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Ani l'dodi v'dodi li.

Elyse Diane Frishman
New York City
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RAV KOOK: THE BLENDING OF REASON AND SPIRITUALITY

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INTRODUCTION

It is currently difficult to determine whether humankind evolves on account of ethical maturation or technological advancement. One would be sure that morality is our guiding tool, if it weren't for the reality that technological superiority is the basis for reward in society. However, both ethical and technological awarenesses have a common faculty: the use of reason. Reason enables one to discern ethical distinctions, to resolve scientific problems, to analyze or manipulate psychological conditions. The science of reason is the science of social reality. The individual tries to integrate ethics and empiricism in a rational framework.

Religion is easily excluded from this realm; spirituality simply doesn't seem important or motivating in an age where reason uncovers mystery. Marx ignored the reality of holiness by reducing religion to an economic tool of oppression. It is easy to confuse the institution of holiness and the dimension of holiness. Freud psychoanalyzed holiness and stripped it of transcendent value.

Jewish thinkers realize the challenges of secular reason and its offspring. Marx and Freud are often identified as the intellectual sources of modern religious despair. Will Herberg suggests that the only alternative to these "substitute faiths" is a leap of faith that transcends human limitations.¹

¹Will Herberg, *Judaism and Modern Man*, (New York, N.Y.: Harper and Row, Publishers, Inc.: 1951. Also in paperback edition, New York, NY.: Harper Torchbook, 1965), pp. 25- 41.

Yet Herberg doesn't examine reason except to suggest that it is a limited faculty. Bernard J. Bamberger discusses the limits of reason that are imposed by emotion. He suggests that the moral sense must be cultivated in order to gain insight into life's meaning.¹ Eugene B. Borowitz notes that despite persecution, destruction and serious cultural challenges to faith, the Jew still believes; this belief is an affirmation of God's reality.²

Predating both Marx and Freud, Hermann Cohen developed a philosophy of Judaism that was based on reason, and the relationship between ethics and nature. Yet his thought was necessarily limited by the parameters of logic. Maimonides posited that God was the supreme intellect of the universe. The human goal was to exercise and mature one's mind in order to plug into the active intellect.

At the beginning of the twentieth century, Rabbi Abraham Isaac Kook began to record a series of meditations on holiness. His thoughts were grounded in the totality of traditional Jewish literature including rabbinic studies, philosophy, history and mysticism, and in the wealth of enlightenment literature and philosophy. A fully pragmatic individual whose reputation was acknowledged throughout Europe and eventually earned him the position of the

¹Bernard J. Bamberger, The Search for Jewish Theology. (New York, NY: Behrman House, Inc., 1978), pp. 19 - 31.

²Eugene B. Borowitz, Reform Judaism Today, Volume II, What We Believe. (New York, NY: Behrman House, 1977), pp. 35 - 41.

first Chief Rabbi of Palestine, Rav Kook was wholly steeped in Jewish mysticism. There is no contradiction for him between the reason and holiness; his writings consistently reflect the blending of the two. The entire world is imbued with divine essence; humankind must perceive that holiness in order to mature into perfect beings. Universal imperfection exists but can be repaired through humankind. God has blessed man with the holy tools of the intellect, (including reason and emotion), the imagination and the will. Through the perfected use of these, man will perceive the universe as the whole that it is, with all aspects of existence integrated, like the gears of a machine.

Reason is an aspect of holiness; holiness is a dimension of the universe, which humans accept or ignore. Neglect leads to anxiety, sin and despair. Acceptance inspires penitence and the full actualization of one's holy and human potentials. Reason is the companion of faith once its holy dimension has been recognized. Faith ignites the fullest potential of our intellect. Holiness illuminates perception and enables one to transcend and transform opposition into composition.

The purpose of this thesis is not to explicate an aspect of Kook's thought for purely intellectual exercise. Kook's thought is not systematic, although his ideas are specific and discernable. Kook never intended to publish these meditations; rather, he recorded the outpourings of his heart, inspired by a deep sense of love and awe for God and creation. The author hopes that any glimpse into Kook's faith and brilliance will inspire deeper faith and courage for the reader. The challenges of modern society may be confronted

with the aid of Rabbi Abraham Isaac Kook's perception of the universe as a whole, whose every part has significance and supreme value.

My soul aspires for the mysteries,
for the hidden secrets of the universe...
One cannot cling to the Divine Presence Itself.
We can cling to His ways.¹

¹Abraham Isaac Kook, translated by Ben Zion Bokser, Abraham Isaac Kook. (New York, NY: Paulist Press, 1978), pp. 371, 157.

CHAPTER ONE

RABBI ABRAHAM ISAAC KOOK

Biography and Educational Influences

Abraham Isaac Kook was born on the sixteenth of Elul in 1865 in Grieve, a small townlet in the Pale of Settlement. His father was a stern Mitnagid, while his mother was the granddaughter of a learned Kabbalist whose own father may have been one of the first disciples of the Baal Shem Tov.¹ Kook's home blended chasidic and mitnagid concerns. His father's mitnagid values influenced the depth and seriousness of Kook's studies, especially in the area of Talmudic learning. His mother introduced joy and love into their home.

Kook brought both piety and joyful appreciation to his studies.² He began cheder at age seven. Two years later, he was proclaimed an illui, a prodigy. He began to study independently, earning the additional title of masmid, a diligent student. An odd legend illustrates the depth of Kook's concentration. He returned home from school one afternoon with his face covered by scratches. His horrified mother questioned him and learned that he had passed some strange women on his way, and had scratched his face in order to expel the strange thoughts from his mind.³

Kook's parents sent him to study in Lutzin when he was fifteen.

¹Jacob B. Agus, Banner of Jerusalem. (New York, NY: Bloch Publishing Co., 1946), p. 6.

²Ibid.

³Ibid.

An atmosphere of piety prevailed in Lutzin, where Kook studied with other yeshivah scholars. He treasured knowledge, not merely for its own sake but for its application to the world. As Kook's knowledge increased, his faith deepened, and his reputation grew. While in Lutzin, Kook began to express his devotion to Eretz Yisrael, in part because he was a cohen. He was said to have cried bitterly on Tishe B'Av, lamenting the destruction of Jerusalem; he felt profound grief because he was of the priestly line and could feel most keenly the pain of galut existence.¹

Three years later, Kook left for Smargon; he remained there one year. In Smargon, Kook joined the Musar movement. Whereas Chasidism emphasized communal relationships and joy, the Musar movement stressed intellectual and pious standards. The chasidim celebrated, and the musarim emphasized penitence.² Kook embraced the musar values, seeking ethical perfection and a mood of constant piety and holiness. The process of intense self-examination was intended to eliminate mundane, animalistic emotions. Kook, who was already a highly disciplined student, may have embraced the musar values as a way of disciplining and perfecting his emotional self. Ethical virtues were acquired after one's emotions were controlled, and one's intellect honed. This may have influenced Kook's understanding of the human mind and its entrance to the gates of holiness.

Next, Kook entered the Academy of Volozhin, the foremost

¹Agus, p. 11.

²Agus, p. 16.

center of Talmudic learning in Russia. He studied under Rav Naftali Zvi Yehuda Berlin ("Ntsiv") and became very close to him. Berlin was a fervent Zionist, supporting the religious resettlement of the land. He emphasized a united Israel, and was not dismayed by the secular pioneers, comparing them to the post-Babylonian settlers of the land.¹ Kook was strongly influenced by his teacher. (It seems that Kook named his only son after Zvi Yehudah Berlin).

At Volozhin, Kook was regarded with great respect. Some confused his love of Israel for a haskalah concern; Kook spoke hebrew to his friends instead of the usual yiddish. Kook became engaged to the daughter of Rabbi Eliahu David Rabinowitz-Tomin, the rabbi of Ponivesh, who eventually became a leader in Jerusalem. Kook moved to Rabinowtiz-Tomin's home and continued his studies there.

At the Academy, Kook had read the works of Maimonides, Judah HaLevi, and the classical chasidim on his own. In Ponivesh, he continued his independent studies, reading enlightenment literature in hebrew and german. Among his readings were the writings of Kant, Schopenhauer and Bergson. He studied grammar, mathematics, history and theology. All of Kook's secular learning served to enrich his religious faith.

As Kook became more aware of the modern challenges to Judaism, he became more concerned with the lack of response to those challenges.² In 1888, he published a rabbinic periodical Itur Se'frim, hoping to

¹ Agus, p. 23.

² Agus, p. 25.

initiate a literary campaign that would confront contemporary concerns and lead to the establishment of effective policies. The single issue had little effect, but Kook's concerns were clearly outlined.

Kook's cohen identity was very real to him; he viewed his priestly inheritance as a potential responsibility. This led him to study the Talmudic laws of sacrifice with his friend Rabbi Israel Meir, also a cohen; Kook prepared for the day when the Temple cult would be restored. Meir persuaded Kook to become the rabbi of Zoimel. Kook was twenty four years old.

Kook remained in Zoimel for six years. As he continued his studies, he was also challenged by the concrete human problems of his rabbinate. He wrote Chabesh Pair, a short work expounding the mitzvah of tefillin. Kook befriended the great Kabbalist Rabbi Solomon Eliashev of Shavell, who educated Kook in the myriads of Lurianic Kabbalah. Kook's wife gave birth to a son, Zvi Yehudah, who perpetuated his father's studies and concerns.

In 1895, Kook took a rabbinic position in the city of Boisk, Lithuania; the area was renowned for its German influence.¹ Kook published essays on the stresses of modern culture, in the rabbinic periodical Hapeles. His reputation spread nationally, and he was regarded as a serious spokesman for orthodox Zionism. In 1901, he published his first significant essay, entitled "The Mission of Israel and Its Nationhood" ("T'udat Yisrael U'l'omiyuto"). The

¹ Agus, p. 59.

essay emphasized the divine source of Jewish nationalism, and suggested that even secular Zionism had a divine quality. As soon as Jews took part in the rebuilding of the land of Israel, they would return to Torah, because the mind and body are inseparable.¹ Kook's sphere of influence centered on Russian orthodox Jews.

In 1904, Kook became the rabbi of the Ashkenazic community in Jaffa. In 1909, the great shmittah controversy arose: would this be a year of total rest for the land? The secular pioneers refused to observe the law because their primary concern was the recovery of the land. The orthodox community was appalled at this breach of Torah. Kook was able to resolve the conflict in a way that brought him great recognition.

In 1914, Kook traveled to Europe in order to participate in a conference of Agudat Yisrael. He hoped to convince traditional Jews to move to Palestine and realize the Zionist ideal. The conference was cancelled because of the outbreak of World War I. Kook was unable to return to Palestine. He left for Switzerland and remained there until 1916. In 1917, he was called to London to the pulpit of Spitalfields Great Synagogue. His efforts in England helped effect the Balfour Declaration.²

¹ Abraham Isaac Kook, "The Rebirth of Israel," translated in The Zionist Idea by Arthur Hertzberg. (New York, NY: Atheneum, 1969), pp. 424-426.

² Zvi Yaron, Mishnato shel HaRav Kook, (Jerusalem, Israel: Alpha Publishers, 1974), p. 15.

Rav Kook returned to Palestine in 1919; on the third day of Elul, Kook became the Chief Ashkenazic Rabbi of Jerusalem. In 1921, he was elected to the position of Chief Rabbi of the Ashkenazic community of Palestine, which he retained until his death in 1935, on the third day of Elul. Abraham Isaac Kook was the first Chief Rabbi of Palestine, a position of great delicacy that only he was capable of holding.

In 1921, Kook established a yeshivah in Jerusalem that he hoped would foster teacher and spiritual leaders for the continued growth of Palestine. His yeshivah, known from then on as Merkaz HaRav, was unusual in its positive orthodox attitude towards Zionism.¹

When Britain issued the White Paper, Rav Kook responded that no nation-state had the right to dictate Israel's ownership of Palestine. Only God could grant the Jews the land, and God had done so.² Rav Kook dreamed of an Israel that would transcend the limitations of the ordinary nation-state, because it would be governed according to law established by God. In the early thirties, Kook pleaded all Russian and German Jews to come to Palestine and build the land; he sensed the menace of the Nazis.³ Kook sought a Palestine filled with all of the Jewish people, an Israel united.

¹ Ibid. For more information on Kook's educational philosophy, see Zvi E. Kurzweil, "Rabbi Kook: His Influence on Jewish Education," in Modern Trends in Jewish Education. (New York, NY: Thomas Yoseloff, 1964), pp. 244-265.

² Yaron, p. 17.

³ Ibid.

Political and Philosophical Influences

Rav Abraham Issac Kook may have been influenced by both the chasidic celebration of life and the mitnagid austerity, since his parents' backgrounds embraced both philosophies. Kook may have gained an appreciation for, and joyful awareness of the spiritual reality of life through his maternal influences. His father determined the course and depth of his studies. Kook grew to love learning and behave piously.

His pious dimension was further disciplined when he joined the Musar movement in 1883. Founded by Israel Lipkin-Salanter, the movement tried to reinforce ethical, religious virtues that had been distilled by the influences of the Haskalah. Emphasizing community bond, the musar individual studied his self, rigorously trying to rid himself of emotional and amoral weakness.¹ Moral reflections and recitations from appropriate texts would instill the 'fear of God' in every Jew. The movement captured young Kook, and sharpened his moral discipline and piety.

At the time of Kook's birth, Tsar Alexander II was hoping to secularize and assimilate his Jewish constituents through a series of liberal reforms. His failure and frustrations triggered the pogroms of 1881 and ensuing Russian tyranny against the Jews. While Kook studied in Volozhin, the Academy was under constant Tsarist pressure to secularize its curriculum. As a partial response, the Chibbat Tsion movement arose, drawing orthodox Jews who wanted to

¹ Jacob B. Agus, Banner of Jerusalem. (New York, NY: Bloch Publishing Co., 1946), pp. 59 ff. The influences cited here are based on Agus' insights, as developed in the first two chapters of Banner of Jerusalem.

lead religious lives in Eretz Yisrael. Kook's uncle, Rabbi Mordechai-Gimpel Yaffe was a member of Chibbat Tsion. He established an agricultural colony, Ekron, for orthodox Jews; later, Yaffe moved to Ehud, near Petach Tikveh. (In contrast to his nephew's unusual interpretation of 1910, Yaffe insisted that the shemittah of 1889 be strictly observed).¹ Kook's own Zionist interests developed during this period, while studying at Volozhin. His friendship with Rabbi Berlin strongly influenced his Zionist devotions. Berlin was disturbed by the division within the Jewish community, including the sectarian philosophy of S.R.Hirsch. Berlin insisted that the community of Israel should be united, especially within Eretz Yisrael.² Kook adopted this attitude, becoming sensitive to all Zionists, whatever their spiritual or religious depth of faith.

Rav Kook's writings delineate two areas of concern. His primary study focuses on spirituality. The bulk of his writings strive to understand the process of spiritual unification, of human perfection and clinging to God. Every aspect of existence is linked through its Creator; human perception is blinded from this because our spiritual dimension, our holiness is untapped. Without spiritual awareness, a person is bound by his reason, buffeted by emotion and sometimes horrified by the products of his imagination. Man is an undisciplined, immature being who perceives limited fragments of the universe. Wholeness eludes him because he cannot accept a crucial part of his self: holiness. Kook's writings discuss three topics

¹ Ibid.

² Agus, p. 23.

of spirituality: repentance, morality, and the wisdom of the holy. The latter is a mystical awareness, available only to those who have developed their moral and penitent capacities. Wisdom of the Holy is the basis of discussion in this thesis; it reflects the blending of reason and spirituality.

The second area of Kook's concern was the application of his faith and spirituality. Kook yearned for the realization of the Jewish nationhood. As Chief Rabbi he was beset with the constant problems of political, economic and social conflict. He sought halachic decisions that would further effect the dream of Israel's future. He envisioned an Israel that would actualize its spiritual potential and become an or l'goyim, a light to the nations. Israel's expression of holiness would inspire and guide all other peoples to holiness and unification.

Rav Kook was a man of tremendous courage. He defended the secular community against the wrath and impositions of the orthodox community, even though his personal observances were fully traditional. In every way, Rav Kook's deeds reflected his ideals.

CHAPTER TWO
ABRAHAM ISAAC KOOK'S LITERATURE

Primary Sources

Rav Kook wrote profusely, although his later works were not written in an organized, manuscript form; his magnum opus, Orot Hakodesh, is a compilation of several hundred meditations which were arranged and edited by his son, Zvi Yehudah Kook. Earlier in his career, Kook composed many essays for publication; his final works seem more private and elusive in their contents.

Following is a list of Rav Abraham Isaac Kook's published material.¹ Unless otherwise noted, the material was printed in Jerusalem under the auspices of Mosad Rav Kook and Zvi Yehudah Kook.

Igarot Hara'ayah, Volume one, 1963.
Volume two, 1963.
Volume three, 1966.

Eder Hayikar V'ikvei Hatson, 1968.

Orot Hakodesh, Volume one, 1962.
Volume two, 1965.
Volume three, 1965.

Orot HaTorah V'hartsa'at HaRav, 1960.

Orot Hara'ayah, 1969.

Orot, 1964.

Orot Hateshuvah, (Yeshivat Or Etsion), 1967.

¹Zvi Yaron, Mishnato shel HaRav Kook. (Jerusalem, Israel: Alpha Publishers, 1974), p. 12.

Hanir, (a literary collection brought to light by the Lovers of Literature in the Holy Land), 1910.

Chazon Hag'ulah, 1940.

Chazon Hatsimchonut V'hashalom, no date.

Lid'mot Diyokano shel HaRambam Zichrono Livrachah, (published in the newspaper "Ha'aretz" on Erev Pesach, 1935).

Musar Avicha U'midot Hara'ayah, 1970.

Olat Ra'ayah, 1964.

Kovets Ma'amarim, (Tel Aviv), 1935.

T'udat Yisrael U'l'omiyuto, (published in the rabbinic periodical "Hapeles" in 1901).

There may be additional unpublished material.

Translations

Orot Hateshuvah was first translated by Alter B. Metzger in 1968, as Rabbi Kook's Philosophy of Repentance. It is reasonable that this was the first major piece by Kook to be translated into english since this is his most accessible work. Metzger's translation does not ease the complexity of Kook's literary style, although this is less a reflection on Metzger than it is on Rav Kook's hebrew. An especially valuable contribution is Metzger's introduction to this translation. (See the section on "Secondary Literature" for further discussion).

Ben Zion Bokser has provided a second translation of Orot Hateshuvah. His translation is somewhat more inviting than Metzger's even though he sacrifices poetic flow for the sake of accuracy and comprehension.

Bokser's translation is included in a larger volume, entitled Abraham Isaac Kook -- "The Lights of Penitence, The Moral Principles, Lights of Holiness, Essays, Letters, and Poems," published in 1978. Bokser has translated Midat Hara'ayah, and selections from Orot Hakodesh, and ten essays. Eight of these essays are printed in Orot, ; the ninth appeared in Hanir ("Derech Hatiyah"), and the tenth in the journal Tachemoni. The letters were found in Igarot Hara'ayah. The poems were printed in the periodical Sinai in 1945.¹

¹Ben Zion Bokser, Abraham Isaac Kook -- "The Lights of Penitence, Lights of Holiness, The moral Principles, Essays, Letters and Poems." (New York, N.Y.: Paulist Press, 1978), pp. 243, 328, 369.

Arthur Hertzberg also translated selections from Orot, including three essays about the land of Israel. These may be found in The Zionist Idea , published in 1959.

Secondary Literature

There are three particular areas of Kook's thought that scholars have written about. The first is the realm of mystical thought, as evinced in Orot HaKodesh. The second area includes Kook's non-mystical reflections on human nature, as affected by teshuvah or sin or emotion. Let us call this the realm of general thought. The third realm applies his mystical and general thoughts toward an understanding of Israel, the people and the land.

Least accessible is Kook's mystical writing; few scholars have approached its mires. Those that have explored it have done so with varying degrees of success. It is difficult to comprehend Kook's ideas, let alone explain them to a general audience. Usually, these scholars use their knowledge of Kook's mysticism as a way to augment the other two areas. The exceptions to this approach are Ben Zion Bokser, Leonard Gewirtz, and Nathan Rotenstreich. Gewirtz is particularly difficult to understand if one has no prior knowledge of Kook's thought. Others discuss Kook's mysticism in relationship to his general thought.

Everyone reviews Kook's overall religious philosophy. The strongest, discriminating summaries are offered by Bokser, Samuel Hugo Bergman, Alter B. Metzger and Nathan Rotenstreich. Little analysis has been attempted by anyone, except for obvious parallels. This seems due to the enormous scope and depth of Kook's problems. The first task is to comprehend and explain his thought.

The most accessible material is Kook's writing on Israel, the

people and the land. Agus, Bokser, Epstein, Kurzweil and Shapiro provide adequate accounts of Kook's Zionism. However, for instant access to Kook's position, read Arthur Hertzberg's chapter on "Rabbi Abraham Isaac Kook", in The Zionist Idea. Hertzberg provides a brief biography, then offers several translated selections from Orot (Lights), all concerned with Israel's rebirth.

The finest piece written about Kook's general thought is Nathan Rotenstreich's "Harmony and Return: Rav Kook," in his Jewish Philosophy in Modern Times. Rotenstreich discusses Kook's perception of unity and disparity in a lucid and well-organized fashion. He notes the Kabbalist influence on Kook, which views the world as united, although fragmented in its various realms. The realms must be rejoined; revelation is the tool. The purpose of striving for religious insight is to be able to join in with God's creative will.

Rotenstreich suggests that one needs a special 'religious talent',¹ in order to follow Kook's search for religious truth. Not everyone is capable of this, although the talent may reside within a particular community. Spiritual insight enables one to perceive unity. Unity, encapsulated as sparks of holiness, pervades everything. All things, therefore, have value and are connected. The improvement of our world does not depend on environmental change, but in our perception, our point of view. Harmony requires a

¹Nathan Rotenstreich, Jewish Philosophy in Modern Times: From Mendelssohn to Rosenzweig. (New York: Holt, Rinehart and Winston, 1968), p. 221.

balanced incorporation and integration of theology and science. Rotenstreich suggests that this parallels Rosenzweig's "true science"¹. Any gaps we perceive are subjective. The difference between the holy and the profane is also subjective; however, reason cannot reconcile the difference. Only the pursuit of holiness can embrace profanity without being soiled.²

Rotenstreich isolates three principal concepts: sin, repentance, and piety. Sin is a product of our deeds and our perception, and furthers the disparity of the world. Repentance restores harmony; it "is the common ground where the human and the universal will meet".³ Repentance is a natural principle, not merely a synthetic, "religious ethical concept".⁴ Piety is the result of a need to relate with God; Rotenstreich is not more specific than this.

He maintains that Kook's view of God is pantheistic, because God is the world. However, it would seem more correct to term Kook's thought as pan-entheistic, because God does exist in a non-manifested form, that is, God is not only that which is created.

Dr. Alter B. Metzger offers valuable insight in his introduction to his translation of Orot HaTeshuvah, (Lights of Repentance). He compares Kook's understanding of Teshuvah with modern psychological

¹ Rotenstreich, p. 225.

² Rotenstreich, p. 228.

³ Rotenstreich, p. 232.

⁴ Ibid.

theorists, including Freud, Rollo May, Kurt Lewin and Fromm.

Metzger describes Kook's God concept as pan-entheistic. God withdrew His presence in order to create the universe; Metzger draws a parallel to the Chabad concept of tzimtzum.¹ Teshuvah implies a return to God, not simple repentance.

Kook's work is first and foremost an indication of the depth of his humility. He believes that the human self strives for a moral life. Metzger contrasts this with Freud's idea of the libidinal self. Repentance is Kook's method of exalting the self; it is the opposite of flight from reality. Evil causes despair and melancholy.

Metzger compares Kook's descriptions of particular repentance and general repentance to Rollo May's distinctions between fears and sins, and anxiety. Fear is specific; anxiety is general. He also notes the similarity between psychological insight and sudden repentance, and the conscious elaboration of the concept and general repentance. The reader needs to explore Kook's definitions further in order to fully appreciate the validity of Metzger's parallels.

Metzger describes three basic psychological theories concerning human nature. Freud calls man egocentric; behaviorists view man as a bundle of drives and instincts. Fromm, Sullivan and other psychologists consider man inherently good, striving for psychological growth. Kook's understanding of human nature is similar to

¹Dr. Alter B. Z. Metzger, Rabbi Kook's Philosophy of Repentance. (New York: Yeshiva University Press, 1968), p. 10.

the latter group; the human "will of virtue" motivates human personality. Repression and self containment are similar to a lower form of repentance.

The danger of this comparison with psychology is the trivialization and constriction of Kook's thought. Kook's ideas can not be fully comprehended as psychological principles. Holiness, by definition, transcends the psychological realm. However, in terms of how or why man repents, Metzger's analysis is significant.

Ben Zion Bokser's Abraham Isaac Kook provides a good discussion of Kook's religious philosophy. In addition to his translation of Orot HaTeshuvah, Midot Ha-rayeh (The Moral Principles), and selections from Orot HaKodesh, letters, essays, and poems, Bokser evaluates some of Kook's thoughts on Judaism and holiness. This introduction is not an essay for newcomers to Rav Kook. This is not a summary of Kook's thought; rather Bokser mentions some of Kook's key ideas, especially those which he has a response to or commentary.

Bokser discusses Kook's understanding of morality. Divine ideals have their human equivalents as moral imperatives. Judaism does not center on the divine being, but rather on the divine ideals. "The test of religion at its highest was in the passion it inspires to bend life toward ethical and moral perfection."¹

Kook's thoughts on particularism and universalism are explained.

¹Ben Zion Bokser, Abraham Isaac Kook -- The Lights of Penitence, Lights of Holiness, The Moral Principles, Essays, Letters, and Poems. (New York: Paulist Press, 1978). p. 2.

Egocentrism and ethnocentrism contribute to all antagonisms in our lives. Self-interest must be consistent with concern for other people. The love for all things includes self-love; this is Kook's goal.

What is the basis for holiness? The desire to unify existence, to strive for universal love is a holy quest. Holiness embraces particularism when it protects the individual, or includes a particular (eg. halachic) life-style. Kook emphasizes the importance of secular culture, because all expressions of life are imbued with holiness.

"If every student of the Torah cannot be expected to master all branches of knowledge, he can be expected to attain familiarity with the general state of culture in the world and its impact on life, so that he may discern the spirit of his generation and thus be enabled to nurture it and improve it."¹

Bokser explores Kook's politics; of course, they are concerned with religious development of Israel. Kook sought to balance and integrate the three religious forces in Israel: the old, traditional group, the group blending tradition and modern culture, and the secular chalutzim.² Bokser suggests that Kook's spiritual position was similar to the Mizrachi party, although its politics were too particular for Kook.³

Kook believed that God created an imperfect world in order

¹Bokser, p. 13.

²Bokser, pp. 15 - 16.

³Bokser, p. 18.

that man might have the privilege to grow. Man lives for enlightenment. The universal human will have compassion and love for all living beings. Penitence is the process by which one evolves toward holy universalism.

David Shapiro writes about "The World Outlook of Rabbi Kook" in Studies in Jewish Thought, volume one. He provides a brief biography. Shapiro's initial discussion is similar to Rotenstreich, except Shapiro asserts that Kook's God is pan-entheistic. Kook "experienced God in a living encounter".¹ There was no need for Kook to prove God's existence. Shapiro notes the influence of Lurianic Kabbalah and Chabad mysticism.

Unity is revealed through the wisdom of the holy; its study actually transforms human nature and character. This wisdom recognizes the integration of all things. God's light suffuses all creation.

Shapiro's primary contribution is his elaboration of Kook's thoughts on K'nesset Yisrael. The community of Israel has a special significance; it is the link between the human and the divine. Israel is to be the light to the nations. Two elements effect Israel's history: the racial and the spiritual. The natural and the supernatural are interwoven. Like Agus, Shapiro compares Kook's collective soul and absolute morality to Achad Ha-am's striving for absolute justice. Whereas Achad Ha-am believed that

¹David S. Shapiro, Studies in Jewish Thought, volume one. (New York: Yeshiva University Press, 1975), p. 291.

Jews have a special genius for morality, Kook believed that this morality transformed Jews. Secular ethics lack the transforming nature of the Divine ethic.

The Holy Land is unique because God chooses it to be unique; its nature transcends rational perception. It is the only home for Jewish creativity and prophecy, and ultimately provides the paths to redemption. Kook's road to redemption, both literally and figuratively is built in Eretz Yisrael.

Kook was sympathetic to the secular chalutzim because he thought that their motivations were based in holiness. He also believed that negative occurrences and setbacks were necessary for the sake of spiritual purification. Kook hoped to develop a generation of spiritual leaders; as a result of this effort, he helped create the Talmudic Encyclopedia and established Yeshivat Merkaz Harav, for the purpose of enlightening Jews in twentieth century.

Kook believed that the mitzvot lead to an eschatological goal. Mitzvot acclamate our consciousness to a concern for all that lives. Evil is real, but is subjectively perceived. Human effort must transform evil into good. As the Kabbalists explain, one must descend in order to ascend; the nature of the process is spiral. What appears to be evil on one level, and is evil, may appear to be good on a different level.

Shapiro offers a solid, overall view of Kook's thought.

Samuel Hugo Bergman provides some interesting examples of Kook's thought in "Rav Kook: All Reality is in God", found in his

book Faith and Reason. Bergman discusses Kook's pan-entheism, and his goal of harmony. He offers Kook's illustration of the human difficulty in linking with God. When one recites the Shema, one makes a statement of God's unity including the unity of the universe. However, this is not actually perceived by the human mind. Therefore, one recites "Baruch Shem kavod malchuto l'olam va-ed" following the Shema, because God's kingdom (creation) is apprehended. We yearn to perceive the oneness of all; the first step is to perceive the Divine presence in creation, and the Divine One who created all.

Bergman describes Kook's concept of teshuvah. He also contrasts Kook's evolutionary goal of returning to the source with Darwin's principle of survival. Kook believes that the human is the center of the universe and Israel is the immediate center. The Jew's relationship with God is constant and eternal; the Torah blessings reflect this faith. God gives each Jew, not merely his other ancestors, the Torah; God chooses each Jew.

Bergman is most interesting for the illustrations he selects from Kook's works. They are vivid and often clarify difficult material.

Zvi Yaron has written the most descriptive work on Rav Kook, entitled Mishnato shel Harav Kook. It is presently available in Hebrew, only. He includes a biography. The work explores Kook's thought categorically; among the concepts which Yaron discusses are reason and mystery, faith, the holy and the profane, ethics and society, Zionism, patience. Unlike Bokser's work, which is

translation embraced by explanation, or Agus' biography, Yaron has organized Kook's ideas and presented them in an accessible way. He contributes additional material insofar as it elucidates Kook, drawing from scholars such as Gershom Scholem, Heschel, Whitehead, Tillich and Freud. The analyses are not detailed, because the scope of the work is great; Yaron's intent seems to be to summarize and explain general concepts. However, this is the most reliable piece published about Rav Kook; Yaron actually renders Kook's thought accessible.

Shalom Carmy reviews Zvi Yaron's Mishnato shel Harav Kook in Tradition magazine. Carmy commends Yaron, although he complains that Yaron's non-Jewish references are vague. The subsequent article, however -- "Rav Kook's Theory of Knowledge" -- is more of a discussion of Carmy's interpretation of Rav Kook than it is of Zvi Yaron's book.

Carmy suggests that Kook's concept of the creative imagination reflects Maimonides' influence, paralleling the imaginative faculty in the prophetic experience. However, Kook emphasizes the concrete reality of all that is imagined. The imagination has theological significance. Carmy seems to understand Kook, but isn't clear in his explanation. It is difficult to comprehend Kook's thought on the basis of Carmy's statements.

Carmy compares Kook and Kierkegaard. Kook suggests that fear of the unknown arrests our creativity; Kierkegaard's fear of freedom may be similar. As Kook roots the experience of the imagination in a historical event, the Sinai experience, so does

Kierkegaard, calling on the individual to contemporize the event. Carmy's parallel requires greater elaboration in order to be seriously evaluated.¹

Carmy notes Kook's concern for responding to the challenges of the pluralistic society. Does science enlighten? Should it be interfaced with Torah? Kook emphasizes openness and the need to continue learning in all areas and matters.

Also printed in Tradition magazine is Ben Zion Bokser's "Rav Kook: The Road to Renewal." Bokser translates Kook's essay, although this translation was recently published in Bokser's large work on Rav Kook.

Bokser prefaces his translation with some notes on Kook's ideas. Kook states that there are two steps in the redemption perfecting process. The first is a refinement of the moral and rational awarenesses. The second is an "illuminating experience"² which causes one to desire the perfection of all life. The Jewish people first experienced these through the Exodus from slavery, and the Sinaitic revelation. Our desire is to perfect the world. However, our vision has dulled because the Torah has been misused as a religious discipline, rather than as a dynamic, expanding vessel of holiness.

Therefore, the Jewish people is re-experiencing the necessary

¹Zvi Yaron compares Kierkegaard's treatment of the Akkedah to Kook's commentary. Zvi Yaron, Mishnato shel HaRav Kook. (Jerusalem: Alpha Publishers, 1977), p. 55.

²Ben Zion Bokser, "Rav Kook: The Road to Renewal", Tradition. (Vol. 13, #3, Winter 1973), p. 137.

stages, through the release from diasporan existence, and the rebirth of the land of Israel. In this manner, the relationship with God will be revivified, and renewed.

Isadore Epstein discusses Rav Kook's conception of humanity in "Avraham Yitzhak Hacohen Kook", found in Guardians of Our Heritage. Kook balances nationhood and Godliness, hoping to integrate the two. Our present condition is godless nationhood. Nationhood describes "all the manifestations of a well-ordered society." Godliness includes "all forms of spiritual life."¹ Epstein provides a brief biography and also touches on Kook's ideas about Israel's mission, and Jewish innate spirituality (due to chosenness).

Tradition magazine offers a third article on Rav Kook; written by Leonard B. Gewirtz, it is entitled "Elements in Rav Kook's Legacy." Gewirtz examines Kook's general thought, excluding the mystical significance.

He discusses the problem of secular chalutzim using Kook's analogy of the construction of the Temple: while being built, workers tread on its floors, but upon completion, only the High Priest was allowed to enter. Similarly, the chalutzim are necessary for Israel's rebirth.

Gewirtz distinguishes Kook's use of bechirah and segulah. The Jews were chosen as a people, and therefore have a collective soul. Denying this gift deprives all humanity. (This also

¹Isadore Epstein, "Avraham Yitzhak Hacohen Kook", Guardians of Our Heritage, ed. Leo Jung. (New York: Bloch Publishing Co., 1958), p. 49.

indicates Kook's concern that the particular nature of each being be realized to its potential.) The Jews are also a choosing people, through adherence to the Torah and the mitzvot.

Gewirtz explains Kook's discussion of higher and lower chutzpah. Jews who reject the tradition reflect one of two levels of arrogance. Higher chutzpah leads to rebellion based on social idealism; Torah prevents universal fellowship. Lower chutzpah causes rebellion based on preoccupation with materialism or chauvinism, and is often affected by higher chutzpah. Gewirtz socializes this concept, suggesting that higher chutzpah will always effect lower chutzpah among the masses of people, whose desire to satisfy physical needs leads to a materialistic pre-occupation.¹

K'nesset Yisrael is the tool for redeeming the universe. Eretz Yisrael is to the Jewish people as a body is to its soul.² The land must be healthy as its people returns. Gewirtz emphasizes Kook's empathetic concern for all Jews; it is the fault of the institution that Jews have become irreligious. Torah culture must be revived in all its depth, using Kabbalah, Aggadah, philosophy, ethics and Chasidut. A dynamic tradition can embrace all its people.

Gewirtz also explains Kook's distinction between our mind's

¹Leonard B. Gewirtz, "Elements in Rav Kook's Legacy", Tradition. (Vol. 5, #1, Fall 1962), p. 45.

²Gewirtz, p. 49.

relationship to the external world and its relationship to self-awareness and creative activity; this is Kook's hakarah chitsonit and hakarah p'nimit. Creative thought is divine, and reflects the "soul in action."¹ Gewirtz describes the soul as "the supra-rational force in consciousness."² Imagination and creative activity are essential to the unification process.

Gewirtz's article is insightful, although ambitious for the casual reader. If one wishes to explore Kook's thought in depth, Gewirtz is helpful after some primary investigation has been done. Otherwise, it is difficult to appreciate the depth of Gewirtz's work.

One of Rav Kook's legacies is his unusual approach to education. Zvi E. Kurzweil discusses Kook's contribution in Modern Trends in Jewish Education. Kook had five educational goals: first, a solid foundation in Jewish subjects, embracing all aspects of Torah culture; second, an emphasis on moral behavior; third, a response to the challenges of science and technological advances; fourth, to infuse one's Jewish soul into study, much as the profound pianist integrates soul and skill; and fifth, the integration of secular and Jewish learning. Secular education enhances the spiritual education. Kook considered the existing orthodox education stagnant. Even the physical condition of the schools in Palestine was deplorable; he sought the renaissance of body and soul.

¹Gewirtz, p. 54.

²Ibid.

Perhaps Kook dreamed that his school would serve Palestine and the diaspora in the same way that Volozhin was acknowledged as the foremost Talmudic academy. Kook's vision was not conceited; he truly hoped to educate the brightest students in order to usher in the new era.

(Kook's vision was not realized, but his ideas gave birth to the institution in his name which had an unusually positive attitude towards Zionism, reflecting Kook's own position.)

Herbert Weiner discusses Kook's peaceful Zionism as motivated by his concepts of love and chochma, the wisdom of holiness. "Rav Kook's Path to Peace Within Israel", published in Commentary, reviews Kook's search for wholeness, including every essence and detail of a people.

Weiner wrote a second brief article which explores Kook's argument against chaos. "My Favorite Modern Hebrew Text: Rav Kook as Counsel for the Defense", (the title is almost as long as the article), found in the CCAR Yearbook, 1964, notes Kook's defense of the evils of humanity.

Weiner's significant piece about Rav Kook is found in his book 9½ Mystics, and is based on several interviews with Kook's only son, Zvi Yehuda. The content focuses on Kook's mystical consciousness. Most interesting is this personal connection to Rav Kook through his son. Weiner's style of writing evokes warm, vivid images of this great teacher. "The View from the Roof Above" is a gentle, personable introduction to Rav Kook.

Methodology

Orot Hakodesh is a three volume work. It contains Rav Kook's thoughts on the realm of the Holy, as perceived through mystical illuminations. These thoughts have been arranged and edited by Kook's son, Zvi Yehudah. The second volume has an index of Biblical and Rabbinic sources for the first two volumes; the third volume's index is not complete. All volumes are preceded by a table of contents, whose titles were derived by Zvi Yehdah.

The problem in reading Orot Hakodesh lies in the fact that Kook's son compiled it. His arrangement immediately biases the selection of material. I began my research by reading from the beginning of the work, utilizing Bokser's translations wherever possible for comparative purposes. My immediate goal was to grasp the style and vocabulary utilized by Kook.

Unlike most writings, Orot Hakodesh is not organized along lines of comprehension or depth. The table of contents is arranged according to some order that eludes me; it is not linked to apprehension of Kook's thought. More likely, the arrangement of material is impeded by the fact that Kook did not write these thoughts expressly for the purpose of publication, and therefore did not concern himself with the clarity of terms. In any case, one cannot begin volume I of Orot Hakodesh and hope to gain a gradual understanding of Kook's thought. Terms are used throughout (his writing) whose meanings are ambiguous. Eventually, one begins to develop a sense for Kook's style although one could

begin almost anywhere in the three volumes.

In addition, there may be several levels of meaning in each passage. Orot Hakodesh is a mystical work because it is based on Kook's belief that divine light infuses all creation, and his task is to seek holy illumination, or the wisdom of the holy. It is possible to apprehend Kook's thoughts on a p'shat level: what is Kook saying, and how does this relate to or compare with other statements? However, it is likely that there is a second symbolic level of meaning; certain vocabulary and references strongly indicate a mystical context. Does Kook intend a statement to be understood literally or figuratively? It is often difficult to determine this.

The task of comprehending Kook's simple meaning was awesome enough. Having read numerous selections from Orot Hakodesh, I decided to focus on two particular areas of interest: Kook's perception and description of holiness in creation, and the spirituality of the human intellect, especially as affected by the perception of holiness. While I relied on the table of contents in order to isolate appropriately titled material, I also drew upon passages I had read whose titles indicated other material. Not all the material I read is discussed here, because not all of it relates to the theme I selected.

I have included my own translation of Kook's material, except in the cases where Bokser has translated the passage. My goal was to explicate, and synthesize a particular aspect of Kook's thought, as derived from Orot Hakodesh, volume I. All passages

are cited in the thesis according to the key:

"(volume, page, passage)."

CHAPTER THREE

A REVIEW OF THE LIGHTS OF PENITENCE

The Lights of Penitence contains three full chapters written by Kook, and additional pieces that were compiled from Kook's random notes on the subject of penitence, culled from various sources by Zvi Yehudah Kook. These first three chapters present Kook's terminology and concepts.

Kook describes two frameworks for penitence. Physical transgressions are acts against the laws of nature, including any Toraitic or moral laws that relate to nature. Spiritual transgressions are described with difficulty; they are acts against one's conscience. Physical penitence may include medical treatment as a correction of the unnatural state. Spiritual penitence is a "reprimand of the conscience," and is easily abused.¹

Penitence is based on the perception of truth.² Knowledge leads to awareness of the state of the world, and how one contributes to that state. Therefore, "one of the foundations of penitence,

in human thought, is a person's recognition of responsibility for his actions, which derives from a belief in man's free will."³

One's actions are chosen because one has free will; one is responsible for his behavior.

¹Abraham Isaac Kook, Orot HaTeshuvah, 1925, translated by Ben Zion Bokser. "The Lights of Penitence" in Abraham Isaac Kook, (New York: Paulist Press, 1978), p. 44.

²Bokser, p. 112.

³Bokser, p. 119.

When a person sins, he enters a painful state of being. Pain is unhealthy. Kook says that a healthy body includes a healthy soul. Penitence returns health to the body and the soul.¹ He compares sin to an obstruction in the eye, which causes pain and hinders vision. The appropriate action is to remove the obstruction. Sin, too, must be removed through a penitential act. Sin causes the person to view the world in a fragmented fashion: one cannot perceive beyond a certain level. Sin oppresses the heart, producing a spiritual anxiety. Sin prevents calmness.

Kook believes that all creation is integrated; creation is a single gestalt. Man must try to perceive this gestalt in order to realize peace; once the importance and value and good of everything is seen, everything will be appreciated in its proper place, and contradiction will cease. Evil is a result of impaired vision: penitence repairs vision.

There are different motivations for penitence. Embarrassment caused by sin leads to one form of atonement.² This atonement derives from reflection. Penitence can also be inspired by religious faith; for example, in the Torah, God promises to forgive the penitent.³ Penitence according to reason is "the peak of penitential expression."⁴

¹Bokser, p. 53

²Bokser, p. 106.

³Bokser, p. 44.

⁴Ibid.

The motivation is not due to illness or sorrow or religious obligation; rather, one discerns appropriate behavior, and truly transforms the sinful behavior into personal growth.

There are two levels of penitence. Particularized penitence concerns specific sin, and is concerned with the individual's atonement. General penitence may affect the individual or the community. In the former case, the person experiences an undefined malaise that totally affects him, and he yearns for recovery. He senses God's absence and longs for God's presence.¹ In the latter case, the community has been affected by the sins of its individual members, and is experiencing its own overwhelming depression.²

Kook suggests that the goal of penitence is to enable one to recant sin and draw closer to God and Torah. The penitent realizes that all acts have an effect on one another, and one must view one's actions in terms of their total consequences. Everything must be seen as gestalt. The health of a community is directly related to the health of its members; the health of the universe is linked to society's condition.

In addition, there are two penitential states. Sudden penitence relies on the appearance of a "spiritual flash"³ which pierces the soul and instantly transforms evil awareness to good. This flash seems to be Divinely inspired. The process of gradual penitence

¹Bokser, pp. 46 - 49.

²Ibid.

³Bokser, p. 45.

slowly mends one's life.¹ This would seem to include any precipitating actions or thoughts that motivate change. Sudden penitence is linked to any revelation of universal perception; realizing the totality of existence connects one's soul to the universal soul and to God. This is a form of revelation that inspires sudden penitence. Love, too, may inspire sudden repentance, for a similar reason.² Gradual penitence might best be achieved in a psychotherapeutic setting, wherein one has the opportunity to carefully and securely explore and evaluate the motivations and behaviors in one's life.

Kook assumes that all penitence derives from God. He perceives holiness as a dimension of reality, much like time or space. The human intellect, including reason, is a holy attribute.³ As noted earlier, reason is the most honorable motivation for penitence. This is because "the highest form of penitence is penitence inspired by the ideal of honoring God."⁴ When God is honored, the whole of existence is honored, because God embraces all existence. Man perceives this wholeness through an enlightened intellect. The faculty of reason is his tool for perception.

The individual must experience a personal reformation through

¹Ibid.

²Ibid.

³The bulk of the thesis focuses on this point, as elaborated on by Kook in Orot Hakodesh.

⁴Bokser, p. 50.

penitence before society can be redeemed. The perfection of society is the ultimate goal of penitence.

Israel has a special sensitivity for repentance.¹ This sensitivity derives from her relationship to God and creation through Torah. In order to effect new behavior, one needs guidance. Torah provides Israel with the legal, moral and spiritual guidelines necessary for repentance and redemption. Repentance is not merely an act of contrition; it implies a transformation of behavior that improves one's condition, and with that, the condition of society. Penitence is a process that propels man's evolution.² Torah encourages Israel to pursue absolute justice and to redeem society. Since Israel is sensitized to perceive wholeness, she is equally sensitive to the pain of fragmentation. Israel's dispersion is the physical expression of her spiritual detachment; once she regains her spiritual perspective, her physical health will revive. Torah is the guide for recovery.

The difficulty which inhibits penitence is the fear created by the state of sin. Sin impedes calmness.³ It provokes anxiety, and it is difficult to assess anything accurately when one is anxious. Kook reminds us that God helps one to face the stress and difficulty, and one should not fear the weight of sins. Nothing need impede repentance.⁴ In fact, penitence is so powerful that even the mere thought of penitence leads one away from sin. "It

¹ Ibid.

² Bokser, p. 94.

³ Bokser, p. 74.

⁴ Bokser, p. 98.

is necessary to be so profoundly committed to the faith that even by entertaining the thought of penitence one mends a great deal in oneself and in the world."¹ Faith removes fear; penitence removes sin.

In summary, Kook states that every human must repent his sins in order to evolve towards a perfect state of being. Penitence causes one to expand his perspective and view the universe as an integrated whole, embraced by God. Therefore, every sin is an act against God and against oneself. If one hurts another, the pain must reflect on himself. Penitence cleans the soul, and illumines the intellect with God's light and presence. The different types and levels of penitence describe different states of atonement; all derive from God, and all enable man to ascend. Israel is especially equipped to perceive and repent because she has the tool of Torah and the gift of chosenness. The behavior of every individual Jew affects that state of Israel's being, as a community, as a nation, and as a light to all other nations.

The Lights of Penitence introduces certain concepts that will be examined more fully in this thesis. These include the process of integration, the awareness of the holy, and the nature of intellect and its relationship to the redemption of the world. Kook's unique understanding of penitence relies on his perception of the holy dimension of intellect and imagination.

¹Bokser, p. 61.

CHAPTER FOUR

RAV KOOK: THE BLENDING OF REASON AND HOLINESS

Rav Kook's Understanding of the
Rational and the Spiritual

It is contemporary fashion to separate the realms of science and religion. One learns that "reality" is that which is apprehended through rational perceptions. Spiritual perceptions are not viewed as revelation except in a very private context. Spirituality is discussed comfortably as an artistic, esthetic expression, but rarely is taken seriously as a mystical expression. In an effort to explain anomalous mystical experiences, our modern minds have rationalized spirituality through the wisdoms of Freud and Marx.

Rav Kook recognizes the existence of the spiritual state and the rational state. He insists, however, that one must integrate the two types of perceptions.

...The holy spirit (must) be enlightened and developed... within the framework of reason... enriched with all the perceptions that may come within the purview of man, in all the depth of their acuteness...

(Bokser, 207; Kook 1, 10, J).

Human intellect is the essential tool for honing spiritual wisdom. Intellect must be used to strengthen and fill out one's spiritual soul. Kook assumes the existence of the spiritual and his thoughts proceed to the integration of the spiritual and the rational. He contrasts the highest expression of the spiritual intellect, mysticism, with the highest expression of the rational intellect, philosophy.

Philosophy embraces only a given part of the spiritual world. By nature, it is detached from whatever is outside its sphere. By this itself it is fragmented in its being. The grace of perceiving how all feelings and tendencies, from the small to the large, are interdependent, how they act on each other, how separate worlds are organically related -- this it cannot portray. For this reason, it must always remain an aristocratic discipline, set apart for special individuals. Greater than this is the mystical quest, which by nature penetrates to the depth of all thought, all feelings, all tendencies, all aspirations, and all worlds, from beginning to end. It recognizes the inner unity of all existence, the physical and the spiritual, the great and the small... Everything is important, and everything is invested with marked value...

(Bokser, 194; Kook 1, 6, 5).

Philosophy is characterized by its detachment from its material; because it is detached, it is fragmented. Detachment implies a lack of integration, or unity.

Mysticism penetrates every thing; by nature, it cannot be detached. It is the opposite of philosophy in this sense. It perceives unity, because it is a part of everything.

Philosophers may determine the nature of Goodness, and posit a system that enables one to comprehend goodness intellectually, but there is no guarantee or assertion that one's life will be altered, and that one will actually become a good person. Philosophy is bound by its limited focus, by its reliance on an empirical approach to spiritual concerns. It is bound by logic, and therefore by the parameters of human rational perception.

Mysticism transcends logic. It is not bound by the limitations of human limits to the mystical experience; there are only the limitations that the mystic imposes on himself.

...The mystical dimension is the soul of religion, the soul of Torah. From its substance derives all that is revealed, all that is circumscribed, all that can be conceived by logic, and all that can be carried out in actions... (Ibid).

Mysticism reflects a dimension which includes every other dimension, every aspect of thought and deed, divine and mundane. The mystical dimension embraces the profane because it embraces the spiritual. By way of illustration, a language includes a category for masculine and feminine suffixes. If a group is all female, it is described according to the feminine suffix. If the group is all male, the masculine suffix is applied. If the group is mixed, however, including both males and females, only the masculine suffix is used. The mixed category is embraced by the one patronymic. Similarly, the mystical dimension, which is spiritual, embraces the profane and the spiritual; its "patronymic" is always the spiritual.

The spiritual world is the universe, in all its depth. The philosophical process may contribute to mysticism, but in the search for Truth -- one, integrated Truth -- philosophy cannot be an end in and of itself. Logic or reason cannot apprehend the whole, because the whole is not based in human rational perception. The whole is conceptually grounded in its source, God.

Only the mysterious mind of the Supreme One fixes the particular formations...'And before the One what can you count?' (Se'er Yetzirah, ch. 1, mishnah 7). (Bokser, 195, Kook 1, 4, 5).

The Supreme One, God, is the source of the patronymic that describes mysticism. God is the source of all the categories included in mysticism; God defines their descriptions.

God is the source of all; therefore pursuit of the whole, of Truth must embrace awareness of the holy. By definition, philosophy excludes this. Mysticism includes philosophy, and rises to the Source.

Why is philosophy necessary? What is the value of the rational intellect? One needs to perceive and comprehend what is before one can distinguish its spiritual depth. "Science" is the rational, detached explanation. "Mysticism" is the penetrating perception of the holy dimension that embraces the empirical realm.

Rav Kook seeks the wisdom of the holy, *עקרון אחדות*, which is the "highest wisdom." (Kook 1, *k*, *k*). Secular studies can only reveal what exists, and cannot change the student into a new being. But, "the wisdom of the holy... transforms the

will and personal disposition of those who pursue it, drawing them toward those lofty heights on which its concern is focused. All branches of worldly wisdom, though they describe important and noble subjects, lack this impact, to draw the nature of the person who explores them to their own level of value. Indeed, they do not relate to the other aspects of the person's nature, only to his scientific dimension.

(Bokser, 192; Kook 1, *k*, *k*).

This wisdom does not ignore science; it incorporates it.

Mystically, every aspect of matter is imbued with divinity. Kook maintains that the universe is a whole whose elements are linked

through their holiness. Human rational perception cannot recognize holiness, and so we view the universe in a fragmented way. The human challenge is to repair our perception, and to realize the full integration of the universe. We begin with ourselves, realizing the integration of reason and spirit. Spirituality encompasses rational awareness, and raises it to a higher level; reason is necessary because it organizes perception. The rational intellect grasps particulars, and the spiritual intellect integrates them. Integration is necessary if one desires a true perception of the universe.

It is the nature of a spiritual perception to embrace everything in togetherness. This is its distinctive characteristic, which differentiates it from ordinary intellectual perception which is always concerned with particulars, and which brings them together with difficulty into general categories.

(Bokser, 201; Kook 1, *KN*, 13).

Just as mysticism embraces, while philosophy is detached, so does a spiritual perception embrace, while an ordinary intellectual perception is removed. The latter focuses on particulars.

Kook does not give an example of this distinction. However, on a lower level, it may be similar to Gestalt psychology, which seeks the integration of human behaviors and perceptions. Kook seeks a spiritual gestalt, which encompasses the rational and every other dimension of reality, and has the power to transform the essence of the aware individual.

We have examined Kook's claim that the wisdom of the Holy can transform the student. Secular subjects lack this transforming quality. The secular cannot

sever him (the student) from an evil inclination in his basic self and change him into a new type of person, pure and vibrant with the light of what is true and abiding life. (Bokser, 192; Kook, 1, א, א).

Psychological awareness provides insight into what exists, and enables a person to confront his self, but it does not change the essence of the self. In contrast, the Holy transforms all. The rational faculty helps man to apprehend and describe aspects of truth, but it cannot change human nature.

ה'ידע מן העולם והמצאות, שבאה מצד החול, אינה
עולה אפילו לחלק אחד מן רבבה בזרע האמת,
אצות ה'ידע העמוקה של העולם והישוב בעל,
שבאה מצד הקודש. כי אמת המצאות והי
הימור של כל הא רק בהיג כל בא מצד הבורח
האלהי, מצד המעטות חיים וישוב מחקור החיים
והי. (ב, ב, א)

The knowledge from the world and being that comes from the secular side cannot transform, except to distinguish one (aspect) from the multitude in the way of truth; in contrast to the deep knowledge of the world and universal existence that comes from the holy side. Because an axiom of existence... only exists when it comes from the divine phenomenon, from the side of the juncture of Life and Being.

Kook contrasts " ה'ידע מן העולם והמצאות שבאה מצד החול " with " ה'ידע העמוקה של העולם והישוב בעל שבאה מצד הקודש ".

These two 'sides' of Reality suggest two approaches to knowledge.

Because everything which is revealed in the world and being is only like a well of superficial shadow in comparison to the pure and brilliant existence that is in the Divine Source.

Each side is symmetrical to the other; the profane side is the shadow of the Holy. The axioms of Truth and Existence cannot be found in shadows, but at the point where shadows meet light, wherein existing things meet the Source of Life. The wisdom of the holy cannot be bound to science, because science apprehends shadow, rather than light.

Kook's metaphor of shadow and light is effective as long as we realize that shadow does have substance -- it is not illusion. However, shadows are one-dimensional, and Kook says that there are harsh limitations to living a life based only on shadowy perceptions. Reason cannot perceive the light obscured by the shadow; but the spirit is aware of the light.

Thus, Kook analyzes the two sides of intellect, the rational and the spiritual. The intellect is the mind's perception of the universe, "השקפה נפשית".¹

וכל במדעים של חול ... מצ"ר ומצ"ס לנפ
ההשקפה הנפשית את מה שהיא נמצא במציאות. (א,א,א)
וההשקפה העליונה גופה ... את הריקות של העיון, והיא
מדרגה מרג ציו, ומתעלה את העולם כלו. (ד,ז,ו)

¹Kook 1, א, א .

The secular sciences... only portray to
the mind what is found in existence.
(Bokser 192)

The highest perception receives... the
formation of the Most High, and takes
pleasure from the greatness of brilliance,
and (in turn) pleases the entire world.

The ultimate mystical perception has two qualities: it is
intensely pleasing to the mystic, and in turn pleases the entire
world. The mystic benefits the world with his highest perceptions.

Kook writes elsewhere:

התנאים היוגורעיות מוחיות, בהשגות הקודש,
בדומה הטבע, בדומה הרצון, בדומה הדמיון.
(סח, רסב, י)

The highest wisdoms are based in concepts
of the holy, in the depth of natural character,
in the depth of the human will, in the
depth of the resemblance to God.

Perceptions of holiness do not ignore or transcend Reality,
nature, and human nature. Holiness is found within the universe
within all aspects of reality. Resemblance to God might include:
man's being created in the image of God, and the presence of
holiness in man.

וכשגשג העולם לאורו בדומה, עד שלא תהיה על
ידי האורח מקצת שם דבר מהדמויות האלו,
אז תוכל להעלות את הכל אליה, ולהתעלות על
ידי עור אמדלך, למעלה... (Ibid).

And when the (human) consciousness can
achieve this same depth (of awareness of
the holy), so that it no longer cuts off
anything from these depths, so will it
be able to raise everything to its level,
and to raise itself by (its relationship to)
them higher and higher.

Kook does not suggest that man strives to go beyond his self, or leave his body behind. Rather, man must seek depth, and must go inside himself in order to grasp his holy essence. Kook suggests that we tend to prevent ourselves from reaching this depth, perhaps on account of our reticence to accept the non-rational. We must try not to fear depth.¹

Kook distinguishes the two perspectives of the human consciousness.² One is the "external awareness" and the other is the "internal awareness." The former relies on reason as a means for apprehension; the latter is spiritual.

ההכרה הפנימית (המאגרת) הרוחנית של האדם נמצאת
 בתוכו, והכרה החיצונית (השכלית) שבאדם מחוץ לו
 הולכת והתפתחת, שגורמת לו להבין את דוח האדם,
 השכלאות של בשרו ואת רצונו, וכן פוזלות 'חך
 החיבור, אם בלא קצתו של האדם ...
 (אמ, נח, ו)

The internal awareness comes forth from the inner of man like a gushing well. And the external awareness is the rational, which comes from within the awareness of the world and existence. They build the spirit of man; working together, they perfect his wisdom and his will, even when he is not conscious of it ...

¹The mystical metaphor of the internal spark of holiness that is surrounded by the external husk may provide helpful imagery here. The latter both protects the spark and prevents its release. The husk permits rational awareness, but prevents spiritual depth.

²For a discussion of Kook's concept of raising the level of human consciousness, see pp. 52 ff.

The *החצוני* is detached, and causes detachment. It is that kind of existential perspective that disavows connection. The *הפנימי* brings attachment, and imbues existence with holy essence, connecting all aspects of life. The internal consciousness leads to integration and oneness. Perhaps the external awareness has a dual role; it protects the self from internal awareness until the self is ready to perceive it, and it therefore prevents integration. It is simultaneously protective and destructive. When the two consciousnesses meet one another, they function harmoniously as they effect man's perfection.

What is the *הפנימי*? By definition, it is non-rational. Therefore, it seems to be linked to the human mystical dimension. It derives from the inner substance of man that is distinct from Reason. It eludes description. However, the *החצוני* is the rational category of human intellect; it may be safe to consider the *הפנימי* the spiritual category of intellect.¹

Kook's goal is the integration of these *החצוני*. The human consciousness should not deny any aspect of its being, although a person must learn how to perceive its depth.

Kook continues with the following quote from Isaiah 11:9:

...וַיִּמָּלֵא הָאָרֶץ דַּעַת אֵלֶּיךָ כִּי כַּמֵּת מַכְסֵּה.
(פס', נסכ, א)

As the waters fill the sea, so shall the land be filled with knowledge of the Lord.

¹This prompts the question of whether ethnics derive from the internal or external consciousness, or from their integration.

The verses in Isaiah that precede this quote add to the meaning of Kook's selection:

וְנָחַם עֲלֵינוּ רוּחַ ה' רוּחַ חֲכָמָה וְיִשְׁמָנוּ
רוּחַ דָּבָר וְאֶבְיֹרָה רוּחַ קִדְּשׁ וְיִרְאָה ה'
וְהִרְחוּ גְדֵי אֱלֹהִים
וְלֹא אֶמְרָה עֲלֵינוּ יְשׁוּט
וְלֹא אֶמְשַׁח אֲזֵנוּ יוֹכִיחַ:
...וְאֵלֶּיךָ כָּלֵב דָּם כֶּסֶם
וְנִמְרָם דָּם-לֵב יִרְבֵּץ
וְעֹלֹל וּבִטֵּר וּמִרְיָא יִחְדּוּ וְנֶאֱרָץ קִטָּן נֶאֱלֵם בָּם :

... The spirit of the Lord shall rest on him, a spirit of wisdom and understanding, a spirit of counsel and power, a spirit of knowledge and the fear of the Lord. He shall not judge by what he sees, nor decide by what he hears... (verses 2-3)

...Then the wolf shall live with the sheep, and the leopard lie down with the kid; the calf and the young lion shall grow up together, and a little child shall lead them. (verse 6)

The person who integrates the internal and external awarenesses will be filled with the spirit of God. As he influences the world, so the entire land will be filled with the wisdom of the holy, "the knowledge of the Lord."

We cannot imagine this occurrence because it transcends reason and the evidence of our senses. Yet, the integration of the spiritual and the rational, of the internal and the external consciousnesses will lead to an all-encompassing improvement, and perfection, of our universe.

How does this process of integration begin? Elsewhere, Kook explains that the internal and external נִכְוָנוּת are composed

of internal and external *מושגים*, concepts.

היכל מחובר הוא מהמושגים הפנימיים, שגמים לאדם
מגובותיו. ומגלים בו גבור דבר הפולק ומגלים
מפנים לחוץ, ומהמושגים החיצוניים, שגמים לאדם
מחוץ לפנים. והם נפגשים זה בזה, ומחברים
ומסיימים מעצורת התחיה ושכלית, בכל הרחבותיה.
(מא, נח, א)

The intellect is linked by internal concepts, which come to man from within and are revealed to him from inside to the outside, and by external concepts, which come to man from the outside to the inside. And they meet one another, and from their joining and their fermentation, the intellectual rebirth is awakened, in all its expansiveness.

What is an example of "something that grows and is revealed from inside to the outside?" The husk of a seed covers and protects its genetic material, its essence. The seed matures and suddenly sprouts a hint of a stem. The stem reaches outward, upward, shoots off leaves, and then pauses; petals begin to unfold, until the full glory of the seed's hidden contents are revealed. What might be the human expression of such a seed? Emotion, such as anger, may be nurtured deep inside the individual, until it explodes outside the person. What would cause the explosion? It is the meeting of the internal anger with the external stimulus. External concepts might be considered as those which exist independently of human awareness -- such as the configuration of the stars -- and are perceived and categorized by man -- such as astronomy. Internal concepts are not mitigated by external reality, unless it is in their internal essence/nature

to be mitigated. External concepts are based in reality. The encounter between the external and internal processes, and their "fermentation" lead to a creative awareness. The artist has a special talent; he is affected by his environment in a particular way, and his internal essence contributes to this affect in such a manner that the product -- a painting -- is the creative expression of that mingling. The philosopher is involved with thought process in a similar way. However, only the mystic is fully able to weave the internal and external in an even embroidery. Only the mystic is able to bring the external and the internal together so that they are no longer separate, but are fused as One. This is the transformation of the *unio* that leads to the "intellectual rebirth."

What is the "intellectual rebirth?" It is the spiritual actualization of the intellect, the awakening and the maturation of the spiritual dimension of the intellect, which embraces the entire intellect.

Intellect: Reason And Emotion

Rav Kook explains that the intellect is composed of two elements, reason and emotion.¹

השכל הבריא המקורי לבדו הוא מורכב בהרכבה מכלית,
מסודות השכל והרגש. השכל בהכרח שבו שנון לו את
ה'סוד המלכותי, והרגש במסותק בקרבו נוגן לו את ה'סוד
המחשיתי. וכל המוסק בתורה ישמה מתברר באחדות השאורה
ותאחודם השלמה של השכל והרגש, הצורה נבאט שכל אחד
מרחיק את לבו חברו... (דק, דג, א)

Healthy intellect, original in nature, is composed in mixed composition, from the bases of reason and emotion. The conscious reason is that which gives a nourishing base, and the emotion that is mixed in its midst gives it a pleasureable base. And all who study in Torah Lishmah are blessed in the complete union and the complete flawlessness of reason and emotion, in such a way that each one widens the boundary of the other...

The meaning of the concept "intellect" will become clear as we explore other statements made by Kook. At this point, intellect is composed of reason and emotion. It is not clear what the relationship between reason and emotion is, except that reason nourishes the intellect and emotion makes the intellect pleasureable. Nourishment may be anything that helps the intellect to grow. Any problem which requires a solution might be "food for thought." Solutions must be reasoned out if they are to be successful; therefore, reason is a nourishing element. Exercising the intellect in a rational fashion is its nourishment. "Conscious reason" may be that faculty which man is aware of and uses.

¹It is difficult at times to distinguish Kook's intended meaning of the term "שכל". It is used sometimes to indicate intellect, and at others reason.

Conscious reason nourishes the intellect, and emotion makes the intellect pleasureable. Emotion may raise the process above simply mechanical. If one gains pleasure from the exercise, one will continue. Reward perpetuates activity. Emotion may be the stimulant for the exercise of reason. However, as too much pleasure may lead to satiation, the emotional element must not oversaturate the "solution" of reason. Perhaps Kook suggests this by writing "... the emotion that is mixed in its midst (reason), " just as a scientist adds salt to a solution until the saturation level is reached.

"...Each one widens the boundary of the other." This indicates that the amount of reason and emotion, or the human capacity for reason and emotion is not fixed. The blending of reason and emotion actually permits the other to grow, to increase. One seems to nourish the other in a symbiotic relationship.

This might be contrasted, in a gross sense, to the separatist attitudes of the Hasidim and the Mitnagdim towards rationalism and emotionalism. Kook was certainly familiar with their desire to weight life in favor of either emotion or reason. Kook maintains that this imbalance is not healthy; in fact, he claims that it is impossible for man to live without reason or emotion.

א' אפשר לאדם לחיות לא בשכל לבדו, ולא
בראש לבדו, ואם צריך שיהיה ממש
בשכל עם הראש בחבורה.
כשרוצה להתברר למעלה ממחשבתו, לאבד את
הנשקו של הראש, ויהיה מלא פאטא וחסרונות,
אז על פי שיהיה בעל שכל גדול. ואין צורך לו
עם 'מקד' בראש לבדו 'פול' בגבולות של

סבלנות, נחמשים ימי כל חודש וכל חטאת. רק
 גבורה המסלק נשוא, המאזן את השכל עם הרגש,
 גב' אהרן יצ' הוציא אמורה. מובן, שם זה צריך
 לחיות גמיר את התבונה הנצחית, והחוש החברות
 . נ' שר
 (צד, רחט, א)

It is impossible for man to live with reason alone, or with emotion alone. It is always necessary that he mix reason with emotion, in fellowship. When he wants to burst forth to a higher level than where he is at, he will lose the ability of emotion, and will be full of defects and lackings, even though he would be a master of great reason. And it goes without saying that if he would drown in emotion alone, he will fall into the depths of foolishness, brought on by all weakness and all sin. Only the quality of equal weight, balancing reason with emotion, will bring him full deliverance. It is understood that with this, there needs to live always the practical quality and the sociable, honest sense.

A person who neglects reason or emotion will lose the benefit of the other, and will also be overwhelmed by the defects of the one. Therefore, it seems that not only does a person limit his intellectual growth by neglecting either reason or emotion, but actually hurts himself and becomes more vulnerable to the pitfalls of reason and emotion. How does he hurt himself? He is blind to the perspective that reason or emotion provides; he loses vital information that would have helped him make the best decision. Without perspective, and lacking important information, a person makes choices that can harm himself.

What is Kook's "quality of equal weight, balancing reason with emotion?" This does not mean equal amounts of reason and emotion. Just as a bushel of feathers may be equal in weight to

a handful of straight pins, or in a painting, a dot of blue may balance a field of yellow, so may the proportion of reason to emotion vary in order to stabilize the mixture.¹

Kook also observes that intellect is not useful as theory alone, but must be applied. This application is the "practical quality." Kook opposes intellectual exercise that is not related to reality: to the environment and to the community. Pilpul lacks wisdom derived from social relationship; Kook describes the intellectual process as one that requires relationship. The intellect does not grow in a vacuum, but must cultivate a "sociable, honest sense." The master of intellect is no hermit; rather, he grows in the presence of other people.

וראש הוא כלול בשכל, והוא המורכב והחמור שבו,
כשהוא יוצא למעלה בעולמות העליונים, אז קובע לו את
תחומי הראש' בפני עצמו. בחיים הרוחניים הוא
המתכן המודי של אור האחרונה של שם, שכל נשמה
שם אצלה בפני עצמו... אומנם עצמותה של התבונה, שיהיה
הראש שכן מושל, ישלח מקום, מפני שבאמת איננו לט חשיבה
בפני עצמה, אלא אחד מצדד' השכל, שהוא מתאסף המורכב
והחמור. (עח, רנב, ו)

Emotion is embraced in intellect, and is the lower stage in it; as it (intellect) emerges to do practical actions, so it fixes its emotional boundaries in itself. In all of universal life, it is the secret content of the last letter ה' of The Name, in that she (the letter) is made the name of Adonai in itself... However, the essence of the matter is that emotion is also intellectualized, it has its place, because in truth it is not even a unit per se; rather, it is one of the sides of the intellect, which is revealed in its inferior stage.

¹ "Full deliverance" refers to Kook's ultimate goal of the elevation of the soul. See p. .

What is the meaning of "emotion is embraced in intellect?" Ideally, every intellectual act has an emotional dimension. Inherent in a healthy intellect is the presence of emotion. Intellect might be pictured as an old-fashioned bottle of milk; the emotion fills the lower section of the bottle and is healthy milk. The top of the bottle is filled with a layer of cream: reason. Milk and cream are chemically similar. A good bottle of milk, of intellect would be expected to contain both ingredients.

What would be an example of the emergence of the intellect "to do practical actions" and so to fix "its emotional boundaries in itself?" I have no milk in the house, and I must drink milk. My reason dictates that I should purchase milk. However, I don't want to leave the warmth of my house, and I feel resentment at having to go out. I could stay home, or I could go out and purchase milk. The act of going out to purchase the milk is the actualization of my intellect, reflecting the balance of my rational and emotional reactions to the situation. My feeling of resentment, my emotion, has been fixed at a certain level. The limit to my emotional state has been set. The intellect in action defines the boundary of emotion in action.

What is an example of the power of emotion as it affects the intellect? Kook notes that God's name YHVH has a secret content in the last letter ך . This is so powerful that it is used to designate the Name Itself. The letter ך embraces secret content. This content determines its true value, not the letter

itself. So the intellect is valued by its inner emotion. The represents Adonai because of its inner meaning, not its letter-ness. Otherwise, why not use the letter 'א' ? An intellectual act is powered by its emotional content.

This does not mitigate the power of reason; it simply defines the importance of emotion. Yet, Kook stresses that emotion is not an independent factor, but a concept that is part of the intellect, and linked to reason. It is an inferior stage to reason, but essential. For example, a person must go on a diet because his physician warned him that his heart might fail. Emotional fear could motivate the patient to diet, or he might realize that his doctor is correct and he must change his eating habits in order to live. In the former case, if he loses weight and his fear disappears, he might begin to overeat again. In the latter case, the dictation of reason will continue to mediate his behavior. Emotion may motivate him to act, but it is inferior to reason because it does not direct him to a proper goal.

הרעש הוא יותר מהיר מן השכל. הרעש, האהרה
אלהות, מלאכה היא המהירה וישור לטוב
אשר נסתר אצל מעט מכלל האמן החידושים
(נכחוסות נהי. מה שאין כן השכל. השכל צריך
עירוב, בלא עירוב וציון מאומה לא ימצא...
(צ"ל, רוא, א)

Emotion is quicker than reason. In emotion the word 'affect' is full as a product and as existence, even before just a bit of it was interpreted from all the matter of the hidden acuteness that is in it. This is not so with reason. Reason requires cultivation; without study and deliberation, no thing whatever will be discovered...

Emotion has the ability to grasp a product more quickly than reason. Emotional response is instantaneous: one views a painting and has immediate sensations: pleasure, confusion, displeasure, emptiness, excitement ... In order to appreciate the painting, to fully evaluate its worth, one's emotional response must permit the emergence of rational appraisal. Reason draws on knowledge and on emotional response; however, the latter may change as the rational appreciation increases. One may 'acquire a taste' for the painting, as one does for the opera or exotic foods. If one left the painting the moment emotion signalled displeasure, one might never reach its special potency.

"...Without study and deliberation, no thing whatsoever will be discovered." How does one cultivate reason? Study and deliberation hone reason. Without reason, one cannot discover, one cannot perceive depth or intricacy or true value. While emotion is impulsive, reason is contemplative. Emotion is a reactive process; reason responds. Since the intellect is comprised of reason and emotion, no intellect can be fully activated without the full activation of emotion and reason, in their balanced forms.

אם 'החלל' הנושא בשל, ויאהב להשתמש בשל
 מבלי צורך רוחני, כי אם ליהנות מן המוכן,
 נשם שאפשר הנדבר ברש, מהרה יחסך או דולח,
 וסיר'ם סבוכים יגאלו בחלקו ברוחני, אשר
 הכל זה יסגבך בהם, להיגבך והמשלה על
 דרכו הרוחני...
 (Ibid).

If emotion is changed in reason and is willing to be used by reason without spiritual service -- rather than to enjoy from what is prepared (immediate), as is possible with emotion -- its world will darken quickly, and entangled vessels will increase in its spiritual section, which at every moment is entangled in them, to increase the obstacle in its spiritual way ...

As Kook stated earlier, emotion perceives 'אלהים' as a full product. This second paragraph suggests that emotion has a spiritual quality that enables it to perceive the full quality of 'אלהים'. (This is the first indication that emotion, and therefore the intellect, may have spiritual content). If, however, rational discernment leads away from this spiritual appraisal and draws the emotional awareness away from its spiritual sense, the spiritual path will obviously be less available. It would seem that emotional awareness sets one off in the correct spiritual direction. Somehow, instinct of emotion apprehends spirituality. Reason, however, is capable of using emotion without this spiritual instinct, in which case both reason and emotion are darkened.

It is as though one chose to pass through a tunnel without

turning on the flashlight in one's hand. There is only one direction, but the person would stumble at every rock in the path. Why not use the flashlight? The tunnel we travel is spiritual. We may choose to blind ourselves to its spirituality, in which case we continue to walk but without the aid of essential insight. As we stumble, our pace is diminished, as is the chance of reaching our goal.

If a person walks on a snow-covered path, but refuses to put on the snow shoes that rest on his back, he consciously limits his pace. Reason would seem to dictate that he wears the snowshoes. His emotional reaction may be two-sided: on the one hand, he may feel cold and wet and want to reach his destination as quickly as possible, and on the other, he may feel stubborn and determined to get there the hard way. Reason could respond to either emotion; if it ignores the former, it ignores a healthy instinct, and increases obstacles in its path.

What might be a spiritual example? A person views the proverbial sunset; at first he experiences the beauty of the sunset and he feels good watching it. Next, he feels awe at the wonder of such beauty. His reason could respond to the first emotion and say, "Let's stay here and watch." If his reason responded to the second emotion, he might consider thoughts of the power behind the sunset. He might then ponder either a scientific or a divine explanation, but this speculation could lead to a sense of spirit-

uality. In the case of the first emotional response, it does not lead reason anywhere. In the case of the second emotional response, reason must in some way diminish the depth of the awe felt in order to rationalize it in scientific fashion. In this way, "its world will darken quickly, and entangled vessels will increase in its spiritual section..." These "entangled vessels" might be viewed as cancerous blind spots that destroy the self.¹

והעין של הנכונה הנפלאה, יש לו צורה אחרת,
והעין של הנכונה הנפלאה גם כן צורה אחרת.
הראשון גדול הוא האיכות, ואילו כל כק דחוק
בפילוסוף החיים, והשני אנו כל כק גדול איכות
גדולה, אבל דחוק וחודר ...
(א, ר, א)

The refinement of the rational awareness has one form, and the refinement of spiritual emotion has another form. The first is great in its quality, but does not have much depth in the 'alley of life' (penetration). And the second is not a master of great quality, but is deep and penetrating...

Kook calls for the refinements of reason and emotion. Since their essences are different, it is sensible to expect that the processes of refinement may be different. Kook does not

¹"Entangled vessels" may have a kabbalistic meaning. In the mystical creation myth, God's vessels shattered and were scattered.

yet reveal what these processes might be.

The essence of emotion is that it is deep and penetrating. Reason's distinction is its quality. For example, reason may analyze the concept of love in all of its facets, while emotion alone appreciates love in all its depth. The experience of emotion will heighten the rational appreciation. However, both reason and emotion are limited. Quality cannot be perceived if it is overwhelmed by affect; "love is blind" inhibits one's rational perception of a relationship. The value of emotional affect can be neglected if one is only concerned about quality.

וכשהנשמה מתעלה, מתרכבים שני העולמות יחד,
ואין קץ וסיוור לעולם ולדיו"תם המלאה, לעדנות
אצילות, ואורם בביר ונמנזוקק.
(Ibid).

And when the soul rises, the two refinements are grafted together, and there is no end or measure to their richness and their complete fullness, to the refinement of their aristocratic nature and to their clear and refined light.

Kook's spiritual goal is that man raise himself to the level of his perfection. In Kabbalah, one seeks elevation of the soul, so that it transcends all limitations and obstacles, and joins the one, true light of God. Kook's path to spiritual elevation is strongly linked with the actualization of the intellect's potential, which includes activating the spirituality of emotion

with rational awareness. This actualization requires the refinement of reason and emotion, which in their present state may be unbalanced or deny the fullness of the other. The process of refinement is not explained, yet. However, the refinement of reason and emotion, and their new, improved blending will yield a purer, penetrating intellect. And it is in the nature of the intellect to be refined; Kook assumes this improvement as part of the spiritual process of elevation.

In summary, Kook assumes seven characteristics about reason and emotion. First, emotion and reason comprise the intellect. Second, no person can live with reason or emotion alone; one is dangerous and defective without the other. Third, each has separate qualities. Reason nourishes the intellect, and is judged by its qualitiveness. Emotion renders the intellect pleasurable, and is judged by its ability to penetrate life. Fourth, reason and emotion effect each other, and limit each other's boundaries. Fifth, emotion has a spiritual element, (which may contribute to the actualization of the spiritual intellect. At this point, it seems that the 'rational intellect' is that intellect whose reason has denied its spiritual emotion. The 'spiritual intellect' is that whose reason has embraced its spiritual emotion). Sixth, the individual refinements of reason and emotion are sought, in order that, seventh, they may blend together in harmony, effecting the maturity of the other, and the

fullness of the intellect. The pure intellect reflects the balance of reason and emotion in their refined forms.

The Imagination And The Intellect

There is another element of the human mind that Kook discusses in conjunction with the intellect. Whereas reason and emotion comprise the intellect, the imagination is a category in and of itself. The imagination has a unique spiritual capacity, and bridges the human intellect and the Divine Intellect.

וְדַמְיוֹן הוּא הַצֵּל שֶׁל הַשֵּׁל. וְלַפְעָמִים הוּא לַחֲצֵלָה מִהַשֵּׁל,
לֹא מִצֵּד דִּמְיוֹן, כִּי אֵם מִפֶּי שְׂגוּלָה כַּעֲדֵן חוֹמֵר מִקֶּבֶל הָאֵרָה,
מֵאִוֶּר עֲלִיּוֹן. וְיֵשׁ לָפִי כֵּן שֶׁל סִלּוּל מִיִּחוּדוֹת בְּדַמְיוֹן,
שֶׁנִּיחַ חֲלוּקִים, סִלּוּל בִּלְהַשֵּׁל שֶׁל, וְסִלּוּל קְבוּלָה הִנְגָּרוֹ,
שֶׁנֶּה... (פֶּסֶק, רִאשׁוֹן, א)

The imagination is the shadow of the intellect, and sometimes it is above the intellect, not in its actual position, but rather because it is like matter, receiving lighting from the highest light. And on account of this, there are two particular characteristics of the imagination, whose law differs: the trait of the shadow of the intellect, that is in it, and the trait of receiving the lighting that is in it...

How is it possible that the imagination can simultaneously receive shadow and light? The imagination is the product of two influences: the intellect, and God (the Divine Intellect). For the moment, let us put aside a discussion of the "shadow" trait. The imagination is above the intellect in a figurative sense. It has the capacity to receive divine light, which the intellect does not have; the imagination is more exalted than the intellect. This doesn't imply that the intellect is not holy; we have already seen that the intellect has a spiritual capacity or dimension. It does not have, however, the quality of receiving light. The imagination is the eye of the mind, receiving God's holiness.

The imagination is the shadow of the intellect, in that it reflects the body of the intellect. The intellect shapes the imagination. However, as a shadow obscures light, so the imagination contains none of the light of the intellect.¹

...מכאן כל השכל הוא מקור, שיש בעצמותו כח בה,
אבל הוא מודע באיכותו. בסוף כל סוף איננו כי אם
הבוסה של השכל, ויש בו כל החלשות של השכל הבורא, ודוק
נוספו לו חולשות חדשות כפי התמדתות המציאות שיש הן
(Ibid). ... ענין עצמאות השכל לאמה שהוא כלו...

...From the perspective of the shadow of the intellect, the latter is the source, in its own right this strength, but which has little quality. In the end, it is only a reflection of the intellect, and it has all the weaknesses of the intellect itself; and furthermore, new weaknesses are added to it on account of the diminution of reality, that there is between the matter of the independence of the intellect, and that which is its shadow...

Is the imagination truly independent from the intellect?

This aspect of the imagination is not; it is a reflection of the intellect. Furthermore, it is a weak trait because it reflects all the weaknesses of the intellect. The shadow is not reality, and it obscures the positive elements of reality; the further away something is from reality, the weaker it is.

אבל כח הקבלה שלו הוא ראוי לקבל הופעות נעלות
מאפי, ויש בו חסרון מה שאינו מקורי בה, כי אם
כעין כלי לקבל מה שמוגה בגו, אבל לעומת זה, מה
שהוא מקבל ממקור כל כך עליון ונשגב, עד שליו צדק
כלל להגחשה עם החולשות של השכל. (Ibid).

¹The light of the intellect is knowledge of the holy which the intellect perceives, once its spiritual dimension is activated. It perceives holiness that exists in reality, and is hidden from normal vision. The imagination, however, receives light directly from God; therefore it is on a higher level than the intellect.

...But the power of its reception is such that it is suitable for receiving very exalted phenomena, and it has lacking that which is not original in it, for it is like a vessel, receiving that which is given into it; but that which it receives, it receives from the Source, so high and exalted, until it has no need at all to reckon with the weaknesses of the intellect...

The vessel of the imagination is the shadow of the intellect. The contents of the vessel are the lights of holiness. The weaknesses of the imagination are those which are weaknesses of the intellect; in its essence, the imagination cannot be weak because its essence is holiness. (However, the imagination may not be full; it may have no essence). There is a tension between the shadow and its interior.

Pablo Picasso and I decide to compete in the abstract portrayal of a street scene. Picasso has the advantage of years of skill and knowledge of the properties of light, shade, perspective, form and color. My artistic ability is based on instinct. We each bring our total imagination to our efforts. The results are creative indeed. Picasso's work, however, is a masterpiece of design and continuity; mine is a 'personal statement.' His imagination benefited from his intellect, reflecting reason and emotion through skill and experience. Mine had little intellect to draw upon, and wandered away from reality, both in form and effect.

The "diminution of reality" imposes additional weakness on the imagination. The shadow is not reality -- it is a reflection of reality -- and therefore it must be weak. Yet, the imagination has the ability to receive light from the above; let us call

that light inspiration. Even if I had the same technical background and experiences as Picasso, my painting would be inferior because my imagination lacks the inspiration that fills Picasso. The vessel of imagination may receive such exalted light that the inherent weaknesses are truly unimportant. The value of the light buffers the impact of the weaknesses. If my imagination was wholly inspired, it would not matter that my painting was not a skilled, abstract rendering of a street scene. It would be an inspired reflection of the Higher Source, a holy interpretation of reality.

How do we know that this inspiration is holy? It is based in holiness:

וההגשמה של הדמיון הוא כל זמן שהוא דבוק בקדושה,
אבל הדמיון של חול אין לו כל אם כח הול שבולט, והוא
מקור לצורה. לפי אותו הדרך שהוא מרחוק ממקורות
השכל, וכפי מה שהוא מתגבר, כך המציאות מתחלשת אצלו,
והנפש השקועה בו באה לידי יסורין בגחלתה ולידי כליה בסופו.
(Ibid).

...The transcendence of the imagination comes whenever it is attached to holiness; but the imagination of the profane has nothing but the power of the shadow that is in it alone, and it is the source of mockery. According to the value by which it distances itself from the originality of the intellect, and as it is strengthened, so reality is weakened in its presence, and the soul that is immersed in it comes into a state of torment to begin with, and to annihilation in the end...

As the intellect is raised and transformed by a study of holiness (1, א, א), so the imagination transcends its ordinary state. The profane imagination contains no light, no holy inspiration, and it is nourished by the weakness of the shadow. How is it the "source of mockery?" It is only shadow, and can only imitate in a weak, diluted way. Perhaps it cannot perceive substance or

depth, because it has none. The profane imagination is hollow; therefore, its expressions are vacuous. It necessarily distances itself from reality, relying as it can on the vague shadow alone. Such an imagination is not merely lacking, but is a destructive element in the human mind that inevitably starves and destroys the soul of the beholder.

The intellect is influenced by the imagination:

שֵׁן צוֹרֵם מִיִּחוּדָה שְׁהִימָיוֹן מַעֲבֵשׁ הוּא, כְּהִשְׁכֵּל הוֹרֵץ
 עָלָיו. וְאוֹתוֹ הַצֹּרֵר הֵיא קְדוּשָׁה, מְבַסֵּס אֶת הַדּוֹלֵם,
 וּמַחֲרִיט אֶת הַנֶּאֱדָם מִכָּל טוֹמְאוֹתָיו. וְכֵן שְׁהִימָיוֹן
 הַנֶּאֱדָם מַגִּישֵׁשׁ, וּבְדִמְיוֹן מַצִּי"ר עָלָיו חֵק אֵלֹו בְּדִמְיוֹ
 בָּלֵא הַשְׂפָעָה הַשֵּׁכֶל עָלָיו, אֲזַי הוּא מִקְוֶה הַיּוֹתֵר נֶרְפֵּס
 עָלָיו מִקְוֶה וְכֵן חֲסֵא וְזוֹן הַחַי" הַיּוֹתֵר וְחַי" הַצִּיּוֹר...
 (סב, רלד, א)

There is a particular form that the imagination is dressed in, when the intellect acts upon it. And this same form is holy, flavoring the world, and purifying man from all of his impurities. And whenever this form is defaced, and the imagination is painted according to its own internal law without the influence of the intellect on it, then it is the most debased source for every obstacle, every sin and transgression in the life of the individual and the life of the community...

The intellect acts upon the holy form of the imagination. It is not clear what this holy form is, whether it is part of the shadow or part of the contents. This is typical of Rav Kook's lack of explication. However, let us draw a simple analogy, utilizing Kook's own metaphor. The Jew has two sets of clothing; one is for work and mundane matters, and the other is worn only on Shabbat. The Shabbat clothing has symbolic value that is so powerful that if one were to destroy the Shabbat clothing, it would be as if one destroyed the Shabbat itself. If one were to deface

the ordinary clothing, there would be no tragedy. When one wears the Shabbat clothing, one actually feels different. He may even feel purer... The particular form of the imagination that Kook describes has this ability to purify man -- not simply in thought or feeling, but in reality. When this form is present, the imagination and the intellect weave brilliant interpretations of reality, integrating that which exists with that which could and will be.

On a lesser level, we might interpret this form of the imagination to be that which enables us to recognize the dream of an inspired future. The inspired future is the positive extension of the present world. The vision, grounded in reality -- the intellect -- would lead one to recognize the impurities that exist today. This realization is the first step towards the elimination of those impurities.

For example, the Reverend Martin Luther King, Jr. had a vision of the social and economic equality of humankind. The inspiration of his imagination and the depth of his intellect enabled him to evaluate present conditions and determine a positive course towards human equality. He became a purer individual by acting on his holy, inspired imagination.

However, the mind that cannot imagine freedom cannot work towards freedom, and is apt to be hindered and halted by every obstacle in the path of freedom. No individual or community can grow if it has no imagining of its precious goal. Jews could not have endured centuries of persecution if they had had no dream of freedom.

These examples are simplifications of Kook's thought. The inspiration that he describes is from God alone, and is not based in human instinct. The profane imagination is limited to human perception; the holy imagination draws upon the Source of all creation and all perspectives. The profane imagination may be stimulated by profound human dreams, but it will fail because its perspective and capacity is limited. The holy capacity of the human is unlimited, because the holy is infinite.

...והנזרה הנגלה אל העמיון צומדת ג'א בעצם טהרה
 על פי השפעה הישרה של השכל, אבל אומם האנשים
 שבעצמם יש כח לחיות ח"י הרוח באור השכל. אבל היא
 משגבלת ונכנית עם כן בצורה האנונה, על ידי
 ארומה הח"ם וצ'ור הראשונה, שהשכלות משיגים
 אומם מצד השפעה השכל ...

(Ibid).

...This form of the imagination persists in its pure essence according to the direct influence of the intellect, in those people who in themselves have the strength to live lives of spirituality, in the light of the intellect. But it is perfected and established also in a worthy form by the ways of life and the patterns of emotions, which the great ones fashion via the influence of the intellect...

There are two ways in which this form of the imagination may be perfected and retained. The intellect directly influences the form of the imagination; the purer the intellect, the lesser is its shadow and the restriction of the imagination. (The shadow contains the imagination; if the shadow were weaker or non-existent, the intellect would influence the imagination directly). Therefore, the first means to this special form is through a developed, purified intellect. This is available to people who live spiritual lives on the basis of their intellect, who act according to the

decisions of their intellect. These people have activated the spiritual dimension of their intellect, so that all of their decisions are spiritually motivated.¹

There is a second way in which one may develop the pure form of the imagination. This evolves through the effect of life experience. The "great ones perceive this via the influence of the intellect"; ordinary people may arrive at it through experience. For example, a financial wizard will immediately grasp the full significance of a financial statement, while I would need a full detailed explanation of the statement with numerous illustrations. Some individuals have the capacity to grasp holiness by way of their intellect; most people have to experience each thing in order to perceive its particular holiness.

If man exercises the spiritual capacity of his intellect, his imagination will reflect that spirituality. Kook has asserted that the spiritual dimension enables man's intellect to expand; the perception of holiness includes the awareness of the One Source. As one perceives holiness, one becomes more integrated with the Source. The more that a person is at one, the more he has absorbed, and the greater is his capacity for holiness. Just as the stomach stretches as it consumes food, and increases both its desire and capacity for food, so does the spiritual mind.

באור הפתח מנחם בן יהודה וכל האדם
שהגדול קמצא על יד' כמו צמורה, מקטנים
ומצרכים, של השכל
(נא, רכב, א)

Compare this process to the Kabbalist concept of kavannah. For a discussion of the Lurianic interpretation, see Gershom Scholem's Major Trends in Jewish Mysticism, paperback edition, pp.273-278.

In the treasury of the imagination rests
all truth and all greatness, that is purified
somewhat by many channels of the intellect,
that reduce and purify...

How does the intellect purify the imagination? Whatever
purifying effect the intellect has on itself may minimize the
strength of the shadow that is the imagination. The refined
intellect casts a lesser shadow. The only effect that the intellect
can have on the imagination is on the shadow, which reflects the
intellect.

השכל נרצ'ונ' אלו אלו כ' אה גלח' קטן, המסב'ר
קצת את כל אור החיים שיש באוצר דמיון...
(Ibid).

...Our rational intellect is nothing but
a young student, explaining just a bit of
all the light of life that is in the treasury
of our imagination...

The intellect explains some of the light; but the imagination
captures holiness and embraces it.

...ש' דמיון שאלה אה השכל ומוקד לו בורק וה' דור
נוצץ, וכל מה שנהא ענאו אלו חוצץ, אבל המור
מזה יוצא כבר מסב' הקדושה, כיון שאין אור השכל
שורה בו כלל, ונעשה שם מסק'...
(נח, רמב, ו)

There is an imagination which dresses the
intellect, and gives it splendour and shining
adornment. But for all that it suits it,
it is not a buffer... since the light of
the intellect isn't seen in it at all, and
is made 'evil' from 'Almighty'..."

Imagination may enhance the intellect, but it does not protect
it from weakness or sin. The imagination is dangerous, because
it is in shadow, and therefore deceptive in appearance. Kook uses
a clever pun to emphasize this point: shaddai, God, becomes shad,
evil, when the divine element, the yod (representing God's name)

is removed. The intellect has a holy dimension, but its shadow -- the vessel of the imagination -- has no holiness. Yet it appears to be similar to the form of the intellect.

This is the mystical distinction between good and evil. Evil is the shadow of good; it is the reflection of good, but lacks any divine substance. The danger of evil is that it is deceptively similar to good in appearance. Often, it is difficult to distinguish between the two. In addition, the 'shadow' of evil is deceptive, because one tends to consider shadows unreal. The shadow of evil is real and substantive, as the shadow of the imagination is real.

The stronger and more direct the light, the lesser is the shadow; at noon, when the sun is directly overhead, there are no shadows even though the light is most intense. The purer the intellect, the weaker the shadow of the imagination. And the greater the capacity of the imagination for the reception of light, the less that the shadow threatens the mind.

...אמנם השל הנלא, שהוא ראוי לכונן את אשור' הדמיון
 על דרך החיים, הוא השל האלהי, שממנו באה הופעה
 הנבואה, בהמשלות והנורה, ואור דוד הקודש, והמשכן
 אריות וחכמה על כל פורש' ד', וכל התבונות הנפשויות
 הנפלאות והשפעה זו, וצורת החיים, שכל ע"ה מרוממים
 הם את הדמיון המשפלות, ומאירים אותו באור השל ...
 (סב, רל"ד, א)

...However, the full intellect, that is able to protect the steps of the imagination in the walk of life, is the divine intellect, from which comes the phenomenon of prophecy, in the revelation of Torah, and the light of the spirit of Holiness, and the extension of all the ways of the wisdom of all who expound God, and all the spiritual qualities which are affected by this influence and the form of life, according to which they raise high the imagination from its low state, and they enlighten it in the light of the intellect...

God protects the imagination through revelation: of Torah, prophecy, mysticism and all effects of spiritual experience. All forms of revelation flow through the imagination, and refine it and enable it to withstand the destructive potential of the shadow. The intellect comprehends the revelation, and is purified by it; its shadow is therefore lessened, and this too helps the imagination. The presence of light, which is holiness, indicates the experience of revelation, which is the expression of holiness.

...בדמיון, שיסודו בקדושה, השקפת צורת שכל הוא
קודש וגורם שלמה, חורג השכל הטהור 'ה'ם
תמיד טבוח עליו, והוא הולך ואגדלה, עד שש
איסודו העליון, מקור החכמה העליונה. בזוהר
טהרה.
(נח, ראה, א)

...The imagination, (whose foundation is in holiness), is holy and perfected Torah and has a world view on which the seal of the pure intellect will always be stamped. And it grows and rises, until it returns to its high base, the source of the highest wisdom, in pure light.

The Perception Of Holiness

Rav Kook perceives the universe as a unified whole, derived from the One Source of all creation. "Only the mysterious mind of the Supreme One fixes the particular formations..." (1, 4, 3). This perception of unity is extended to thought; there is a "Source of Logic" who causes the linking between all thoughts.

כל המחשבות הללו הן, והקשר סימטרי הן הקשרים.
 אלא אלו הן אלו מחשבות הן כפי הצורך רצונו
 אלה, כשהחומר יפה אחרי שרשן נמצא איך שכן מושגות
 מחקור הגיוני. כי כך היא גבורה המחשבה...
 (י"א, י"ב)

All thoughts are logical, and in a systematic sense they are connected. Even those in which we do not recognize anything other than the bursting forth of an idea that broke through beautifully, when we reach well after its root, we find that they are linked from the Source of Logic. For such is the nature of thought....

Any integration of thought requires a common denominator.

Rav Kook views God as the common denominator for all thought. The logical essence of thought is born from the Logical Essence that is God. The connections between thoughts cannot be apparent in a total way unless one perceives the common denominator, the source that is God. They are not only unified, but that unity is logical.

Imagine yourself in the following situation: you have been getting headaches recently that only disappear when you go to sleep. You've been feeling dizzy, and tend to bump into things. You're bored with your eyeglasses, and want a new "look." The optometrist gives you an eye examination, and informs you that your vision has improved somewhat, and asks you if your glasses have been bothering you. Suddenly, you realize that your headaches

and dizziness are the result of your lens' prescription being too strong; everything fits into place because you have discovered the root of each problem -- and it is the same root for each.

When considering a new idea, one travels with the idea back towards its root, trying to determine the logical structure of the idea in order to substantiate it. You arrive at the root of the idea, ponder the root, and suddenly three ideas occur to you, whose relationship you had not previously considered. The root of each of the four ideas was identical; and you needed the fourth idea in order to reach the true root. Four isolated ideas are now one solid concept.

Yet, there are times when discovering the root does not lead to integration. Kook maintains that all ideas are linked through their logical essence, even if we do not recognize the Source of logic. We may perceive the roots without recognizing the soil that nourishes them. There may be two forms of logic; one perceives the order of the profane reality, without glimpsing the Source. The other penetrates to the Source, perceiving the holy order.

What contributes to the logic of all thought? Every thought has a purpose; every thought has a place in the system that extends from the Source of Logic.

ומהלא יודעים אנו שאין שום מחשבה בטלה בעולם
כלל, אין לה קשר שאלו מקור, כי כולן מתקור
החכמה הן יוצאות. ואם ישן מחשבות של קופ' או
של דיקטטור, זה נקרא נדיקטטור הוא רק בסכנות
החיות. אבל כשירד'ם זה פתחונן מוצאים אלו הן
יסוד' ח"ם, כי חכמה מקור ח"ם...
(Ibid).

And in any case, we know that there isn't any null thought in the entire universe, because 'there is no thing without a place for itself,' because everything goes forth from the source of Wisdom. And if there exist thoughts of blemish or empty quality, this blemish or emptiness is only an external style; but when we go into their internal parts, we discover the basis of life in them, because Wisdom is the source of life...

There is no thought in the universe that is pure waste. Kook notes two reasons; first, existence itself has merit, and second, God, who is Wisdom Itself, created everything, and therefore creation and ideas are wise products.

We have seen that Kook's use of the term 'internal' refers to a spiritual quality, while 'external' denotes lack of this holy quality that links all thoughts through God. In addition, this holy quality is valued as Logic. Lurianic Kabbalah asserts that God willed creation into being; in essence, creation is the expression of the Divine Intellect. Rav Kook is not unique in utilizing the concept of Divine Wisdom. God, as the parent of creation, has infused every aspect of creation with some bit of His essence, His holiness. Kook's ideas also seem suggestive of the Kabbalist concept of an error in the creation process¹; holy 'sparks' are hidden by a shell, a hardened husk that needs to be removed in order for the holiness to be revealed. All thoughts, too, contain sparks of holiness that are imprisoned. Kook describes thoughts whose internal contents, or whose origins,

¹This error resulted from God's need to withdraw His presence (tzimtzum) in order to 'make room' for creation matter. This imbalance resulted in a destructive force in creation. Our goal is the restoration of balance in the universe, and the reparation of creation (tikun ha-olam).

are all holy, and derive from the same source. While the manifestations of thoughts are different, their holy essence links them to one another and to their origin.

...וכל מה שגדלה באדם יותר, וכל מה שש"כמותו היא
 יותר גדולה למאן הפנימי של הנהיה והחיים. כפי הוא עוקר
 מכל מחשבה, בין שהיא שלו, בין שהיא של אחרים, או
 שגדלה הנצח, הפנימי, הטוב, הנאמן מחקור הנאמן,
 והעוקר ומגדלה על ידו, והן מגדלותו. איצטו חכם
 הלאה מכל אדם, הלא שיר כלל ...
 (י"א, י"ב, א)

...The more a man rises higher and the more that his connection is greater according to the internal content of being and life, the more he takes from every thought -- whether it is his thought or the thought of others -- the eternal kernel, the logical, the good flowing from the Source of Wisdom, and grows and is raised by them, and they are raised by him. 'Who is wise? The one who learns from every man,' (Pirkei Avot), without any remainder...

As man exalts something, everything connected to him becomes greater on account of the internal nature which is within all life and being. Man extracts the potent essence from every thought, whether the thought is his own or another's. As he raises the essence, he is raised by it. What does it mean to raise something, or be raised by it? Tikun ha-Olam includes the unification of all things, the integration of all aspects of existence. Kook only refers to taking what is fallen in any situation and acting to bring its holiness back to its proper spot. The one common denominator in all things is holiness. Bringing out the holiness of something means to 'raise' it to its Holy Source. Once holiness is revealed, one must act according to God's commandments, with the proper intention, in order to return the holiness to God. The one who raises is raised in turn; he becomes wiser. "Who is the wise?

The one who learns from every man, without any remainder." Wisdom is the perception of and the release of the holy nuclei of thoughts. Wisdom itself is holy, because its source is God.

What is the nucleus of thought? Kook describes it as "the logical, good flowing from the Source of Wisdom." "Logical" describes the unity that is based in God. "Good flowing from the Source of Wisdom" reflects the Kabbalist concept of holiness flowing into creation as God willed it into being. The process of raising and being raised is symbiotic; the divine in one nourishes the divine in the other.

...ומה זה יבא, כי חסיד'י דליון, ישר לבב, באמת אין חסד
ואין צלמות לפני ה', והם נוטלים מכל דבר ומכל גבול, קרוב
או רחוק, את הטוב, ואת הרענות, את הקודש שבן, ומקריבים
אותם אל הקודש, כמו שהיו באמת קרוב, ואחיד הכול
ביסוד הקודש.
... ויסוד דולק זה הוא גלוי בהגלות המקור של כל אור וספירת
המחשבות, יסוד החכמה, דבורה גורסיון, בכל כחו המחדש.
(י"ח, א)

...And how is this wondrous? The supreme pious ones, upright of heart, in truth have no darkness or shadow of death before them; and they take from every matter and every quality, near or far, the good and the freshness and the holiness that is within, and they bring it closer to the Holy, who really is near, 'and the unification of all is in the foundation of the Holy ...' And the foundation of the world depends upon the revelation of the Source, of the total impregnation of thoughts, the basis of wisdom, the service of the logical, in all its renewed power...

For every pious person who is capable of perceiving the holy kernel in every thought, there is no obstacle in his path because he recognizes the holiness of every so-called obstacle. Nothing can hide holiness from him; no image can mask it.

What does Kook intend in the statement,

...and they bring it closer to the Holy One,
who really is near, 'and the unification of
all is in the foundation of the Holy ...' ?

God is near in the sense that God's holiness is present in every aspect of life, in every thing. Everything is integrated because of this holy essence that pervades all being, that breathes life into all being. All being depends on this holy breath; this revelation from God is the impregnation of thought. The support of the world relies on the Source of all life, all wisdom.¹

An interesting correlate to Kook's insight is the recognition that we are obligated to perceive holiness, because this is the only way in which holiness can return to its source. Holy sparks are imprisoned, and only man can release them. In a sense, we are catalysts in the process of tikun ha-olam; and yet, our function is neither passive nor self-destructive because we, too, are transformed and sanctified by the process.

¹Kabbalah may deepen our understanding. God manifests Himself in successive stages; these ten manifestations are called sefirot. Beyond these manifestations is the God we cannot know, because God is beyond human perception. God's title is Ein Sof, the Infinite One whom no human can grasp. However, humans do have access to God insofar as God makes Himself accessible through the ten sefirot. The lower the sefirah, the greater is the human access to God. Yesod ("foundation") is the ninth sefirah, the second lowest manifestation of God. Yesod is considered the foundation of creation. It is the male fertilization symbol, and in this sense impregnates creation, (as we perceive creation). Yesod is the divine force that materializes creation, and gives body to essence. Yesod relies on the initial revelation from the source, Ein Sof, and successive transformations of God's will. It is Yesod that enables human thought to exist. In Kabbalah, therefore, God is both distant and near. Kook emphasizes that the Holy One is not as far away as we might think.

Our obligation, or the obligation of very pious individuals, might be compared to the following incident. Witnessing a crime on the street, you could choose to intervene or to ignore the event. If you intervened, but had no psychological skills or physical ability, you would risk failure and possible personal injury. If you were skilled in such intervention, you could possibly prevent the crime from occurring, and perhaps even aid in the reformation of the potential criminal. If you had these skills, it would be appropriate, and even essential that you utilize them. Not utilizing your skills would place you in a serious ethical bind. So it may be with the pious person, whose skill is to recognize the holy and release it. He may have no option except to do so, because this is his primary responsibility.

What does Kook mean by "the worship of the Logical in all its renewed power?" The "Logical" is the unity of all thought, the integration of all things. This is also the source of all, or God. Returning holiness to its source renews the power, or vitality of the source. The integration of the system of ideas is Divine Wisdom. Its power increases as we integrate ideas. This is accomplished through intellectual and imaginative reparations (tikun) in thought and in deeds.

...ולכן נאמ'ר
למחשבת לכל מחשבה את חוט ג'סיונה המקורי, קו החיים,
אות אתר שלה, ואז גשוב לאור ח"ה, ונחיה את העולם.
(י"א, ח, א)

...And thus, this is the service of constant reflection for all who are upright of heart, to continue for every thought the thread of her original logic, the line of life, her sign of truth, and so return to the sign of life, and revive her mastery.

Kook emphasizes the relationship between thought and its divine source through the image of a thread connecting each thought to God. God is the "original logic." Logic is "the line of life, her sign of truth." Logic seems to be the guideline for the pious. What differentiates between one who is highly intellectual, and one who is pious? It is the difference between viewing a spring day in black and white or in all of its glorious color; the intellectual uses his intellect, but lacks a special depth. The pious one brings the dimension of holy awareness to his intellect, and his perceptions are expansive and deep. The pious one actually has knowledge that the mere intellectual lacks. While the intellectual has the potential for holy awareness, simply because his faculty of logic is strong and tuned, it is a meaningless potential if it is not activated.

The goal of the pious is to follow each thread back to the Source. The Source renews all. One might feel refreshed after solving a difficult problem. This refreshment is most pleasureable and reviving when it follows a holy activity.

החשבות השונה אינן סותרות זו את זו בעצמה, הכל
 אינו כי אם התאחדות אחידה, המהווה הניצוצים שונים.
 אמנם בשם שהאדם חשבים על, ומדענים את האור, ומתקנים
 על ידי זה את המאורות, כן הוצאים הכוחות, מדענים את
 ההבניה האורג של חלקים, המקבילים להם. והוצאים
 הם הוצאות נדבנים, שלא הואר אצלי בקרני השכל, או
 ההגשמות, שהרשם מופיע אחר הניצוצות, שלא יצא
 איך לקשרם, ע"י גשמי הנחל של הופעה חדשה, הלא
 מוראם...
 (יג, טז, ג)

Different thoughts are not contradictory, in essence. Rather, everything is a unified revelation, appearing as different sparks. However, just as bodies take on shadows, and obscure the light, and extinguish the lights

by this, so do the spiritual shadows, obscuring the lighted flash of the pieces that are parallel to them. And the shadows are the product of the imagination -- which is not enlightened wholly by the strength of the intellect, or excitement, which the emotion activates from a surplus of ideas -- that does not know how to connect them because of the strong mutation of the new phenomena, which are unusual...

In their essence, thoughts are unified and do not contradict one another. However, their appearance is deceiving. The thoughts begin as One, but mutate so that their appearance is totally altered and they seem different from one another.

What is a "spiritual shadow?" It is not clear; usually Kook writes about shadows of spirituality which effect the intellect and the imagination. The imagination, we recall, is encased in the shadow cast by the intellect. Kook now states that the imagination, too, casts shadows; these are the "spiritual shadows." The imagination is effected by both the human intellect, (whose shadow gives it form), and the divine intellect, (which fills it with substance). It may be that as an idea forms in the imagination, it has no shadow because it is pure, holy light. However, as it leaves the center of the imagination, and breaks out, it is encased in the same shadow that embraces the imagination itself; the imagined thought is like a child of the imagination, appearing similar to the parent imagination. Thus it casts a "spiritual shadow" that obscures the holy light within.

...וכל זה הוא כחלל מאומה נשמת אל וחורו, כי
 'חורו נשמת מהמה, נשמת 'חורו נשמת אל 'חורו,
 בקשורים בחי גדולות, באור אין סוף, במקור נשמת,
 באמקור נשמת, שבת אחד, נשמות מכל ברכה
 ונהלה, הם דומים עד דל עמדם ...
 Ibid).

...And all this is part of the rule "Do not be dismayed on account of the signs of the heavens," "for the nations are dismayed by them." "The idolators will be dismayed, but Israel will not be dismayed," for it is eternally with the light of Ein Sof, in the Source of everything, with the unity of the whole, which is before one, who is higher than all blessing and psalm; they stand forever on their position...

Kook cites Succah 29a, which is an account of the omens portrayed by the stars', sun's and moon's positions in the heavens. The preceding line in Succah 29a reads: "But when Israel fulfills the will of the Omnipresent, they need have no fear of all these (omens)" and continues with Jeremiah 10:2. "The idolators will be dismayed, but Israel will not be dismayed." These signs dismay the nations, idolators ignorant of God's will. Israel fulfills the will of God, and learns that the signs are not dismaying. Israel realizes that these signs are linked to their Source, Ein Sof. (Kook elaborates somewhat on the "description" of Ein Sof; Ein Sof transcends all description and human awareness).

The passage in Succah refers specifically to eclipses. Kook may be using this as an illustration of the shadow concept; eclipses obscure light. One fears the eclipse if one doesn't understand it; one sees only the eclipse if one isn't aware that the light of the sun or moon is still there, that God has fixed the sun in its place and it will not dissolve. The spiritual shadows that obscure our thoughts, and all holiness, are like eclipses. There is true, holy substance -- light -- behind them. One must be sure of this knowledge in order not to be dismayed by the shadows, and in order to penetrate beneath them to discover the light.

Our task, so far, is to recognize the spark of holiness that exists in every thought, to release it and raise it, along with ourselves to the Source. Recognizing the spark is very difficult because it is obscured by shadow which appears to be the only thing present. Only pious persons who are upright of heart have the perceptive skill. The rest of us will be easily dismayed.

How do we learn that contradiction is only a surface expression? Kook realizes that opposition does exist, and is not an ethereal expression. Does it have value?

כל הנאצים הנמצאים בעצמות, וכל אורג האפסיות
 לפעמים נראה מחוס אחד דל חבר, והנאצים הללו
 מגלים ביוגר כל מה שפדדו גוססו מקום יוגר
 גדול ברוח האדם, למסור כל פנימי מרגלים גם בתואר
 ר' חוקים מקימים של שגלים, שהם משמשים לטובת
 רענותם ושיעור יניקתם, כדי שכל אחד ואחד
 יפתח במלואו, ויגלה בסוף המיוחדת של כל אחד
 מחטבה בכל פרטיה, מה שהקדוה היה מטאטש ומקלקל
 בכל. והאחדות המלאמה באה רק מתק כג גר' חוקה
 שר' בפירודא וס"ם החיבורא.
 (יא, טו, א)

All the oppositions that are found in knowledge, and all the insignificance that is sometimes seen by one category upon another, these oppositions grow greater whenever knowledge grasps more room in the spirit of man; to look internally, they appear in the form of the spatial distances of seedlings, which are utilized for the benefit of their vivacity and the satiation of their nurture, in order that each one will develop to its fullness, and the special quality of each one will be well-formed in all its particularity. That which draws near is blurred, and spoils everything. And the symmetrical unity comes only from this distancing, 'in separation begin, and in closeness conclude.'

Contradictions are found in knowledge. As Bokser interprets in his translation, "ideologies tend to be in conflict."¹ For example, human socio-economic needs have engendered two divergent responses: socialism and capitalism. Both systems claim exclusive truths; each views the other with contempt. Greater knowledge serves only to widen the gap and emphasize the particularity of both. "These oppositions grow greater whenever knowledge grasps more room in the spirit of man."²

"To look internally..." Kook again focuses on the process of perceiving the value, the holy spark, that suggests oneness because it is borne from the One Source. Even oppositions, which are thoughts, have an external and internal aspect. Examining the internal aspect of these conflicts, one would realize their true nature, and their true connection.

Kook compares this to the growth of seedlings. While each seedling is similar to the next, each has its particularity and uniqueness. When planting seedlings, they must be placed at a certain distance from one another. If they are placed too close together, the roots of one will draw the earth's nutrients away from another; the stronger will cripple the weaker if they are too close. Yet, each is valuable, and must be allowed to grow

¹ Ben Zion Bokser, Abraham Isaac Kook (New York, N. Y. : Paulist Press, 1978), p. 203

² "... spirit of man"; Kook may be qualifying this grasp of knowledge. Man's motivation to learn is not selfish but is spiritual. In deepening his spirit, he benefits others. Yet, even the most well-intended person grasps knowledge that may contradict another well-intentioned person.

to its potential and fulfill its particularity. "Symmetrical unity" may be this fulfillment of each seedling's potential. In ideas, in knowledge, this unity is the expression of the total potential of a concept. To consider 'socialism' and 'capitalism' side by side, one can only deface the other. Separately, each will grow to its potential. "In separation begin, and in closeness conclude." Capitalism and socialism may embrace a similar truth, but it will not be revealed until each has been realized in its fullness. At present, they are developing and require distancing. So it is with all knowledge, with all thoughts and ideologies. Contradictions reflect the adolescence of knowledge; maturity brings integration.

שמן דעות כאלה, שכן מוכרחות לה' טבע האדם לשנות
בהתפשטותן גורמות מציאות, אף על פי שכן בעצמן מודעות
ואמירות הן. ונוצר אצל בטבע רוח האדם אלוהים את קיומו,
ואנצף אדמות נאלו, כדי שלא יובק בענפי' הן המהפסטי'...
(י', יד, א)

There are ideas which necessarily, on account of man's nature, cause destructive offspring in their expansion, even though in their essence they are profitable and truthful. And for this reason, it was created in the spirit of man to fight for his existence, and to oppose such ideas in order that he will not be destroyed by their expanding branches...

An example of an idea that might be destructive in its expansion is the concept of freedom. Freedom is valued highly, and in essence is a state of being that all people seek. Yet the extreme extension of freedom is nihilism: a destructive state that severs all interpersonal connection and responsibility, and has the potential to destroy humanity. However, it is not

the idea of freedom itself that is dangerous. It is human nature that fosters the expansion of freedom towards nihilism. Some aspect of humanness enables the destructive potential of an idea to be realized. It is the spirit of man that saves him from the destruction that other aspects of his nature cultivate.

"On account of man's nature" there are ideas whose offspring are destructive. Human nature contains a destructive element.¹ Yet, "it was created in the spirit of man to fight for his existence, and to oppose such ideas in order that he will not be destroyed." Human spirituality, which enables the recognition of the holy dimension, fights destructive elements.

The struggle of the human spirit against destruction is a war which man must adapt to in order to survive.

והאלחמה הולכת ומתארכה, עד שיסלף לו האדם לבורה
 יותר עליונה, מחקורו הרוחני, ואז מרשים הוא שמתעורר
 אל המחקר כלל המגפסלות של הקדמות הללו שנלחם נגדן.
 והכח שהוא בעצמו שמתכנס את רוחו נתן לו על ידי
 האלחמה עצמה. ועל כן הוא יודע להקיר מאד את ערכה
 של האלחמה. ויודע כמה אומלל היה אם לא היה נלחם
 נגד המגפסלות הנציקה לו אצ. ואח"כ בא בגופן ח"מ
 של לבורה ומקבל את הקדמות שנלחם נגדן (המגפסלות)...

(י', 9-10, א')

...And the war continues, until man adapts to the struggle with a higher strength from his spiritual source, and so feels the expansion of such ideas that oppose him. And the strength in itself that grasps him is given to him by the war itself. And therefore, he knows how to truly appreciate the value of the war. And he knows how

¹This destructive element prompts the question of why it is that death will not prevail. Kook believes that when the world has been repaired, the dead will be revived, (1, ח-ב, י). Death is temporary, as is our destructive potential. Holiness ultimately prevails over death.

unfortunate he would be if he didn't fight these expansions, that would injure him then. And afterwards, he arrives at the content of a life of strength, and he is receptive to knowledge which fights against its expansions...

Man's weapon is his spirituality. When he adapts to the war, his spirituality has emerged, it deepens his perspective, so that he no longer fears ideological opposition. Expansion is no longer destructive to him. Man's spirituality protects him from other forces in his nature that are destructive.

Furthermore, the war is essential for the gain of spiritual strength. The war challenges the spirit, causing its development and tuning. This implies that one who avoids the war will not develop his spiritual strength. It is as though the war is part of the evolutionary process; man must adapt himself, must evolve to a position wherein he no longer fears the opposition, or be destroyed by that opposition. Since this evolution is critical to his spiritual growth, "he knows how to truly appreciate the value of the war. And he knows how unfortunate he would be if he didn't fight these expansions, that would injure him then."

For example, an executive is offered the position of presidency. The challenge of accepting the position includes the struggle to retain a personal humility and not abuse the power of the position. The extension of power has tremendous usefulness, but may also be destructive to the wielder. Ignoring the threat of power may lead to being consumed by power. Realizing the danger, one may accept the challenge to transcend.

The ability to overcome these destructive expansions enables one to live a life of spiritual strength, and to be receptive to

greater knowledge without fearing the destructive potential. We recall Kook's statement "these oppositions may grow greater whenever knowledge grasps a greater place in the spirit of man," (1, א', ט'). The oppositions will increase, and the destructive extensions will exist, but the man with spiritual strength that is gained from this war of knowledge will prevail, and gain even greater strength from each encounter.

... אבל כשם שבאדם נגאלה נק נגאלו אם כן
 המושגים הרוחניים שלו, ואותן נקדוהו עומן, אצל
 שראוהו באילו כן כן נקדוהו שנלחם בקן, באמת אין
 נקדוהו כן. ורק אצל המבטאים החיצוניים כן נקדוהו אלו
 אלו, אבל מצד ערכן הפנימי, מובדלות כן זו מזה,
 כהבדל שבין קודש לחול, ובין אור לחשך...
 (Ibid).

...Just as a man rises spiritually thus, so are his spiritual concepts elevated, and that very knowledge itself, even if it seems as if it was warring with itself, in truth this doesn't occur. Only according to the external expression do they seem the same; but from the aspect of their internal value, the components of the knowledge are separated, one from the other, as the distinction between the holy and the profane, light and darkness ...

Man elevates himself by perceiving the holy dimension, and by activating and developing his spiritual strength. Not only does man lift his spirit higher (this is, his spirit draws closer towards integration with God), but his thoughts are also elevated. As we noted earlier, man is like a catalyst in the process of tikun ha-olam.

On the surface, warring ideas may appear similar, even though their internal values are quite different. Warring ideas cannot integrate, even in battle; any joining is superficial. Ultimately, they must separate. The relationship between the internal and external values is like "the distinction between the holy and the profane, light and darkness."¹

ומה שגדח'ק אז מוצא הוא שגדח'ק בצדק, ומה
שמקרב אותן הקדוה אחר שגדח'ק בצדק הוא מקרבין.
ודוקא הקדוה הקדוה שחזרו ונראו בהן אלו
מוצאים כל ח"ם, איתן וקדוש מאד.
(Ibid).

...And the more that he puts at a distance, so he finds that he distances correctly; and the more that he brings ideas closer after he has risen, so he correctly brings them closer. And especially the repulsed ideas that return and are seen by us, in them we find the dew of life, strong and very holy.

Awareness of the holy brings the ability to utilize knowledge in the correct fashion. The aware person knows when to distance (in order to allow the particularities to develop properly), and when to bring close. Man should manipulate knowledge, rather than allowing knowledge to manipulate him. This is true spiritual strength. The highest expression of this strength is to receive

¹This may be a mystical reference. Light is equivalent to Good for two reasons. First, in Genesis it is written, "And God saw the light, that it was good; and God divided the light from the darkness," (1:4). Second, Kabbalah discusses the sparks of holiness; their light is goodness.

Havdalah distinguishes between the Shabbat -- the day of Holiness -- and the other days, as if the spark of the Shabbat was encased in the shell of the other six days. Kook perceives "Knowledge" in a similar way; the holy is encased in the profane; its light is obscured by shadow. To profane the Shabbat has destructive consequences; this may be compared to the profane use of holy knowledge, i.e. being overcome by the destructive expansions of such knowledge.

ideas that were once rejected as insignificant or dangerous, to realize the holy value of every thought. The more difficult it is to perceive the holiness, the greater the value of that holiness. For example, it is one thing to appreciate the beauty of an attractive person. It is quite another to perceive the inner beauty of a person whose body is disfigured. The latter beauty is deeper and more profound, and in Kook's terminology, holier.

To summarize a bit, Kook realizes that different ideas contradict one another. He maintains that this is necessary in order for each to develop its own particular meaning. In addition, one idea may be positive and truthful in its essence, but generate destructive offspring. Our task is twofold. In the former case, it is to gain an awareness of the holy, internal value of each idea, despite contradiction. In the latter case, it is to confront the destructive offspring in an effort to battle our way back to the parent idea in its original, holy essence, rejecting nothing because there is a spark of holiness in all.

Ultimately, Kook seeks the integration of wisdoms, so that each does enhance the next. There is danger in specialization:

אין הכרה וידיעה גדולה, בחיובי הידיעות של האדם,
 וכל יצור, שלא תבאנה בארמיה העליונה וטעיות.
 ואדרבא, וטעיות וההשקבות הממושכות וההפוכות,
 בבאיות ארצות כל הכרה והופעה, שונה בן כל מין.
 הדמיונות של הפרטים הנודעים יתנו אולם הצלילים
 המאזנים במדעים קטנה, ובמציאות אחרים יתאכלו.
 וכל מה שירחק חוש האורה של הידיעה המוכרה מהיקדם
 האחרת, ככה יקבל הצל שיש מאלה יתקדם בהגות
 שיש אם כן אורחם בכללותו. והעברית הכרם בוגר
 ביחס של כל חכמה מואצרות ארצי חכמה, שכל מה
 שיותר יתקדם וידעיה אדם בחכמה מיוחדת, ככה
 יקבל הצל שמואלק על יד' זה עם ארחה חכמה
 ועכרונ מואצרות אחרות...
 (ח, א, א)

There is no awareness or knowledge in the world, in the known sphere of man or any creature, that does not cause concealment and erring. And the erring stages and the dark, transforming perceptions lie at the base of all awareness and phenomena; they are different, one from the other. In the character of known particulars will be the same misleading shadows, in a lower stage, and in other matters they will grow. And the more one distances a sphere of the light of knowledge that is distinguished from another knowledge, so the shadow will grow, because it is joined together with the brightness which she also causes in general. And the things are recognizable, in particular, in the context of all wisdom, which is defined according to association. The more a man isolates himself and goes deep into a particular wisdom, so will grow the strength of the shadow that was discarded by this on the areas of other defined wisdoms and awarenesses...

We have already examined Kook's perception that every idea can be extended to a destructive conclusion. Here he asserts that this destructive potential exists at the base of each idea, and is cast of the same mold as the idea itself. The idea is 'light'; its "erring stages and dark, transforming perceptions" are 'shadow.'

What are these shadows of an idea? A scientist perceives that the energy of an atom can be harnessed and provide the world with a profound new resource. The awareness carries the simultaneous threat of nuclear power. The destructive potential of the scientist's idea may also be manifest through a sense of personal power; this would be the "dark, transforming" nature of the perception. It has the ability to transform the nature of the perceiver by cultivating the destructive potential of his nature. This is the danger of the shadow.

"And anyone who distances a sphere of the light of knowledge that is distinguished from another knowledge, so will the shadow grow..." The scientist who envisions nuclear energy must retain an awareness of other, related concerns: is the atom truly harnessable, or is there a constant threat of imminent destruction? Is man mature enough for the responsibility of nuclear power? The scientist who ignores all ecological, economic or ethical concerns distances his scientific awareness from the full body of wisdom. In doing so, the shadow of his light increases; the destructive potential is increased. If the scientist actualizes his idea, and harnesses the atom, he has also actualized the menace of the atom. This menace ultimately is cast onto other ideas, affecting their nature.

"The more a man isolates himself and goes deeper into a particular wisdom, so will the strength of the shadow that was cast off grow on the avenues of other defined wisdoms and awarenesses." The scientist isolates himself and concentrates on development of nuclear energy. He may release the spark of the atom, but has also neglected to control the menace of the atom. Inevitably, the destructive potential of nuclear energy is cast on another awareness; all economic and ecological efforts are hindered by the additional shadow of the atom.

...ואם נבכרוה נעלו חזקוה מן זו מבו באופ"ן
 הנפ"ח, הכח הנפ"ח המבסס אותן ומקשר לכן את
 העולם, ובחוקרן, יגיו בצל"ח וגד דב"ח וחשוכים,
 ולבדח"ם מדווחים, ומבא"ם נ"סוד וסג"ר איומה
 מאד. וקל וחומר העבדות מאבדו העסקה החיצונה
 של האדם על פי סקירה עולמית ונפיו"ת, וננוהדות
 מהמדין הנפ"ח של ב"ח נ"ח, ובנין גרוע בעצמות,
 שבתב"ח מן סוגיות זו את זו, ומנחות מכל"ח כח
 אחת מן ע"ד דרכה של חכמה ...
 (Ibid).

...And if these awarenesses contradict one another in their internal nature -- in the spiritual strength which grounds them and connects them to the examiner and the investigator -- the shadows will be thicker and darker, and sometimes perverting, and bring about a very threatening contradiction. And all the more so, the gushings from the spring of the external view of man according to a universal survey and experiments, and the gushings from the internal well of the heart's understanding, and the structure of the spirit in its character, whose natures contradict one another, each placing obstacles in the path of its neighbor...

How do two awarenesses contradict one another in their internal nature? The following illustration may be useful. Judaism affirms the transcendent God, Adonai. Christianity embraces the corporeality of God, in Jesus. These two perceptions contradict one another in their internal natures. If they are placed together and reconciled in the mind of the perceiver, "the shadows will be thicker and darker, and sometimes sins..." The shadow of one will be joined to the shadow of the other, and the net effect of the shadows will be intensified. Each awareness risks total obstruction by such intensified shadow, so that neither could be perceived in its particular form.

While the internal nature of an awareness is its spiritual quality, "the external awareness is the rational, which comes from within the awareness of the world and existence," (1, NJ, 7N). The internal nature cannot be considered in conjunction with the external nature of an awareness; the two are opposites, and "their natures contradict one another." The rational cannot comprehend the internal holiness unless it gains its spiritual dimension.

...אנחנו רק באיור השכל העליון, בכושר הנשגב ביוצרו,
 מופיד אור המאיר את כל האדם, עד כדי שאפשרות,
 ועד כדי מדרג תקיפה והטברה של האדם, שז"ל מברכא'ם
 והמחשבה שכל הכרה מלאה בחברתו. ואין המאמר אמור
 בתוכן ההכרחי כי לא למקור החכמה, תמימה דע"ם, לברור ב"ה...
 (ח, א'-ג, א)

...However, only in the treasury of the
 Divine Intellect, (the spiritual light at
 its base), appears light that expels
 these shadows, until the possibility and
 dimension of holiness and the purity of man
 (are unobscured), that by them, the
 blemishes that every awareness imposes
 in its neighbor are healed, and there is
 no complete harmony in the content of
 awarenesses without the Source of wisdom,
 pure knowledge, alone, praised be
 The Name...

God is the ultimate intellect whose will formed creation.
 God is the light from which all light flows; the light is the
 foundation of all light. This light has the unique ability to
 drive out the shadows that are cast by the lesser lights. It
 has the ability to expel these shadows so that the lights of
 holiness and purity are revealed. The light heals all wounds
 caused by the shadows. As a plant deprived of sunlight will
 become sickly and pale, so does an awareness when its shadow
 obscures holiness. Remove the shadow from the plant, and the
 plant will revive. Only the Divine Intellect has this healing
 power.

Why doesn't God repair the world? Why doesn't God simply
 dispel the shadows that darken our world? The way of the universe
 is that God has directed man to dispel the shadows, through his
 own spirituality. It seems that man has access to two types of

light, or holiness. The first is his own, internal light, which Kook calls the "internal awareness." This is the source of human spirituality. The origin of this light is in the Highest Light, that is God. All lesser lights emanate from this great Source. There is constant tension between the lesser human light that is internal, and the external rational awareness. Only the Divine Light mediates the tension, so that the lesser light is not obscured or engulfed, but is able to shine and effect holy behavior. We recall that this process involves the full interaction between two aspects of the human mind: the intellect and the imagination.¹

...והדבקות ואלהיה נפלאה, שבה יסוד כל
 גידול, היא מרכזה, אולם נחמדים והמכונן אשר
 נכחו היה מאגנו, ושם לופה אקרי לופ...
 (Ibid).

...And the internal divine clinging, which is at the base of all ideas, heals the bruises and wounds that prepared the house of our love, 'and the Name itself is called Peace,' (Shabbat 10a)...

Clinging to God brings healing. What is the significance of " אשר נכחו היה מאגנו " It is necessary to endure some pain and battering as we make the effort to overcome shadow. Just as an athlete must work out and endure muscle pain and great fatigue, so must the mystic endure bruises for the sake of devekut.

¹ A third element of the human mind is the Will -- ה' 31 -- which is not considered in this paper.

God Himself is peace;¹ clinging to God, one becomes a part of peace.²

...ונפש שהתכונת מלכות כל אחת על חברה ובריכות הן
למחרת והאשדות והדמות נזכר ממקום עליון. והמחצין
הנצור והתכונת מהגוף משם, דוד בשרם שהן מהלכות
החט'יות מיוחדת, כמו כן והמכנים המוסר'ים והם סותרים
זה את זה, כל אחד בונה נש את דולמו בצורה רחבה
רדיקלית ואינו חושש כלל לאותו הצור העולמי ואותן התביעות
של המכנים המוסר'ים האחרים. ורק מחצין העולמי העליון,
ממקור צדיק של עולם, ממקור ואש צדיק, משם הברכות
שופעות שהכל במחצין בונה לכולן הוא השלום, והמחצין
של כל התביעות המוסריות והמכנסות הולך של כל יצור,
ומכלול את כל הקבוצות החברותיות, והמחצין את
כל העולמים ...
(Ibid).

...And as the awarenesses cast shadows, each one on its neighbor, and they need for the purpose of harmonious union help from a divine place, from the well that the forms of consciousness come into being from, even before they are embroidered in their particular cutting up, just so, the ethical contents contradict one another. Each builds his world in an expansive, radical form and isn't concerned at all for the same universal picture, and the similar claims of the other ethical contents. And only from the well of the Most High -- from the Source of the Righteous of the world, from the

¹ "And the Name Itself is called Peace." This refers to a discussion in Shabbat 10a about whether one can greet a neighbor in the baths with the words "peace to you!". It is determined that while some words describe God, such as 'faithful', others are predicative substantives, such as 'peace.' In our context, clinging to God is equal to being at Peace, or curing our wounds. See p.

² 'Devekut' is an essential mystical concept about which Scholem writes: "...the word devekut, which signifies 'adhesion' or 'being joined', viz., to God. This is regarded as the ultimate goal of religious perfection. Devekut... is a perpetual being-with-God, an intimate union and conformity of the human and divine Will." Gershom G. Scholem, Major Trends in Jewish Mysticism (Jerusalem, Israel: Schocken Publishing House, 1941; paperback edition by same publisher, 1961), p. 123.

Source is the Head of the Righteous One -- from there the blessings emanate -- that the vessel that contains blessing for all, that of peace, in which all ethical claims are unified -- converging in the heart of every creature, and embracing all the groups of societies and unifying all the worlds...

Again, Kook emphasizes the difference between awarenesses that exist now, in contrast to their original unity. One might imagine a sheet of paper, upon which a picture is sketched. The sheet is then cut into equal-sized squares. The task is to put the pieces together. Obviously, one would use the sketch as a guideline to fitting the pieces. However, the pieces are accidentally dropped into a bucket of paint; upon retrieving them, one realizes that the sketch is no longer visible because it is covered by a layer of paint. Nevertheless, the pieces are fitted together; because they are all the same size, the sheet of paper is easily reformed. Is the original form achieved, or is the present sheet only similar in its external form? The probability is that the hidden sketch is completely jumbled. What appears to be harmony is really chaos. The only way to be sure that the order of squares is correct is to peel the layer of pain off of the paper.

Our awarenesses are jumbled in a similar fashion. What appears to be orderly is only external. True order exists when all can be integrated harmoniously.

Ethical systems operate according to this design. Internally, there is one ethical pattern. It is obscured, however, by the metamorphosis that occurred during the creation process. We have arranged the ethical pieces into patterns that fit; however, since the pieces are all shaped similarly, there are several different

possible patterns. Each is as correct as the next while each operates in this external fashion alone.

However, if the users of one system have the ability to "peel off the layer of paint" that obscures the true, divine pattern, that system would move closer towards integration, and would in itself have greater integrity than the other systems. This knowledge is gained through divine revelation.

"And only from the well of the Most High... the blessings emanate, that the vessel containing the blessing for all is that of Peace..." The root of shalom is שלם, which is also the root of shalem, meaning 'whole' or 'entire', or 'perfect.' The concept of 'peace' may include 'wholeness', or the unification of the universe.¹ Blessings emanate from God; Kook does not discuss the nature of blessing, but its container is 'peace' (the name of God).

...וכל מה שתכלו בומר ומסירה בן הכרה להכרה, ובין
מסכת מוסרית לחברתה, ככה תכלו תעריכם לעומת השלום
שלכן, וככה תנן מוכשרות להיות שבוע למקוריות
והציונה, ולשאיפה אחרת מ'ג' שורה בצמחון גדול. כח
קרים על הפס ע'פה שמורה טובה מאד מרחק, ונקרא שמו
באל יוצא אבי צד שר שלום.
(Ibid).

...And whenever a contradiction grows between one awareness and another, between an ethical tract and its neighbor, so will the yearning for the depth of their peace grow, and so they are qualified to return to their divine originality, and to absorb the waters of salvation for their great thirst. 'Like cold water on a tired soul, so is good news

¹This correlation is found in Kook's statement:

וכל מה שמעלה האדם כליו ומרחיבם עק שמוצא העצמו
את המוכן והיכול של השלום הפנימי. והוא מתאמן של ה'יצירה
הבראשית והציונה בשונה זה עם זה. (ג, י"א-י"ג)

This statement is more fully examined on pp 115.

from a distant land,' (Proverbs 25:25), and
 'His name is called Wonderful in Counsel,
 God the Mighty, the Everlasting Father,
 Minister of Peace,' (Isaiah 9:5).

As contradiction increases, so does the desire for reconciliation. This yearning qualifies one for return to the Source. Yet, peace can be effected through the Divine alone; the thirst for peace is satiated by Divine water. To extend the metaphor, the waters of salvation are pure. The waters of our world, in its metamorphosed state, are like those of the ocean: they support life, but cannot quench thirst. In fact, the salt waters increase our thirst if we drink from them. Only divine water is pure and distilled. In addition, as we set our ideas opposite one another, and perpetuate contradiction, we pollute our waters; we create our own pollution and cause our thirst to deepen since there are fewer untainted waters to quench us. Yet, the Divine Source is always untainted -- though it may be hidden deep beneath many layers -- and always available for "those qualified to return to their divine originality."

"Like cold water on the tired soul, so is good news heard from a distant land." What is the good news? The place that seemed distant is drawn closer. New alliances refresh and revive us, when they are based in holiness. God's peace makes wise and whole the one who clings.

Man has the ability to learn vast amounts of knowledge. Contradictions occur between competing ideas and perceptions. Kook hopes to perceive the harmony that lies at the base of all knowledge.

מפני כח גקיהול אשר לאדם ידעה סותרת ידעה,
והרשעה הרשעה, וציור ציור, אבל האמת ידעה מחזקת
ידעה, והרשעה מחיה הרשעה, וציור האלים ציור וכל מה
אמתה האדם כליו מתרחבים עד שמוצא בעצמו את המוכן
והפזל של האלים הפנימי, והאמתה של הידעו והרשעה
ובצורה (שונים זה עם זה ...
(ט, יא, א)

On account of the receptive strength of the human capacity, idea contradicts idea, and emotion (contradicts) emotion and form (contradicts) form; but in truth, idea reinforces idea, and emotion revives emotion, and form completes form. And everything that raises the human vessel widens until it finds in itself the great content of internal peace, and the harmony of ideas, feelings and forms, all different from one another ...

The intellect is composed of reason and emotion, which produce ideas and emotion. The imagination creates forms.

Despite the appearance of opposition, all ideas, emotions and forms buttress one another. Knowledge helps man transcend when it aids the process of integration. In this way, the human mind expands until it realizes wholeness and experiences inner peace.

...והפזל של האלים הפנימי, והאמתה של הידעו והרשעה,
אמתה האדם כליו מתרחבים עד שמוצא בעצמו את המוכן
קצף אמת של קודש. וארוה הפזל הפנימי, והאמתה של
אמתה האדם כליו מתרחבים עד שמוצא בעצמו את המוכן
חודר ומוקד יורד עד (הגדום הכלל) ...
(Ibid).

...And it grows and expands until it comes to the depth of depths, to a place where contradiction is bitter and very strong, even against the angry strength of the Holy. And from the mass of internal knowledge, widening and spreading in all the spiritual height of man, is made peace, that pierces,

penetrates and descends infinitely in the total abyss ...

In the depth of depths, the shadow of opposition is most intense. One might compare this process to the peeling of an onion: each layer contains a poison that causes pain to the peeler, and the poison and pain increase their intensity as one draws closer to the core. One requires knowledge and skill in order to dilute the poison and avoid the pain, such as peeling the onion under cold, running water.

The "internal knowledge" expands to the depths, integrating as it pierces farther into the abyss.

...הדרך שזורים על ידי מדעם עליונה זו היא מתחילת
העם אשר האדם צומד במצבו הנמוק של כדור הספירות, שם
אז ישנם שני דרכים, שנים זה למעלה מזה. יש אשר ידע
סותרת ידע, שאלה אומג לאמר, עד אשר הידע (הסגור)
מכחה על הידע הנקטג נחשבה כאלו אינו במציאות,
ובאילו כל ענינה הוא דיק ותגו. יש אשר על ידי סתירה
של הידע והאחר את השני מתמזג ומצויג של הידע
הסגורה והנכסוס בתוך הידע הנקטג והאבודה. ואז אצל
שם כל נראה שבאדם שולל וסותר את הידע המנוסדה,
האחר מצד האור הפנימי הרי הוא בונה אותה ומקנה אותה

...הצד

(Ibid).

...This is the way that they rise to a state of divine height. They begin while man stands in his lowly situation of the affliction of the contradiction. For at that time there are two ways, one of which is higher than the other. There is that (way) in which knowledge contradicts knowledge, negating the other entirely, until the destroyed knowledge, from the strength of the acquired knowledge, is considered as if it was not real, and as if its matter was empty and void. And there is that (way) which by means of the contradiction of knowledge, one condenses the second, the

life-essence of the contradicted knowledge, and they enter into the acquired, beloved knowledge. Therefore, even if from a universal perspective it appears that man negates and destroys the opposing knowledge, in truth from the perspective of the inner light, he really builds and repairs it for himself ...

Kook describes two procedures for dealing with contradictions. The first way does not repair; it negates the opposition totally, and thereby destroys and eliminates, instead of integrating. It also isolates itself, because it cannot integrate. This process must conceal the light even further, pretending that it does not exist in any form except in itself.

The second procedure does lead to transcendence. It acquires the valuable essence of its adversary. While it may appear to be destructive, it is building because it absorbs the best of the other.

The first process is destructive; the second repairs the world.

... וכל הקברים והולכים בהרואות וצוירים, דע שכל יד
 צומק השאיה המצויה, שהידע הקרוב שאת
 מהידע המואדק הנחוח, מהחבה הקצה בכלל,
 והאמצע ליד הרומ ביותר סדור, שהיא צומק השלום
 השכלול, דע שכל הידע המרואות והצוירים צומדים
 בצורה אורבית וחטה משוכללת, שכל חלק השלום
 את החלק השני, ואין הרץ ואין צוחה ברחובותיהם.
 ... אשרי העם שככה לו אשרי העם שכל אליו, אשר
 העם היודע להכיר את הארון העולם, ולקט שכלום
 שלו, מרוב צומק אהבה שר הוא את שר ידעו
 אהבה בעולם, שר השלום לשלום.

(Ibid).

...And thus go the emotions and the forms, until by means of the depth of constant absorption, that the acquiring knowledge absorbs from the opposed, exiled knowledge, knowledge is widened in general, and the situation comes to a state of its greatest height, that is the depth of peace in its perfection, until all ideas and feelings and forms stand in one, organic pattern and a perfected particular, in which each piece fulfills the second piece, and 'there is neither a breach nor an outcry in their wide places.' 'Happy is the people that is in such a position, happy is the people for whom Adonai is their God,' (Psalm 144: 14-15), happy is the people that knows how to recognize the God of the universe, King whose peace is His; and from the mass of the pleasure of love, He sang the love song of love in delights, 'the Song of Songs which is for Solomon,' (Song of Songs 1:1).

The goal of man is to unify the world so that peace is complete. Each particularism is recognized in its place within the whole. No thing is the same, but no thing is denied its uniqueness in the integration.

How does the process of integration begin? One recognizes God's oneness, and that peace (shalom) is wholeness (shlemut). In the image of God, man seeks wholeness and oneness. The greatest king of Israel was Solomon (Shlomo) who sought peace through wisdom. "The highest wisdom is the wisdom of the holy," (1, k, k). Through our wisdom -- the intellect and the imagination -- we seek peace.

CONCLUSION

Rav Kook describes a process in which humankind will perfect the universe. Perfection implies the unification of the universe. God is one, and everything flows from God. He is the source of creation. All created things are imbued with divine essence, just as a child contains the genetic essence of his parents. All things are related because they contain holiness. The holiness is often hidden from ordinary perception; nonetheless, it exists. Every aspect of existence has the potential to be linked, but this potential presently lies untapped. Worse, the neglect of the holy potential draws the universe farther away from perfection as the destructive condition is perpetuated.

Recall that sheet of paper which has the design drawn upon it. The paper has been cut into several, even-sized squares, then dipped into paint. The pieces are then jumbled. One could fit the pieces together; however, one couldn't be sure that the underlying design had been matched. And if one were to use the painted paper for the purposes of another design, the further neglect of the original function would occur. A layer of paint -- or in Kabbalist terms, a hardened husk -- hides the original design of the universe which is the true masterpiece. The manifest form needs to be stripped, in order to recapture the original design.

The human responsibility is to effect this reparation of the universe. Humans are affected by the imperfect composition through the existence of evil and death, the conditions of imperfection.

Once the correct integration is achieved, there will be neither evil nor death.

The process of re-integration begins with human perception. Our perception parallels the structure of the universe; it operates on both its manifest, imperfect level, and on the holy level of its original design. Perception is either profane or holy. If it is holy, it can perceive the underlying design in all things and direct the beholder to act toward the goal of integration. This is the ideal perception. However, ordinary perception lacks this insight because it has been eclipsed from any awareness of the holy. It operates without the dimension of holiness and thereby is handicapped. It is very difficult for ordinary perception to consistently motivate the beholder to acts of integration; the ordinary perception is limited by the demands of the ego.

The individual must strive to remove the shadow of ordinary perception and release the light of the holy awareness that is buried within him. This light sheds light on all creation, revealing the good and the holiness in all creation, in much the same way that an x-ray perceives that which the naked eye cannot.

Perception relies on the skill of the intellect. Kook's ideal intellect reflects a balance of reason and emotion. An intellect that is guided by emotion alone lacks quality and is undernourished, just as an individual addicted to amphetamines may feel euphoric but is destroying his body: the euphoric condition is ephemeral and destructive. An intellect that is guided by reason alone is also unhealthy. Reason dissects life but it cannot embrace

it. Reason is qualitative but not quantitative. Reason evaluates but cannot appreciate. The balanced intellect contains a proportion of reason and emotion that limits the excesses of each.

Both reason and emotion have a spiritual quality that links them to holiness and enables the intellect to perceive oneness. As this quality matures, it effects the refinement of the intellect, whose light is brightened. This spiritual quality is developed through meditation and the study of Torah. Meditation and study inspire deeds that promote integration.

The key to spiritual awareness lies in devekut, the clinging of individual to God that transcends ordinary awareness. The ultimate goal is for devekut to be experienced as the constant state of being; one's soul would be fully intertwined with the source of holiness.

Holiness can be perceived in fragments or as a whole. Most people grasp holy particulars during moments of inspired awe. Devekut enables one to perceive wholeness.

The imagination is the bridge between the human intellect and Divine Wisdom. - Imagination is filled with holy light; the road leads from the Source of light through the imagination to the intellect. However, the bridge is two-way, and the intellect is capable of influencing the imagination. The intellect has a negative affect on the imagination, pouring its weaknesses into it. The defects of the human intellect, as perceived by reason and emotion, are molded into substantive form by the imagination. Pornography is imagination's negative distortion of reality, as perceived by a shallow, shadowed intellect. The "unicorn tapestries"

depict a fantastic interpretation of reality and were woven with the thread of divine inspiration.

The light that fills the imagination flows from God. The light which inspires the intellect is drawn from the holiness that exists in the world, though it is hidden from ordinary perception. The light of the imagination can influence the intellect to perceive lights of holiness. A spiritual intellect is one that perceives light. Its affect on the imagination is most productive.

Kook examines the nature of contradiction and explains that opposition is necessary so that each item can mature. Adolescents must rebel in order to establish their own sense of self and realize their full, particular potential. Ultimately, contradictions are resolved. The mature perception integrates rather than distinguishes.

The wisdom of the Holy that is gained through the study of Torah and devekut actually transforms the individual. Perhaps the next evolution for humankind is this holy transformation. One must be careful not to lapse into a patronizing attitude toward Jewish mysticism. The Kabbalist perceives holiness as an integral dimension of reality. Learning to utilize the power and potential of this dimension is as fundamental as appreciating the concept of time. To choose to neglect this dimension is to choose death, literally. Rather, holiness must be perceived by a cultivated and refined intellect. Mysticism calls for the spiritual and intellectual perfection of reality, through study, deeds and meditation. This process beings with the individual but effects the course of society and the universe.

There are several possible applications of Kook's thoughts. His explanation of opposition is relevant to the problems our society faces. Kook states that differences are necessary insofar as they permit each thing to develop to its full potential. Different ethnic groups may contribute particular sparks of holiness to the whole of humankind; these particularities must be cultivated. Segregation is not necessarily a solution; differences must be applauded and used to benefit other groups. The gestalt of humankind must be appreciated. This is a most difficult task. From the day of one's birth, each person is taught to identify his or her self as distinguished from other individuals. The adolescent struggle preoccupies one's entire life. Ego is constantly reinforced instead of relationship. The breakdown of the family may reflect this.

On the other hand, Kook has written that distancing and pain may be necessary before true holiness can emerge. The breakdown of the family may be the prelude to a new, more highly evolved form of relationship that is built on stronger selves that inspire healthier bonds. The emancipation of women and the redefinition of sexual roles is part of this. Often, it is safer and easier to avoid the pain of pioneering change, and one is tempted to return to older values. It is difficult to accept the burden of progress when one cannot perceive the true goal of progress. One's mind must strive to retain a constant image of wholeness.

There is a mystical midrash that draws a relationship between two prayers. The Shema affirms God's oneness, reminding us that

as God is one, so the universe is (potentially) an integrated whole. What then is the significance of the prayer:

" כִּי יוֹם הַהוּא יִהְיֶה אֱלֹהֵינוּ אֶחָד וְיִשְׁכַּח שְׁמֵנוּ אֶחָד ?"

On what day will God be One, if God is already One? There are two levels of perception. We sense God's oneness as the Source of creation. Yet, we are equally aware of the chaos in creation; all is not one. We seek the harmony of the universe that will truly sing of God's oneness in every moment.

As a liberal Jew, it is confusing to study Rav Kook. His thought and his vision are inspiring and overwhelming. One is fully aware of the possibility that his conception of reality is accurate; yet, one is not fully prepared to pursue the route he describes. The actualization of the spiritual intellect and the imagination may not be realized fully except in a traditional context. Yet, the tradition does not seem compatible with contemporary needs. Judaism must evolve, and the liberal Jew must try to redefine Jewish commitment in relationship to the Transcendant, in relationship to devekut. It is most difficult to determine what actual responsibility the liberal Jew has to God, if it is only defined in terms of relationship to other people. While this may be an important beginning, it is insufficient. Rav Kook demands tremendous devotion and faith; there is a gap in reality for this writer between Kook's vision and her reality. Is the observance of mitzvot the only appropriate discipline or channel for holy awareness?

Kook has stated that the institution of Judaism is stagnant. It is difficult to be sure at what point this notion becomes an excuse for the liberal Jew. Obligation is no longer clearly

understood. Perhaps these are the pains we must experience in order to mature and cultivate our perspective.

May this become an era open to holiness. May we become a people filled with the awareness of the holy.

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