

SINS AND SOULS

FROM THE HOLY BOOK KAV HA YASHAR

WHEN A PERSON CAUSES DAMAGE TO HIS SOUL, HE CAN NOT FIND PEACE IN THE WORLD TO COME

When a person is aware of all the suffering and pain that encounter the soul after it is made to leave the body, he must explain it to his erring friend which may perhaps convince him to abandon his sinful ways.

THE ATMOSPHERE IS FILLED WITH SOULS THAT CAN NOT REACH THEIR FINAL RESTING PLACES

V'HINEI, herein shall be discussed, the punishment that the tainted soul shall warrant. The atmosphere in this world is filled with lost souls that have forfeited their final peace. Thus have the students of the Arizal said in the name of their holy Rebbe, (Emek Hamelech, hakdama 3,84):

THE TREES ARE FILLED WITH COUNTLESS LOST SOULS

DE'U, And you should know, that the air around us is filled with souls that have been banished from their proper resting-places. Once, the Arizal went to learn Torah in a field. He saw that the trees were filled with souls too numerous to count. This was how they were in the field and also in the water nearby.

SOULS WANDER IN THIS WORLD THROUGH THE SKIES

V'SHAAL, and the Arizal asked them what they were doing there. They answered that they were banished from their appointed resting-places in heaven because they failed to repent of their

misdeeds. Also because they prevented their friends from doing teshuva. “We are wandering about the atmosphere of this world as well as the atmosphere of heaven”.

**RESTORE OUR STATUS SO THAT WE MAY ARRIVE AT
OUR FINAL PEACE AND CEASE TO SUFFER FOREVERMORE**

“Suddenly we heard a heavenly voice proclaiming in the entire world, that there exists a tzaddik on this world by the name of the Arizal. He is the one that has the power to restore all the abandoned souls. Therefore, we have all gathered here to beseech you to have mercy on us and help us to reach our final everlasting peace without suffering so terribly anymore.” The Arizal gave them his word that he would do all that was in his power to help them.

Later, the Arizal repeated this story to his students, because they saw him asking questions, but they knew not to whom he was addressing them or who was answering him.

**WHEN A TZADDIK PRAYS WITH PROPER CONCENTRATION, THEN HIS
PRAYERS ASCEND TO THE THRONE OF GLORY**

UVECHIBURO, in his sefer the Arizal writes, that the lost souls may ascend by the merit of the prayer of the tzaddik, said in purity and proper concentration, because these prayers ascend directly to the Divine Throne of Glory. VE’AZ, And then the prayer is ‘dressed’ with the many lost souls that cleave to it.

**MANY SOULS WRAP THEMSELVES AND CLEAVE TO
THE PRAYER OF THE IMPOVERISHED TZADDIK**

K’MO: As it is stated in the holy Zohar, (I, 23b; III 195a) about the verse: ‘Tefillah le’ani ki yaatof’ (Psalms 102,1) Many souls envelop themselves and cleave to the prayer of a pauper and to the prayer of a tzaddik because these prayers ascend with such flaming power, that the Satan himself is afraid to come in their vicinity. Therefore, the lost souls may ascend with these prayers, unhindered.

WHEN THE SOUL OF A TZADDIK PASSES THE GEHINOMM, MANY SOULS CLEAVE TO HIM

And so too, it is when the soul of a tzaddik leaves this world. It passes through the Gehinomm, so that in his merit shall many souls from there attach themselves and leave that place together with him.

MANY GROUPS OF LOST SOULS ASCENDED FROM THE GRAVES TO ENTER GAN EDEN

V'CHEIN, and thus has described the Chassid, Reb Gedaliah ztz'l, (Ohr Tzaddikim, column Gemilut Chassadim 85), who was one of the students of the Arizal. He told of the custom they practiced each erev Shabbat. They would go out of the city so that they could greet the Shabbat Queen, as she was to enter the world. Once, the Arizal retold of the wondrous sight that very often met his eyes. Whilst standing on the top of the mountain near the city of Tzefas, he could look down onto the cemetery below. He watched as many groups of souls prepared to ascend to Gan Eden. He also saw many thousands of souls from heaven coming down to greet these souls. These were the 'neshamos yeseros', the special souls created only for Shabbat. As a result of the great tumult of so many souls coming and going and mingling with each other, the Arizal's eyes became darkened. He covered his eyes to shield them from this vision, but he was still able to see it.

THE PRAYERS OF TZADDIKIM ARE A GREAT HELP TO THESE LOST SOULS

V'HINEI, We may learn from the words of the students of the Arizal, that the prayers of the righteous ones, the tzaddikim, are a tremendous salvation for the souls that were banished from their resting places. There is no greater good deed than the saving of these souls.

THE PERSON DOES NOT REMEMBER WHERE HIS SOUL HAD BEEN PREVIOUSLY

The book YISMACH MOSHE, in the name of Sifre Chachme Emet, says that the soul that reincarnates in man does not know or remember anything at all when it enters the body of the recipient, ignores why he came to the world and in which body it was in previous incarnations.

The soul that reincarnates in speechless animals does remember who it was, the sins made and the sentence applied.

"Would You believe that I envy you?" Reb Levi Yitzchak of Berditchev asked the violent sinner who stood before him. "What is there in me that you could envy?" returned the other. "Why," said the tzaddik, "our Sages have taught that 'if a person repents out of a love of G-d, his intentional transgressions are counted as meritorious deeds.' Now make a simple calculation. If a man with as many sins on his account as you have decides to repent wholeheartedly, and all the sins are converted into meritorious deeds, - how many mitzvot will you have! Far, far more than I've got, that's for sure!" With this the tzaddik grasped him by his lapels and implored him so earnestly to repent that he made a firm decision to turn to the path of teshuvah.

(Sippure Chassidim)

DO TESHUVAH AND REPENT BEFORE YOUR DAY COMES

The Holy Zohar (Parashat Miketz) says: **Once a man departs this world he can do no more, and it is useless for him to say, "Henceforward I am going to perform good acts", for assuredly, "there is no work, nor device, nor knowledge, nor wisdom, in the grave, where you go". If a man has not acquired merit in this world he will not acquire it any more in the other world, according to the dictum, "He who has not laid up provision for the journey from this world will have nothing to eat in the other world."** There are, moreover, certain good deeds the fruits of which a man enjoys in this world whilst the principal remains for his enjoyment in the world to come. Observe that Joseph gained this world and the world to come in virtue of his determination to join himself to a G-d-fearing wife, as expressed in his words: "How can I do this great wickedness, and sin against G-d?" (Gen. 39). For this he rose to be a ruler in this world and gathered money for Israel, as we read, "Joseph gathered all the money that was found in the land of Egypt" (Ibid. XLVII, 14), and this was in the order of things, since the ever-flowing celestial river gathers within itself all things and is the repository of all riches. Everything thus happened according to plan: assuredly Joseph was predestined to rule over the kingdom.

THE FUNDAMENTALS OF REPENTANCE

And in the book of Rabeinu Yonah, The Sha'are Teshuvah, (59) it is written: Among the fundamentals of repentance are whole-hearted submission and humility. For whoever recognizes his Creator will know how the one who transgresses His word must be lowly, humble, and diminished from his worth. This is expressed by the verse, "He is loathsome and is abhorred in his eyes." (Psalms 15:4) And it says, "Certainly so he that is abominable and filthy;" (Job 15:16) and "They called you base silver." (Jeremiah 6:30) Therefore, a person such as this should be submissive and lowly in his own eyes. King David, peace be upon him, in confessing his sin when Natan the prophet came to him, said at the end of his words, "G-d's sacrifices are a broken spirit; a broken and crushed heart, G-d, You will not scorn." (Psalms 51:19) A "broken spirit" means a humble spirit. From this we learn that submissiveness is one of the fundamentals of repentance. For that psalm is a foundation laid down for the principles of repentance. Through submissiveness a person will be reconciled with G-D, as it states, "But upon this I will look: upon one who is poor and broken of spirit." (Isaiah 66:2) And on this subject it says, "Make way! Make way! Clear a path For thus says He who is high and exalted, Who dwells forever, and holy is His mine: high and holy I dwell, and with the humble and lowly of spirit, to revive the spirit of the lowly, and to revive the heart of the humble." (Isaiah 57:14-15) Thus we learn, that submissiveness is one of the fundamentals of repentance.

THE DEAD WOULD LIKE TO RETURN TO THIS WORLD TO PERFORM MITZVOT

As we already read from The GRA the dead feel a great desire to return to this world to perform mitzvot. The book Tzeda La-Derech, Pag 211b says: Who will pray or fast or conciliate your Creator for your sins after your death? Death pursues you and follows your heels every day, at all times, at every hour and every moment. The grave and the dust will be your bed and the worms and maggots will be your friends, servants and your company. The dead [in the cemetery] at the city await your coming. They will not depart from there until you come to them.

Are you not aware that they would like to return here in order to complete that which they have left lacking? How is it that you are ashamed before creations but not ashamed before your Creator? If you are your own faithful friend, prepare yourself during your short days for the long days, and from the place when everything is lost

and transient for the place of that which exists; and remains, and [then you will leave behind] the place of mourning and sorrow to [arrive at] the place of joy and gladness, and to go out from slavery to freedom, [prepare yourself] before you go out like one who goes out to be killed. May G-d remove the veil of blindness from over our faces, so that we may be enlightened with the light of life and consider His will as our will always. Amen. May this be His will.

The holy Chafetz Chaim writes that no one should rely on his children after he dies, that they would learn mishnayos for his soul to rest in peace. A person should prepare for himself good and worthy deeds that will accompany him on his final journey and stand him in good stead at his final day of judgment.



THE ZOHAR (II 130) AND THE RESURRECTION OF THE DEAD

Observe that the day on which a man is about to depart from this world is a day of reckoning when the body and the soul in combination have to give an account of their works. The soul afterwards leaves him, and the body returns to the earth, both thus returning to their original source, where they will remain until the time when the Holy One will bring the dead to life again. Then G-d will cause the identical body and the identical soul to return to the world in their former state, as it is written, "Thy dead shall live, my dead bodies shall arise" (Is. 26). The same soul is meanwhile stored up by the Holy One, thus returning to its original place, as it is written, "And the spirit returns to G-d who gave it" (Eccl, 12, 7). And at the time when the Holy One will raise the dead to life He will cause dew to descend upon them from His head. By means of that dew all will rise from the dust, as it says, "for thy dew is as the dew of lights" (Is. 26), these being the supernal lights through which the Almighty will in future pour forth life upon the world. For the tree of life exudes life unceasingly into the universe. Life in the present dispensation is cut short through the influence of the evil serpent, whose dominion is symbolized by the darkened moon. Under the same influence the celestial waters, as it were, fail, and life is not dispensed in the world in proper measure...

**AT THE TIME OF THE RESURRECTION, THE EVIL
INCLINATION WILL BE REMOVED FROM THE WORLD**

...At that time, however, the evil tempter, who is none other than the evil serpent, will be removed from the world by the Almighty and disappear, as it is written, "and I will cause the unclean spirit to pass out of the earth" (Zech.). After he disappears the moon will no more be obscured, and the waters of the celestial river will flow on perennially. Then will be fulfilled the prophecy, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days, etc." (Is. 30, 26).' ...

**WHAT HAPPENS TO THE BODIES
THAT SHARE THE SAME SOUL**

...Said R. Hizkiah: 'If it be so that all the dead bodies will rise up from the dust, what will happen to a number of bodies which shared in succession the same soul?' R. Jose answered: 'Those bodies which were unworthy and did not achieve their purpose will be regarded as though they had not been: as they were a withered tree in this world, so will they be regarded at the time of the resurrection. Only the last that had been firmly planted and took root and prospered will come to life, as it says, "For he shall be as a tree planted by the waters...but its foliage shall be luxuriant, etc." (Jer.). This alludes to the body that struck deep root, produced fruit and prospered. But of the former body which remained fruitless, which did not take root, which was unworthy and did not achieve its end, it is written, "For he shall be like a tamarisk in the desert, and shall not see when good cometh, etc." (Ibid. 6), i.e. he will not be included in the resurrection, and will not see the light stored up at the Creation for the delectation of the righteous, regarding which it says, "And G-d saw the light that it was good" (Gen.), and also, "But unto you that fear my name shall the sun of righteousness arise, etc." (Mal. III, 20).

**THE GOOD INCLINATION (YETZER HA TOV) WILL
IN THE FUTURE PREVAIL IN THE WORLD**

The Holy One will thus in the future raise the dead to life again, and the good principle will prevail in the world and the Evil One will vanish from the world, as already said, and the previous bodies will be as though they never had been.' Said R. Isaac: 'For such bodies the Holy One will provide other spirits, and if found worthy they will obtain an abiding in the world,

but if not, they will be ashes under the feet of the righteous, as it is written, "and many of them that sleep in the dust of the earth shall awake, etc." (Dan. XII, 2). All then will rise up and will be ranged before the Holy One, who will enumerate them, as it were, as it says, "He that brings out their host by number" (Is. XL, 26)...

**THE DEAD BODIES IN THE LAND ISRAEL WILL BE THE
FIRST TO RISE AT THE TIME OF RESURRECTION**

...**Observe that it has been laid down that the dead of the Land of Israel will be the first to rise, and of them it is written, "Thy dead shall live" (Ibid. 26). On the other hand, the words "my dead bodies shall arise" (Ibid.) allude to the dead of other lands, since instead of "shall live" it says "shall arise". The living spirit, in fact, will only infuse the bodies in the Land of Israel. "Thy dead", then, "shall live". But the other dead bodies will rise without the spirit of life, and only after they shall have rolled themselves underground and reached the Land of Israel will they receive souls-only there, but not in other realms so that they may be really resurrected.'** R. Eleazar and R. Jose were one night studying the Torah. Said R. Eleazar: 'Observe that at the time when the Holy One will bring the dead back to life, all the souls mustered before Him will bear each a form identical with the one it bore in this world. The Holy One will bring them down, and will call them by their names, as it says, "He calls them all by name" (Ibid XL, 26). Every soul will then enter into its own place, and the dead will be fully resurrected, and the world will thus reach its consummation. Of that time it is written, "And the reproach of his people will he take away from off all the earth" (Ibid. 25, 8), which is a reference to the evil tempter, who darkens the faces of men and leads them astray.'

**ONLY THE BODY WITH WHICH THE SOUL ACCOMPLISHED ITS MISSION WILL
RAISE FROM THE DUST AT THE TIME OF THE RESURRECTION OF THE DEAD**

The Zohar Hakadosh says in another place: Rabbi Shimon Bar Yohai was asked: When it pleases the Lord, and the resurrection takes place, what will be of the body of those souls that reincarnated several times to complete what they needed? There are some that think that some sparks of that soul remain in every body and they all resuscitate, but truly, only the last body that accomplished what was unfinished is the one that rises, the others, the ones before get destroyed. The ancient, the prophets and the instilled of the Divine spirit, when they see that, shiver and feel mercy for those bodies that totally disappear. This is implied in the verse: "The fool and the

ignorant perish leaving their wealth to others”, therefore, the reward for the Mitzvoth performed by the first bodies, is inherited by the last.

And in the book LEV SAMEACH, the Rabbi Malesk Z”L (Miketz) wrote that the Maggid of the Bet Joseph said that all the bodies will rise in reward for the Mitzvoth performed, but the last will lead the group because he was the one that finished the process of elevating and rectifying that soul.

REINCARNATIONS AND HOW TO AVOID THEM

It is brought in the book DORSHE ADON-I explaining the verse (Psalms 19): “The Torah of the Lord is perfect, restores the soul”. If the person wants the Torah to remain with him, he should obey and keep it sincerely and with integrity and through this he will not have the need to reincarnate. And to this end, the person has to Comfort the soul, his soul and that of others, meaning that he should love all Israel and worry about others to bring them to do Teshuva, the same way as he worries for himself.

SADNESS AND DARKNESS TO THE MAN THAT SINNED AGAINST HIS CREATOR

In the book OROT MORDECHAI it is told about a Chassid that was present in his Rebbe’s house after the lighting of the bonfire at the end of Shabbat. Among the congregation, many came with musical instruments. Some started playing their instruments in two long rows and the Rav ran in between them, back and forth, humming to himself filled with fear. As he danced, he said: “Sadness and darkness to the man that sinned to the Creator. Happy the man that returned in Teshuvah to the Creator, only in this body, only this body”. Fear and fright fell upon the whole congregation, and they all woke up from their lethargy, to do complete Teshuvah as if it was Yom Kippur. The whole group broke in tears and with shattered heart.

TO HEAD SOUTH OR TO HEAD NORTH?

Ecclesiastes says “And the wind heads south”, to which our Rabbis Z”L said: Whoever wants to become wise should head south, whoever wants to become wealthy should head north, because wisdom is found south and wealth north.

The person was created to be intelligent, to learn and to do G-d's will. However, in reality, what he does is to chase wealth day and night, restless; that is why he cannot fulfill his duties and obligations to the Creator and then, the soul is compelled to reincarnate. This is why king Solomon said "heads south" the soul comes to this world to act wisely with intelligence, but when it gets here, makes a 180 degree turn and heads north, seeking wealth and money, obliging the soul to reincarnate again to finish what it must.

**WHY WORK TO LEAVE A LARGE ESTATE FOR YOUR CHILDREN? IF G-D
WANTS THEY WILL BE WEALTHY OTHERWISE EVEN IF YOU LEAVE THEM
MILLIONS IT WILL NOT HELP**

The book ARVE NACHAL explaining the verse The fool and the ignorant perish leaving their wealth to others (Psalms 49) says: If all your hurry is to make a fortune to leave a bigger estate to your children, who knows if they can keep it after your death?

BETTER THE DEAD THAN THE LIVING

THE ZOHAR (CHUKAT 181) says the following: LET AARON BE GATHERED UNTO HIS PEOPLE, etc R. Hiya adduced here the verse: "Wherefore I praised the dead which are already dead", etc. (Eccl.4). 'How could King Solomon praise the dead more than the living, seeing that only he is called "living" who walks in the way of truth in this world, while the wicked man who does not walk in the way of truth is called "dead"? We must, however, look at the words which follow, "which are already dead". This refers to one who has already died but who has the opportunity to return to this world in order that he may rectify (his previous life); verily this one is more to be praised than the other dead, because he has received his punishment, and he is more to be praised than the living who have not yet received their punishment. Such a one is called "dead" because he has had a taste of death, and although he is in this world he is dead and has returned from the dead; whereas "the living who are still alive" have not yet had a taste of death, and have not received their punishment and do not know if they will be worthy of the other world or not.

**FORTUNATE ARE THE RIGHTEOUS WHO
WILL SEE THE GLORY OF THE KING**

Observe, further, that the virtuous who are thought worthy to be "bound up in the bundle of the living" are privileged to see the glory of the supernal holy King, and their abode is higher than that of all the holy angels, while those who have not merited to ascend so high are assigned a lower place according to their merits. They are stationed in the lower Eden, which is called "lower Wisdom", and between which and the higher Eden there is a difference as between darkness and light. These, then, are they whom Salomon called "the living who are still alive", but the others "who have already died" and who have received their punishment once and twice are in a higher grade than they, and are called refined silver which has been purified of its dross.

**THE BEST SOULS ARE THOSE THAT
HAVEN'T COME DOWN AT ALL**

"And better than both is he which hath not yet been"; this refers to the spirit, which remains above and which delays to come down to earth, since it has not to receive any punishment, and it is nurtured with that supernal food above. Or, again, we may explain that best of all is he that has not separated from G-d and is concealed in obscurity, the pious saintly ones that keep the precepts of the Law and study the Torah day and night: such a one reaches a higher grade than all other men, and all envy his canopy. Now when G-d said to Moses, "Let Aaron be gathered to his people", he was greatly distressed, as he knew that his right hand was being broken, and he trembled greatly, until G-d said to him, "Take Aaron and Eleazar his son", as if to say: "Moses, see, I have prepared for you another right hand". And for all that, Eleazar did not completely fill the place of his father, since the clouds of glory departed on Aaron's death and did not return save for the merit of Moses, and not of Eleazar.

In The Shulchan Aruch Haarizal, we read: When the person dies and becomes liable to reincarnate, a child is born and he reincarnates in that child. That is the case of Abaye; he was named like his father who passed away and reincarnated in him.

THE GATES OF REINCARNATION

AND THIS WHAT RABBI CHAYIM VITAL ZT'L WRITES IN THE BOOK SHAAR HA GILGULIM (HAKDAMA 22, PAGE 21A): "AND MANY TIMES ALREADY, MY TEACHER, RABBI ISAAC LURIA (THE HOLY ARIZAL) WHEN WE WENT INTO THE FIELDS USED TO TELL ME: "LOOK AT THIS MAN CALLED SO AND SO AND HE IS A TZADDIK AND TALMID CHACHAM, AND BECAUSE OF THIS ONE SIN THAT HE DID IN HIS LIFE, HE IS NOW REINCARNATED IN THIS ROCK OR IN THIS PLANT", AND SO ON. AND THESE THINGS WERE NOT INVESTIGATED BY MY TEACHER. AND WE OURSELVES LATER ON INVESTIGATED ON THIS MATTER AND FOUND THESE THINGS TO BE COMPLETELY TRUE, AND IF I WERE TO RELATE ALL THE INSTANCES WHERE THIS TOOK PLACE, THERE WOULDN'T BE ENOUGH SPACE IN THIS BOOK.

AND SOMETIMES OUR MASTER WOULD LOOK AT A GRAVE FROM A DISTANCE OF 500 AMOT (800 FEET), A GRAVE INSIDE A CEMETERY WHERE THERE WERE 20,000 OTHER GRAVES AND HE WOULD LOOK AT THE NEFESH (PORTION OF THE SOUL) OF THE MAN THAT WAS BURIED THERE AND WOULD SAY: "ON THAT GRAVE SO AND SO IS BURIED AND HE IS BEING PUNISHED FOR THIS PARTICULAR SIN" AND AFTERWARDS WE WOULD INVESTIGATE THE MATTER AND FOUND IT TO BE COMPLETELY TRUE"

***KASHRUT AND
REINCARNATION A STORY***

**A CASE OF A POSSESSION (DIBBUK) BY A SPIRIT WHO FED FORBIDDEN
FOODS TO THE JEWS**

(BROUGHT IN THE BOOK ZICHRONOT HAMAOR)

The terrifying tale that follows, I heard it from my Father, zt'l, who himself was an eyewitness to what happened. I also heard this story from one of my grandfather's relatives, Rabbi Israel Yitzchak, and from the Gabaim, and from many of the elder people who all testified as to the veracity of the event. It happened as follows:

**THE FATHER AND HIS POSSESSED DAUGHTER
SEEK THE HELP OF THE ADMOR**

When the illness of the holy Admor worsened and he was forced to remain in bed, his family decided to call upon Dr. Wechtel from Cracow, one of the most prestigious doctors of the time, because they didn't want to rely on the opinion of the local doctor. At that time, arrived at the house, a father with his young daughter from Hungary. She was possessed by a spirit that tormented her, with endless suffering; her screams would pierce heaven. The words coming out of her mouth would scare everybody. Her words and attitude clearly denoted she was possessed by a spirit that was making her life miserable.

The Gabbaim (The Admor's attendants) instructed the father and daughter into the library next to the Beth Hamidrash, and told them to wait there until they would get an answer whether they could see the Admor. Students at the Bet Hamidrash were terrified with the girl's screams and all the strange noises that came out of her mouth. The students fled horrified and with fear that bordered on panic. The spirit inside the girl yelled bitterly from suffering the terrible beatings inflicted by the destructive angels, as payment for the serious faults the soul that possessed the girl committed in his previous life.

**THE DIBBUK SPEAKS IN DETAIL ABOUT THE LAWS OF SHECHITA (RITUAL
SLAUGHTER) AND AT THE SAME TIME USES OBSCENE LANGUAGE**

From all the words and screaming coming from the spirit, it was clear he had been a Shochet (the one who slaughters animals according to Jewish Law, to make their meat fit for eating) serving various communities, and he sinned by feeding them non kosher meat (NEBELOT and TEREFOOT), thereby transgressing many serious laws of the Torah. From his conduct, many rabbinic dictums were confirmed, including, that evildoers do not do Teshuva, not even at Hell's gates. When the destructive angels would ease for a while, the spirit, through the girl would use obscene language, also quoting numerous Shechita laws fluently and without mistakes. It was quite clear now, that no 12-year-old girl was able to say by heart, fluently, and without errors, long laws from the Tevuot Shor (A book dealing with Shechita laws), which she never even heard about before.

**THE DIBBUK TALKS ABOUT HOW MUCH TEREFA MEAT HE
GAVE THE JEWS TO EAT JUST TO MAKE MORE MONEY.**

He would sing Hungarian songs with dirty words, nothing like the girl could sing. He told the Gabbaim he had reincarnated on several occasions, and that he was allowed now to enter the girl's body, to have a little relief from his suffering. Frivolous youngsters that witnessed this made a complete Teshuva, because they saw with their own eyes how sinners are punished for their misdeeds. They heard and were shocked by the confessions on how he gave Terefa and Nebela to the community.

When the Dibbuk would stop speaking, the girl sat calmly as if nothing had happened. When he started pounding again, she jumped, stood on the tip of her feet, shocked, open mouthed, and voices started to come out of her again. Obscene dirty words, all his sins, transgressions of laws of Torah, heinous yelling, and the strong beating by the destructive angels, left the witnesses astonished and wondering what to do.

THE FATHER BEGS TO SEE THE ADMOR

The girl's father begged the Gabaim to let him see the Holy Admor with her, but they would not let him. Rabbi Israel Itzchak said this visit would sadden the Admor and cause him harm; he was a frail man, they would not let her in. Some of those who were there, concerned with the girl's suffering, suggested that the admor be asked directly if he would receive the girl and her father. After some discussion, they went into The Admor's room, and told him the story about the man and the girl with the Dibbuk.

**THE ADMOR SAYS THAT SAVING A SOUL IS A GREAT MITZVAH
AND THE GIRL MUST BE SAVED FROM SUFFERING**

The Admor said: If there is a way to save a soul, and rescue it from evil, that would be a great merit especially because the girl had been sent from heaven. There is no reason to deny saving this soul, and also we need to save the girl from her suffering and He requested for them to come in.

Abraham, one of the Gabbaim, who knew the Shochet while he was alive once had business dealings with him. He addressed the girl and said: I told you then that you were a fool, that you were drinking too much and that you would end up badly. Suddenly the girl jumped, reached out

in a rather aggressive way, and delivered a heinous noise from her throat; the Gabbai left in panic.

It was agreed to let the girl in to see The Admor in the morning. The Gabbaim had other plans; they would let her in the afternoon, but not before consulting Dr. Wechtel, who was to arrive to check my grandfather. Even though they saw The Admor getting ready to see her in the morning, requesting some books on Kabbalah, they still decided to wait. When time passed, and The Admor saw they were not coming, he asked the Gabbaim what was happening. They confessed they were waiting for Dr. Wechtel. So he said: What do you expect to happen when he sees her, the Dibbuk will still be there as rebellious as always and will not do Teshuva...

My Dad went in when the girl went in, but he was so scared, his knees started shivering and so he grabbed onto Rabbi Israel Yitzchak and Rabbi Yitzchak Lizer.

THE DIBBUK TELLS HIS STORY TO THE ADMOR

The Admor then asked the Dibbuk what he wanted from this innocent girl. So he started telling his story: He was a man who sinned and made others sin, he became Shochet and Bodek in various Kehilot. Rabbi Moshe Yungraiz Z"l, who was then supreme judge of the Rabbinic Tribunal at Cashvy suspended him from being a Shochet. After his death, he was allowed to enter a young man's body. Then the young man was taken to see the Holy Rav of Shinawa. He ordered him to leave the body and promised him he would save him. He then left the body, but the Rav of Shinawa completely forgot about him. He was punished again, tortured mercilessly, until he entered this girl's body.

THE ADMOR DEFENDS THE GIRL AND TRIES TO SAVE THE SOUL OF THE EVILDOER

The Admor told him: You are torturing a girl of Israel, she has not harmed you; if you leave her alone and get out of her, I assure you we will start a special study in Mishnayot in your name, for the TIKKUN (correction) of your soul. The Dibbuk started screaming: mercy on the girl you have, but on me, no one has. I assure you said The Admor, Bli neder, they will study for your benefit, and I will also study myself. The weird voice was heard again: I was once promised the same, and the promise was not kept.

The Admor said: If you leave this girl, not here, but as soon as she gets home, I assure you that I will put together ten Jews to study mishnayot for a year, just for you; you will have great benefit from it.

When The Admor finished speaking, the Gabbaim told the girl's father: "The Rav promised he would try to save her, so you can now leave home". As soon as they walked out of The Admor's bedroom the girl came back, opened the door widely and screamed and howled: DO NOT FORGET TO STUDY FOR ME!

Years later, when my father Z"l told me the story, he said: the screams, they still sound in my ears as if I was listening to them right now.

THE STUDYING OF MISHNAYOT HAVE POSITIVE EFFECTS

That same night The Admor Z"l grabbed the mishnayot and read out loud: KOL ISRAEL YESH LAHEM CHELEK LEOLAM HABBA (All Israel has a portion in the World to Come), and submerged himself in his studies.

Some days later The Admor Z"l received a letter from the girl's father thanking him, because the Dibbuk had left the girl, and thank G-d, she was cured.

Later the story was recounted to Rabbi Moshe Yungraiz and he said he knew that man was not straight and even though many people opposed his decision to banish him from being a Shochet, he was sure he was not apt to it.

The Admor Z"l kept his promise to that soul, and Mishnayot were studied for an entire year for the soul's benefit. This made a double good deed: first, the Dibbuk would not bother any other Jews, and second, the spirit found, after much suffering, final rest and comfort for his soul. The Admor's merit may shield us together with all the children of Israel.

