, (24).

Yotam ben Uziyahu, (131).  
 Yechezkel (Ezekiel), 100.  
 Yambros ben Bilaam, (72).  
 Yanos ben Bilaam, (72).  
 Yelta the wife of R. Nachman, (68).  
 Yael the wife of Chever Hakeini, (65), 85.  
 Yaakov Avinu (our father Jacob), 12, (63), 112, 135.  
 R. Ya'akov brei d'R. Acha bar Yaakov, 25.  
 Yiftach, (30, 16).  
 Yitzhak Avinu (our father Isaac), 12, (121, 155).  
 Yeroba'am ben Navat, (38, 116).  
 Yirmiya (Jeremiah) the prophet, (48, 60).  
 Yishai (Jesse) the father of David, 47, (64).  
 Yishmael (Ishmael) the son of our father Abraham, (54, 157).  
 R. Yishmael the High Priest, (74).  
 Yisha'aya (Isaiah), 59.  
 Yisaschar ish Kfar Barkai, (2).

### ***Kaf***

R. Kahana, (75).  
 Koves (the lander), (77).  
 Kozbi, (5, 75, 76), 107.  
 Kalba Savu'a, (122).  
 Kalev (Caleb) ben Yefune, 105, (108).  
 Kilyon, (41).

### ***Lamed***

Le'ah, (26, 32, 88, 116).  
 Laban, (77, 112, 146).  
 Lot, (95).  
 Lilith, (34).  
 Lemech, (80, 154).

***Mem***

R. Me'ir, 30, (36, 97).

Mari Kavin (man with a wooden leg), (92).

Machla, (81).

Mattatron, 74.

Matronita (the matron), 23, (50, 75, 76, 115).

Meidad, (9).

Micha, (84).

Michal the daughter of Saul, 9, (11, 27), 85.

Malka, (81).

Malki Tzedek king of Shalem, (10).

Malkat Shva (Queen of Sheba), 96, (116).

Mamre, (88), 108.

Manoach, (17), 21, (120).

Menashe ben Chizkiya, 73, (84, 91).

Menashe ben Yosef, (3, 94), 109.

Maacha em (the mother of) Asa, (68).

Ma'acha bat (the daughter of) Talmi king of Geshur, (123).

Mordechai, (51, 63, 78, 86, 87).

Miriam, 59, (83).

Mar Ukva, (93).

Rabeinu Moshe Ben Maimon, the Rambam (Maimonides) (151)

Moshe Rabeinu (our teacher Moses), 9, 13, 36, 81, 84, 105, 106, (116, 134, 143, 144).

Mashich ben (Messiah the son of) David, 47.

Mashich ben (Messiah the son of) Joseph, (100, 116).

Methushelach, (89).

R. Matya ben Charash, (85).

Matityahu, (82).

***Nun***

Nevuzradan, (99).

Nebuchadnezzar, (94, 96), 122.  
 Naval, (112, 156).  
 Nadav, (57, 58, 107).  
 Noah, (153).  
 Nahum ish Gamzo, (95)  
 Nahum Elkashi, (157).  
 Nechemia, (4).  
 R. Nachman, 68.  
 Nachshon ben Aminadav, (14, 105).  
 Nachash king of B'nei Amon, (22).  
 Rabeinu Nissim, (45).  
 Niron, (97).  
 Nimrod, 18, 45, (94, 99, see my footnote where I point out that it should say "Niron")  
 Noa, (81).  
 Naomi, (98).  
 Nikanor, (16).  
 Ner, (28).

### ***Samech***

Sabba d'ithazi bchad tula (old man dressed in rags), 134.  
 R. Schora, (157).  
 Sichon, 30.  
 R. Simon Bar Abba, (157).  
 Sancheriv, (94).

### ***'Ayin***

Avdon ben Hillel Haparatoni, (21,100).  
 Evar, (39).  
 Eglon king of Moav, (16).  
 Adda the wife of Lemech, (80).  
 Ovad, (98, 104).  
 Orev (the raven), (72).  
 Azza, (101).



Ezra, (4, 116).  
 Idit the wife of Lot, (103).  
 R. Ilish, (37).  
 Achan, (14, 102).  
 Achsa, (26), 105, (106).  
 Eli, (116).  
 Amos, 6.  
 Amram, 9, (59).  
 R. Amram Chasida, (135).  
 Anak, (40).  
 Anar, 108).  
 Efron, (10).  
 R. Akiva, 23, (76), 87, see my footnote where I point out that it should say R. Avuhu, 122, 135, see my footnote where I point out that it should say R. Amram Chasida  
 Orvim d'Eliyahu (the ravens of Elijah), (58, 107).  
 Orpah, 41.  
 Asael, (33, 104, see my footnote where I point out that it should say Amasa)  
 Esau, (12), 52, (63, 155).  
 Atalyahu, 15, (117).  
 Otniel ben Knaz, (26, 105), 106.

## ***Pe***

Pilegesh b'Giva (the concubine of Giva), (25, 114), 118.  
 Pinchas, (5, 46, 75, 76, 107, 153, 155).  
 Pinchas ben Eli Hakohen, (57).  
 Paltiel, 9, (85).  
 Plimo, (112).  
 R. Pinchas ben Yair, (116).  
 Pnina, (31, 80).  
 Paro (the cow of) d'Gideon, (109, 111).  
 Paro (the cow of) d'Choni Hama'agel, (110, 111).  
 Parveh, (72).  
 Parot d'Plishtim (the cows of the Philistines), (113).

R. Parida, (107, see my footnote where I point out that it should say "the grandfather of R. Parida").

Parim d'Eliyahu (the cows of Elijah), (111).

Pharoah, 9, 13, 59, 127, (148).

Peretz ben Yehuda, 14, 29.

Parato shel (the cow of) R. Elazar ben Azarya, (119)

Petuel, (42).

### ***Tzadi***

R. Tzadok, (50).

Tzidkiya, (122).

Tzila wife of Lemech, (80).

Tzallfonit mother of Samson, (17, 80, 120).

Tzlofchad, (124).

Tzfanit mother of Avner, (123 see my footnote where I point out that it should say Tzfanya)

Tzofnat bat Paniel, (123).

Tzipora the wife of Moses, (106, 115, 152).

Tzruya, 33.

Tzarfit, (121).

### ***Kuf***

Kehat, (69).

Kostinor d'Moshe Rabeinu (Moses' executioner), (127).

Kostniro (the executioner of) d'R. Chanina ben Tradyon, (127).

Ktiya bar Shalom, (125).

Cain, (144, 148), 154.

Kimchit, (126).

Korah, 14, 33, (36, 158).

***Reish***

Reuven, (46).  
Rav, (3, 151), 158.  
Rava, (21).  
Rebbi, 9, (63, 77, 89, 116), 128, 147.  
Rivka (Rebecca), (116).  
Rabshka, (84).  
Rumus, 72.  
Rumilus, 72.  
Ruth, 16, (98).  
Rachav the prostitute, (7, 90, 115).  
Rachel, (32, 98, 116).

***Shin***

King Shaul (Saul), (8), 44, (79), 85, (87, 149, 154).  
Shabuel, (73).  
Shabna, (84).  
Shivat harugei malchut (the seven martyrs), (132)  
Shunamit, (32, 133).  
R. Shila, (66).  
Shechem, 43, (109, 111, 135).  
R. Shalom, 103.  
Shalish (the officer), (56, 136).  
King Solomon, 28, 31, 35, (48), 73, (92), 96, 140.  
Rabeinu Shlomo bar Yitzchak, Rashi, (151).  
Shlomit bat Divri, (113).  
Shem, (39, 116).  
Shammai, (44, 48).  
Shamgar ben Anat, (129).  
Shmuel (Samuel), (3, 8), 115, (151), 158.  
R. Shmuel bar Nachmani, (130).  
R. Shmuel bar Shilat, (129).  
Samla meMashraka, (96).  
Shimon (Simon), 76, (82).

Shimon Hatzadik, 20.  
R. Shimon Bar Yochai, 23, (147, 131).  
R. Shimon ben Lakish, (78, 79), 123, (138, 149).  
Shimon ben Matityahu, (82).  
Shmaya, (99).  
R. Shmaya Chasida, (134).  
Shimshon (Samson), (52).  
Shifchat Yishai (Jesse's handmaiden), (47).  
Sharetzer, (99).  
Sarah, 47, (116, 121).  
Sar Ha'ofim (the Chief baker), (136).  
Shashai, (40).  
Shet (Seth), (116).

### ***Tav***

Teumot shel Hevel (Abel's twin sisters), (116, 133).  
Tuval Kain, (138).  
Tola ben Puah, (140).  
Tocho avi Elihu, (137).  
Talmi, (40).  
Talmid Echad (a student), (114).  
Talmai king of Geshur, (123).  
Rabeinu Tam, (151).  
Timna, (141).  
Tamar, (7), 29, (31, 93, 116, 139).  
Tamar the daughter of King David, (70, 74).  
Terach, (18).  
Tirtza, (81).