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## Utilizing Your Da'as - 03 Higher Da'as and Above Daas

*(Summary: We will continue to explain da'as. We have so far explained da'as d'havdalah (differentiation) and da'as d'hachraah (decision). Now we will explain the third function of da'as, which is da'as d'chibbur.*

*We have explained that thus far about the lower and higher uses of chochmah and binah.*

*When it comes to the lower use of chochmah and binah, the da'as can only serve as da'as d'havdalah - to separate between a chochmah-thought and a binah-thought.*

*In the higher use of chochmah and binah, the role of da'as is hachraah, to decide between the chochmah and the binah.)*

### **Da'as D'Chibbur: Connecting The Knowledge**

Now we will explain a third, higher system of how *chochmah* and *binah* work together, in which the power of *da'as* serves to **connect** the *chochmah* and the *binah* together. This is called **da'as d'chibbur**, which Rashi describes as *ruach hakodesh* (the holy spirit).

*Chochmah* sees a general view, and *binah* sees a detailed view. They both "see" either the general view or the detailed view. *Da'as* comes to connect these two views. How does it connect the two views? There are several ways of how it connects them.

#### **Connecting Details**

The basic way in which *da'as* connects *chochmah* and *binah* is that it connects together the details of *binah*. The *chochmah* sees the general view, the *binah* sees the details, and now the details need to be combined together; the *da'as* is what combines all the details together.

#### **Connecting Chochmah with Binah, or Binah with Chochmah**

Another way of how *da'as* connects is that it connects the *chochmah* with the *binah*: it connects the general view with the detailed view, which gives you the completed picture.

These are the first two ways of how *da'as* connects. The first way mentioned is a lower use of *daas*, and the second way mentioned is a higher use. The lower use of *daas* serves to connect details

together. This is a lower use of “*daas d’chibbur*”. The higher use of *da’as* - which is essentially the higher use of *da’as d’chibbur* - is what connects two different views together.

There is a vast difference between these different connecting powers. Compare this to a chain. A chain connects many pieces together; this illustrates the first use of *da’as d’chibbur*. The higher use of *da’as d’chibbur* connects more than details together - it connects two entire views together.

### ***How One Begins To Learn A Sugya of Gemara***

To give a simple illustration of the concept, there is a kind of person who will learn a *sugya* of Gemara and first seek to connect all the details together. Another kind of person will first seek the general view of the information, and only after that will he look to see the details.

The first kind of person connects *binah* with *chochmah*, and the second kind of person begins with *chochmah* and then he connects it with *binah*. Some people naturally start with *chochmah*, and some naturally start with *binah*.

People who begin with *binah* want to see the *hekef* (detailed view of the *sugya*) first, and then they want the general view. They see *chochmah* as part of their *binah*. Others want the “*hashkafah rishonah*” (first take) on the *sugya* and they seek to see how all details are in line with the *hashkafah rishonah*; they start with *chochmah* and then connect it with *binah*, which means that they see *binah* as part of their *chochmah*.[\[1\]](#)

### ***Accessing The Root of the Information***

Now we will address a third use of *da’as d’chibbur*.

This is the kind of *da’as* that is found above the points of *chochmah* and *binah*. Usually, the order is *chochmah*, *binah*, then *da’as*. But that is all with regards to the lower *da’as*. By contrast, higher *da’as* is above *chochmah* and *binah*. It is not just above the point of *middos* (character traits/emotions) of the soul - it is above the very *chochmah* and *binah*.

It is also referred to as *ayin* - “nothingness”, the plane of non-thought, the source of the very wisdom. It is written, “*Chochmah (wisdom) is found in ayin (nothingness).*” The source of *chochmah* is “*ayin*”, which is the higher *da’as*.

The Gemara says that “those who are “*arum*” (lit. unclothed) in their *da’as* make themselves like an animal and place themselves in a corner” in order to understand the Torah; this does mean to behave like an animal, *chas v’shalom*. It means to access “*ayin*”: the kind of *da’as* that brings one to have *bittul*, to nullify oneself.

People who are willing to have *bittul* on themselves so they can understand the Torah are those who access *ayin*, because by having *bittul* they make themselves into *ayin*, nothing. And from that, they are able to receive the higher *daas*, the very source of the wisdom.

This is really the depth behind *ruach hakodesh*. With *ruach hakodesh*, a person draws forth *chochmah* from the inner source of the *chochmah*.

### ***Chochmah Sees An Outline of Reality, Daas Can See Reality Itself***

We will try to understand this a little.

In order to access the higher use of *da’as d’chibbur*, one needs to have *bittul*, to nullify himself to the

information. What does *bittul* have to do with *chochmah* and *binah*? How does it play a part in the understanding of information?

*Chochmah* sees information - but it doesn't see the reality of the information. It sees the "*hanhagah*", the "path" of a concept, but it cannot see the concept itself. *Chochmah* is called a "*nesiv*" of *chochmah*, a pathway - there are 32 *nesivei chochmah* ("pathways of wisdom") - because *chochmah* can only see a "*tahalich*", a path.<sup>[2]</sup>

The general "*tahalich*" is called *chochmah*, and the details of the "*tahalich*" are called *binah*. "*Tahalich*" is also called "*tenuah*" (movement), meaning, a person's *chochmah* and *binah* can only see movement of something, but it never views the actual concept. The Sages state that when a person sins, it is only because a "*ruach shtus*" (spirit of folly) entered him<sup>[3]</sup>; the depth of this is that when there is a *tahalich* that is not viewed with *chochmah*, the situation becomes a *ruach shtus*. *Chochmah* is, in essence, *tenuah*\movement.

So *chochmah* is to grasp a "*tahalich*", or a "*tenuah*", of a concept. But *chochmah* cannot recognize the very reality (*havayah*) of a concept. It only sees *tahalich*. "Hashem looked into the Torah and created the world" - this hints to us that the way we [initially] view the world is through *chochmah*, [for the Torah is called *chochmah*], and *chochmah* can only perceive the *tahalich* of this world, not the *havayah* of this world. Only *da'as* can see the *havayah* (reality) of something.

The Sages state that "A Torah scholar who has no *da'as*, a corpse is better than him." When a Torah scholar lacks *daas*, he is missing the understanding of *havayah*, thus, he is not a real Torah scholar. He has *chochmah*, but he has no *daas*, so he doesn't perceive the essence of a matter; such a Torah scholar is not a real Torah scholar.

"Torah scholars have no *menuchah*" (rest), not on this world and not on the Next World"<sup>[4]</sup> - the depth of this is that their *chochmah* brings them to an endless *tahalich*. All he can understand is *tahalich*, which goes on forever, thus, he never has *menuchah*. But that is only if he has only developed his *chochmah* and he remains at that level. If he accesses *da'as*, though, he can see reality - *havayah*.

Another word for *havayah* (reality) is "*metzius*". The word *metzius* is used more often by the writings of the Sages, while the Torah uses the word *havayah* to convey reality. *Chochmah* sees the *tahalich* of a concept, and *da'as* sees the *havayah* of a concept.

*Da'as*\*havayah*\*metzius* is the root of the *chochmah*. Thus, *chochmah* is rooted in *da'as*. And what is *da'as*? Recognizing *havayah*.

The Sages state about *da'as*, "If you acquire this, you have all of it."<sup>[5]</sup> If you have *da'as*, you have everything - why? Superficially, it sounds like *da'as* is the most important thing. But why does that mean I have everything if I have it? The true understanding of this is: *da'as* is about recognizing *havayah*, and *havayah* is the essence of everything. (And on a deeper note, there is no *havayah* except for Hashem). Thus, *da'as* is the power to recognize *havayah*.

The Sages say that a person should train himself to say, "I don't know." Superficially this means that people don't know things, like the time or the date. But the true definition of "I don't know" is, that initially, we don't know what *havayah* is, so we are usually not seeing reality as it is.

There is a statement in our *sefarim hakedoshim*, "The purpose of *yediah* (knowing) is to know that *lo yeda* (we don't know)".<sup>[6]</sup> The depth of this is that the purpose of all that we know is to leave lower *da'as* and access higher *da'as*, in which you "don't know" of lower *chochmah* and lower *binah* - and all you will know of is *havayah*. This is the purpose of all *yediah*\knowledge - to "know that you don't

know" - to transcend the lower view and "not know" of it anymore, because now you see *havayah* the actual reality.

Higher *da'as* is called *da'as d'chibbur*; what does the *daas* connect? It connects together facts and reveals they are all one at their root. It sees how all is one *havayah*. When it comes to seeing the *tahalich\hanhagah* of things, your *chochmah* can see different angles of understanding in a concept, because there are different levels of understanding. But with *daas*, which stares at the reality behind the concepts, you only see one root concept.

The power to recognize the *havayah* is total *chibbur* (connection) with the knowledge of something, and it vastly differs from what we are used to understanding about the concept of *chibbur*.

We have so far explained that within *da'as d'chibbur* itself, there are three uses - connecting details, connecting two viewpoints together, and viewing the root of two viewpoint by seeing the root reality that is behind them (which is the highest way to use our *daas* to connect). Now we will elaborate further into each of the three uses of *da'as d'chibbur* that we have mentioned.

### **Connecting Details Through Revealing the Root**

The first use of *da'as d'chibbur*, we mentioned, is to connect details. How does one connect details? Superficially, it means that I simply connect one detail to another, but this is a very shallow level of *da'as*.

The real way of how to use *chibbur* is to connect all of the details to their root. It's not simply about connecting details together. The inner way is to reveal the root of the details, through connecting them together. So it means to look for the root.

This is really the depth of *binah*. *Binah* is not just about connecting details. When *binah* just connects details, this is a lower use of *binah*, which is at the level of the *middos*, a lower point in soul than the *mochin* mind. The Rambam refers to the *middos* as "*de'os*"; in other words, *da'as* can connect the *middos*. This refers to the lower use of *da'as*, where *daas* connects a detail of *binah* with another detail of *binah*. Here, the connection is just to connect details together; such as knowing the difference between good and bad uses of the *middos*. It doesn't necessarily reveal the root behind the *middos*.

The higher use of *chibbur - da'as d'chibbur* - is to really use the depth of *binah*. It is really the depth behind *tikkun hamiddos* (rectifying our character traits): to reveal the *da'as* behind each *middah*, for the inner essence behind all *middos* is *da'as*. Here, the *binah* which connects details together - enabled by *da'as d'chibbur* - is an even higher use. It is where one finds the root and the branches of each *middah*. When you find the root, everything can be connected. There is a rule, "Opposites share the one root." [7] If you find the root, you can see how two opposite concepts bear one root.

For example, the Midrash relays how Rachel cries over her children when they are in exile; she is called *akeres habayis*, "the main mother." Her children are in exile, and she cries to Hashem, and Hashem tells her that they will return, in the merit of her *davening*. What does her *tefillah* do? Simply speaking, it means that she *davens* for us as we are in exile. But the deeper meaning is because she is the main mother, the *akeres habayis*, when she *davens* for the redemption as her children go into exile, she reveals how the root of exile and redemption are one. The Maharal says that *galus* (exile) and *geulah* (redemption) have the same root - *gal*, to reveal. Both the exile and the redemption are ways that reveal the reality of Hashem, and they are two different angles of understanding, but at their root, they share the same root: they both reveal the root, Hashem. That is why she is called the *akeres habayis*, because she reveals the *ikkar* - the "root" - of both the exile and the redemption.

## **How To Get To The Root**

We only gave one example, but it is a clear concept.

With higher *chochmah* and *binah* and *da'as*, a person sees the root of the information. He then sees the branches of the information, and then he can connect them, because he has the root. He can keep doing this until he connects all of the details in the Torah together. With everything he sees, he thinks into what is opposite entails, then he sees the root of that concept and its opposite, and now he can connect something to its opposite. And from that, he can keep connecting all details together.

On a deeper understanding, using *daas d'chibbur* to see the root of two concepts is essentially taking *da'as d'havdalah* and turning it into *da'as d'chibbur*. *Da'as d'havdalah* separates between good and evil, light and darkness; but Hashem said "let there be light" and there was now "one day", which represents how *chibbur* (connecting) can reveal the root of all *havdalah* (separation) and, thereby, turn *havdalah* into *chibbur*! All of this is contained in the *binah* that is within *mochin d'gadlus* (the higher mode of thought).

We have tried to make this concept here practical. You can practically work on this concept by getting used to seeing opposite of a concept, then to see what the root of a concept and its opposite; that is how you can connect a concept with its opposite. Try to work on this: try to see the root of the information, the opposite of a concept, and then you can unify them by seeing their common root.

Thus, connecting details for the sake of connecting details is a lower use of *binah*, for it only relates to *middos* (the character traits), which is at a lower point than *mochin* (the mind). This is not the true use of *da'as d'chibbur*. It is actually a use of *da'as d'chibbur* that has become lowered from the level of *mochin* \mind to the level of *middos*.

In the *mochin*, the *da'as d'chibbur* is of a higher use: it connects the root with the details, as we explained.

### **Connecting Two Views Through Revealing the Root**

The higher use of *da'as d'chibbur* is to connect *chochmah* and *binah*, which is to unify the general view of *chochmah* together with the detailed view of *binah*, together. We will explain.

This use of *da'as d'chibbur* doesn't just connect the details. It connects the details into the general view and fuses them together, to form a greater picture of understanding.

Previously, we explained a lower use of *daas d'chibbur*, which is how to connect two details. Now we are dealing with a higher kind of *chibbur*: to connect the details into the general view - to connect all of the details together.

To illustrate the concept, the Torah has many letters. We can connect them and see words. Moshiach will combine all the letters of the Torah, as the Baal Shem Tov says, into one word. The depth of this is that he will combine *binah* into *chochmah*. He will not just connect details to show the root of the details - rather, he will connect all details together and show you the all-inclusive view.

Unifying the details as part of the general view is a much higher *avodah* than what we spoke of previously. It is to see the bigger picture of what all the details can form. This is the deep meaning of "*All of them you made with wisdom*).

The concept implies that a person needs to develop two kinds of *chochmah*. He needs to see the opposite of a concept, and he also needs to see the root of a concept and its opposite.

How can *binah* connect to *chochmah*? How do you reveal the expansive view through all the details? It is by seeing the opposite of each detail, then finding the root of each concept and its opposite, and that gives you the *chochmah*, because you have connected the details\binah with the *chochmah*\all-inclusive view.

The Ramchal writes that if someone sees more than two roots in a concept, he won't arrive at *chochmah*. A person has to keep seeing two opposite roots in a concept he's learning about, and then find he needs to find a root that connects the two opposites together.

We are discussing the essence of the power of *da'as*, which is *da'as d'chibbur*, the higher use of *da'as*. Each person can understand this concept as much as he can, on his own level. If a person gets used to this concept, in everything he hears and knows and senses, he will be able to take the information and connect them to their root.

We have been brief here in describing these concepts, but the words describe the root of all *chochmah*. Living like this means to experience all the *chochmah* one learns as entirely one unit.

### ***Seeing All The Details of Torah as One***

Without this approach, a person learns the *chochmah* of the Torah and he sees many *sugyos* (discussions in Gemara), but he cannot see the connection between them. He sees many details of the Torah, and "endless ocean" which indeed the Torah is, *sugya* upon *sugya*, and *halachah* upon *halachah*; there doesn't seem to be a connection between all these details. He can combine details, but he doesn't see how all the details can connect to form a greater picture.

But when someone makes use of *daas d'chibbur*, he connects details to a higher view, and he can see all the points in a *sugya* as being connected to one point, and he can connect many *sugyos* as branches of one point.

Of course, it will still be difficult to see the connection, and it will take exertion. But it gives a person an entirely different view towards his learning: seeing every *sugya* as all one *sugya*, and there is only one *sugya*: it's all one point of *chochmah*.

*Chochmah* is a dot of wisdom, *binah* is when it expands into points that branch out of them, and *daas* is when we connect all the branching points into the root point. This is the meaning of what is written, "Your thoughts are very, very deep." The first "very" is referring to *binah*, which reveals the depth of the *chochmah*, and the second "very" is referring to using *daas d'chibbur*, which reveals a whole new depth to the *chochmah*.

So there is really only one *sugya* in all of life. The entire Creation is all branching out from one point. "Hashem looked into the Torah and created the world" - all of Creation stems from the one point of *chochmah*, which is the Torah. This is called entering the *sod he'echad* - the "secret of oneness."

Moshiach will come and reveal how all the Torah is one point - it will be the full revelation of this concept to the entire world. The depth of Torah is all contained in point.

Thus, a person should view Torah as all being branches of one single point. This does not simply mean that Hashem is One and that the Torah are the many branches of His oneness. Such a view is actually a view of disparity towards the Torah. The Torah is not a bunch of random details; it is really all one connected unit.

How can our soul deal with the contradiction that "Hashem is One" while the Torah contains endless details?

Some people, in response to this contradiction, feel that part of our *avodah* is spent on closeness with Hashem, and the other part of our day is spent on Torah, and as the *Nefesh HaChaim* says, when you learn Torah, just learn the Torah, and don't think about connection with Hashem. However, people do not understand this correctly, and they erroneously come to think as if Hashem and Torah are independent from each other (*chas v'shalom*), and that there is no way to contain thoughts about both Hashem and Torah in one thought.

But the inner perspective is to realize that all of the Torah is one *sugya*: it is all stemming from Hashem's oneness. This is the underlying essence of how we cannot the many details of Torah with Hashem.

*Chochmah*, in essence, is the all-inclusive view in that it shows us *d'veykus* with Hashem, and *binah* can show us the details of Torah, which shows us the depth of the *chochmah*. It is to see all the "details" one learns about as being but "garments" of the general view; to see the details of Torah as the "garments" of Hashem. All the details of Torah are part of one point: Hashem.

Rabbi Avraham ben HaRaavad writes that one should view all the details of his soul, his many soul abilities, as being all branches of one root. In this way you can reveal how all the opposing abilities in your soul have one root which connects them. With this perspective, the spiritual light of *d'veykus* with Hashem will then be with you even as you learn Torah.[\[8\]](#)

This particular concept is describing a very high level which most people do not reach, and we have only mentioned it here to complete the discussion here.

### ***Higher Daas: Going Above Daas***

We have described *daas* as being the connecting force that connects *chochmah* with *binah*, and this is all the lower use of *daas*, when *daas* is preceded by *chochmah* and *binah*.

The higher level of *daas* is a higher point than *chochmah* and *binah*, and it is reached through *bittul*, nullifying oneself. Earlier, we brought the statement, "The purpose of knowledge is to know that we do not know"[\[9\]](#) - that after we progress through the level of *daas*, you then go above your *daas*. So *daas* can bring you to that level of *bittul*, which is a higher *daas*, above the regular *daas*. There, a person leaves the view from within his *chochmah*, and he enters the deeper view of *havayah*, which we mentioned earlier.

Until now we spoke of *chochmah* as a general view and *binah* as a detailed view, and to connect them and revealed how they are one at their root, which is *daas*. That's all within *chochmah*, which sees only the "*tahalich*" or "*hanhagah*" of concepts. At this level, one cannot see *havayah* yet, as we explained. He can find the root of two opposite concepts and thus find the connecting point between them, but his entire *daas* is still being viewed from within the view of his *chochmah*, which is not yet the higher view.

Higher *daas*, which is to see *havayah*, is not about finding the root of opposites. It is to touch upon the very *havayah* and there, a person does not see any divide at all, because there is only oneness there.

This is the highest point of the entire soul, and it is really above the self. It is like the crown above the king; the crown, which is above the king's head, represents the real glory of the king. Lower *daas* is "in" the person, and higher *daas* is "above" a person; it is what lays on top of the soul.

Thus, *daas* is really the tool we use to receive the spiritual light that is above our own soul. That is the depth of why a person is called a "*bar daas*" - because he can use his *daas* to receive higher *daas*.

The *Shechinah* (the recognition of Hashem's Presence) can settle upon a person, but it is always above a person. It is received through our *daas*. So *daas* is the tool we use to receive the *Shechinah*, which is like the crown of the King. Through *daas*, one can go above his initial level of *daas*, and enter above the self.

*Daas* is really the point you can use to ascend the soul itself and go above the *daas*, and you can then touch upon *havayah*. Above one's *daas*, there is only one point alone: the "*Ein Sof*", the Infinite - the absolute recognition of Hashem.

Recognizing the *Ein Sof* is called "*daas*", and it is essentially *ruach hakodesh*. Our *daas*, which is "lower *daas*" (including *daas d'chibbur*, which is the highest level of our lower *daas*), is thus only a partial *daas*. Above our *daas* is the complete level of *daas*, which is the recognition of the *Ein Sof* - the "I" of Hashem.

It is essentially reached through *bittul* (nullification) of the "I."[\[10\]](#)

Thus, *chochmah* is rooted in "*ayin*", or "higher *daas*", or *bittul* - and this enables one to recognize who the real "I" is: Hashem.[\[11\]](#) When one reaches that recognition, it gives a person an entirely new mind all of the time, and it connects him to the renewal which Hashem renews Creation every day with.

### **Conclusion**

Until now, with the help of Hashem, we have explained the three uses of *daas*: *Havdalah* (differentiation) *hachraah* (deciding) and *chibbur* (connecting).

We also described, briefly, the level that is above our *daas* (*havayah*), which is higher than *daas d'chibbur*. From this point on, if we merit Hashem's help further, we will explore further the details of *daas*, on the levels that apply to the souls of most people.

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[\[1\]](#) In response to a questioner, the Rav added: "[These are two different ways how people think. We are not saying which way is better. They are both valid viewpoints. Deciding which way is better is like deciding whose greater, Moshe or Aharon...."

On another note: when people don't reach higher *chochmah* and higher *binah*, they are still viewing all knowledge through their "*medameh*"- imagination. His entire *chochmah* and *binah* only "sees" information, and all he will see is imagination! For this reason, most people's *chochmah* is being experienced through their imagination. As an example, a person imagines he saw something in a *sefer*, and he's positive that the *sefer* says the words, but if you look up the *sefer*, you see it's not there. The person merely imagined that it was there but he was positively convinced that he saw the words in that *sefer*."

[\[2\]](#) See *Getting To Know Your Feelings, Part 2 Chapter 3*

[3] Sotah 2a

[4] Berachos 64a

[5] Nedarim 41a

[6] sefer *Bechinas Olam*, 13a and 33a

[7] Maharal

[8] See also **48 Ways of Torah\_020\_Feeling Hashem In Your Learning**

[9] sefer *Bechinas Olam 13a*

[10] *Bittul* is explained by the Rav in ***Bilvavi Part 7 - Entering Havayah.***

[11] See ***Bilvavi Part 6, Chapter 4 - The True I Is Hashem.***

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