

Study Four – “Restrain Yourself”

Didache Chapter 1, verses 4:

“Restrain yourself from natural and physical inclinations: if someone strikes you on the right cheek, turn the other to him, and you will be complete. If someone forces you to go one mile, go with him two. If someone takes away your cloak, give him your tunic also. If someone takes away what is yours, do not demand it back, for you are not even able to get it back.”¹

You will be Perfect:

In this study, we continue to look at the practical instructions on how to “Love Your Fellow.” We are told that if we restrain ourselves, turn the other cheek when someone strikes us, we will be complete, or perfect, as another translation of the Didache² puts it. When Yeshua was asked a “rich young man”, in Mattityahu 19:16, what he must do to have eternal life, Yeshua replied in verse 17:

“... if you want to obtain eternal life, observe the mitzvot.” (Matt 19:17 – CJB³)

We have been told that all we need to do is believe in Yeshua and accept Him into our hearts, to have eternal life. But Yeshua Himself says there is more to it. The young man replies that he has done that from his youth, which blows another myth that the Torah Commandments are too hard to keep, but then he asks what else he needs to do, where does he fall short?

Yeshua replies in verse 21:

“... If you are serious about reaching the goal, go and sell your possessions, give to the poor, and you will have riches in heaven. Then come, follow me!” (Matt 19:21 – CJB³)

The King James Version puts it this way:

“... If thou wilt be *perfect*, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.” (Matt 19:21 – KJV)

¹ *The Way of Life: The Rediscovered Teachings of the Twelve Jewish Apostles to the Gentiles*, The Teaching of the Twelve Apostles (p. 27), Toby Janicki, First Fruits of Zion, 1-800-775-4807, ffoz.org

² *The Didache, Text, Translation, Analysis, and Commentary*, by Aaron Milavec

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You could translate this to, "if you want to reach the goal, to be perfect, you must deny yourself and follow Yeshua."

For contemplation:

Two points worth pondering from this passage:

- a) Is our goal to be perfect? Is that what HaShem requires of us? For a reference point, see what HaShem said to Avraham in B'reishit (Genesis) 6:9. [Note: The Hebrew word for "perfect" in B'reishit is "tâmîym", which means "entire (literally, figuratively or morally); also (as noun) integrity, truth: - without blemish, complete, full, perfect, sincerely (-ity), sound, without spot, undefiled, upright (-ly), whole."]
- b) Did Yeshua replace keeping the Mitzvot with following Him only, as a way to attain eternal life? If a Jew, who has followed the Mitzvot of Torah all his life, needs to also follow Yeshua to have eternal life, what would be the requirements for a Gentile, that is Grafted In? Does G-d have two sets of requirements?

Summing up Yeshua's commentary on D'varim (Deuteronomy) chapter 15, at the Sermon on the Mount, in Mattityahu chapter 5, Yeshua rewords a section of the verse from Va'yikra (Leviticus) 11:44:

"For I am ADONAI your G-d; therefore, consecrate yourselves and **be holy, for I am holy**; and do not defile yourselves with any kind of swarming creature that moves along the ground." (Va'yikra 11:44 – CJB⁴)

Yeshua says in Mattityahu 5:48:

"Therefore, be perfect, just as your Father in heaven is perfect." (Matt 5:48 – CJB⁴)

The Greek word for "perfect" is "Teleios", meaning "complete (in various applications of labor, growth, mental and moral character, etc.)" The Delitzsch Hebrew translation uses the Hebrew word "Shlemim" (שלמים), which means "whole, complete; in agreement with."

While the goal of perfection (without blemish, without spot, undefiled), which we all agree is near impossible (only one person ever achieved it – Yeshua Himself), what Yeshua is asking us to be is "whole." This is something we need to do. It is not a state that we come in to just because we accept Yeshua as our L-rd and Saviour. This is the door to then helping us walk out

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our salvation with fear and trembling and bring wholeness to what we have just confessed, and how we then live our lives.

To be *Shlemim* means to be in agreement with – with Whom? With G-d, because He is holy, and He wants us to be Holy (set apart for Him, in word and deed) as well. This is what it means to be “perfect”, when we align ourselves with how G-d sees us, in our actions. Then we will be like our “perfect” (shalem), “fully trained” like our Master (Lucas 6:40).

Rabbi Dr Shapira teaches in a Yeshivat Shuvu course titled “The B’esorah According to Avraham”, that it is not about *obtaining* the goal of being perfect, but about *pursuing* the goal. Becoming a “Tzedek (a righteous person in the image of Messiah), is about progression. One day you chase it and almost get it. The next day you try harder, and as you try, you will get closer and closer. Whether you get there or not is irrelevant, to G-d and to us. G-d says, if you want to be a Tzedek, you must learn to chase it. ... run after it.”

Now let’s continue to learn about what Yeshua taught about being “perfect”.

Practical steps to “Loving your fellow” - Continued:

iv. **Restrain** yourself

The instruction to “Restrain yourself from natural and physical inclinations:” is not a direct quote of Yeshua’s teaching recorded in the Brit Chadashah, however, there are many passages that are of the same nature and context - Kefa Aleph (1st Peter) 2:11, Lucas 9:23 and Romans 12:1, just to name a few.

Rav Sha’ul tells his young Talmid (Disciple) Titus, about the power of G-d’s grace, which is the work of the Ruach (Spirit) of Grace. We have been taught that grace is all about us getting away with the fact that we are not perfect, and that G-d’s grace just overlooks our imperfections. But Rav Sha’ul tells us His grace is so much more.

Titus 2:11 – 12 says: _____

See also: Colossians 3:5 – 8, 1st Thessalonians 4:3 – 5; 2nd Timothy 2:22; 1st John 2:15 – 16; Romans 1:24 – 31; Galatians 5:19 – 21; and Ephesians 2:3.



The above passages all talk about dying to ourselves, to the old nature, the natural inclination. Yeshua calls those who wish to be in His image to die to our own desires and earthly passions, and instead seek after G-d, to serve Him alone. In a way we are being called to put to death the "old man", the old nature, and take on the nature of our Messiah (Colossians 3:3, Ephesians 2:22 – 24).

Rav Sha'ul tells the Messianic community in Galatia:

"Moreover, those who belong to the Messiah Yeshua have put their old nature to death on the stake, along with its passions and desires. Since it is through the Spirit that we have Life, let it also be through the Spirit that we order our lives day by day." (Galatians 5:24 – 25 – CJB⁵)

For contemplation:

In the context of the rest of verse 4, of Didache chapter 4, what else besides worldly passion and sexual lust is the Didache referring to in verse 4? Read also verse 3 for more context.

In Judaism human motivations are divided into two categories: the "evil inclination" ("Yetzer Hara" in Hebrew) and the "good inclination" ("Yetzer Hatov"). Appendix 2 provides a fuller explanation of these two natures, which cause Rav Sha'ul to say the things he does in Romans chapter 7.

For contemplation:

Read Romans 7:14 – 25. If our old nature was crucified and put to death when we accepted the work of Yeshua on the Execution Stake, on our behalf, why then is Rav Sha'ul, of all people, who had a life changing encounter with Yeshua, still struggling with the old nature, what Judaism calls the Yetzer Hara? Reading Appendix 1 will help to give more clarification. (Note: Yeshua told us to pick up our Execution Stake daily, not just once at the beginning of our journey to becoming one in the image of Messiah.

The Brit Chadashah talks about walking in the spirit, and not the flesh, in order to put the old man to death. We saw that in Galatians 5:24 – 25. Greek thinking has misinterpreted this concept, to the point that we all long for the day that we will leave this tent of the body behind and be free in the spirit only. However, the Jewish understanding of the body, spirit and soul is different to the Greek mindset. And of course, we have learnt that in order to understand the Hebrew

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Scriptures and concepts in them, we need to adopt a Hebrew, Jewish mindset, and put aside our Greek thinking.

Appendix 1 then, provides a more detailed discussion on the Jewish understanding of our soul, and how it interacts with G-d. There we attempt to explain how the Yetzer Hara is related to the Nefesh, the animalistic soul that is in all of us, the thing that Rav Sha'ul struggled with.

The information in Appendices 1 and 2 provide discussions which attempt to explain how the Yetzer Hara, or the Nefesh, is to be brought under submission to HaShem. It is not necessarily about putting to death the old nature or escaping from the old nature by leaving the body. Putting this nature to death is simply a metaphor for turning away from a life focussed on self and bringing our life into submission to G-d's ways. The Nefesh is a necessary part of our existence in this world of time and space - without it we would not procreate, eat and survive beyond one generation.

Appendix 1 also attempts to explain the concept of being "born again" and the circumcision of the heart, in the context of the Jewish understanding of the soul, which is a necessary part of brining the Yetzer hara, or the Nefesh, into submission to HaShem.

It is by bringing this evil inclination, the Nefesh, into submission, that we can fulfill what is required of us in the teachings of the Didache. Didache 1.3 – 5 requires of us to walk in humility ("anavah" in Hebrew). Toby Janicki writes:

"It is only when we nullify our own egos and lower our esteem of ourselves that we will be able to overlook the wrongs that have been done to us and turn the other cheek. If we are in constant demand of personal justice and the full measure of our rights, we will be unable to meet the standard to which the Master is calling us."⁶

Rabbi Moshe Cordovaero writes in Sefer Toner Devorah, that humility is the key to loving one's fellow. So, let's examine how we can "turn the other cheek through humility.

- v. **Turn** the other cheek (Matt 5:39, Lucas 6:29)
The Apostolic Constitutions adds the following, in 7.2:

⁶ *The Way of Life: The Rediscovered Teachings of the Twelve Jewish Apostles to the Gentiles*, Chapter 1 Commentary (p. 75), Toby Janicki, First Fruits of Zion, 1-800-775-4807, ffoz.org



“Not that revenge is evil, but that patience is more honourable. For David says, “If I have made returns to them that repaid me evil.”⁷

David HaMelech (King David), according to Mizmor (Psalm) 7:4, did revenge his enemies, however Yeshua and the Didache exhort us to live according to the Rabbinic concept of going “beyond the letter of the Law.”

For contemplation:

What was Yeshua's response to being struck on the cheek by the officer of the Cohen Gadol (High Priest) in Yochanan 18:19 – 23? Did Yeshua literally turn the other cheek?

The Mishnah Kama 8:6, spells out the details of the Law, when it comes to someone who slaps another person:

“One who strikes another must give him a sela. Rabbi Yehuda says in the name of Rabbi Yosei HaGelili that he must give him one hundred dinars. If he slapped another on the cheek, he must give him two hundred dinars. If he slapped him on the cheek with the back of his hand, which is more degrading than a slap with the palm, he must give him four hundred dinars. If he pulled his ear, or pulled out his hair, or spat at him and his spittle reached him, or if he removed the other's cloak from him, or if he uncovered the head of a woman in the marketplace, in all of these cases, he must give the injured party four hundred dinars. This is the principle of assessing payment for humiliation caused to another: It is all evaluated in accordance with the honour of the one who was humiliated, as the Gemara will explain.”⁸

If Yeshua did not actually turn the other cheek, and if the Mishnah outlines compensation for someone who has been slapped, maybe we need to understand what Yeshua (and the Didache) is actually saying. In order to do this, we need to look at the style in which the B'esorah (the Gospels) was written.

Rabbinic hermeneutics includes exaggeration and hyperbole (claims not meant to be taken literally). Rabbi Steinsaltz explains in the reference guide to the Steinsltz edition of the Talmud, that the Sages use a teaching method called “guzma” (meaning “Exaggeration”).

⁷ Anonymous. Book VII, Section 1.II, *The Apostolic Constitutions*. Unknown. Kindle Edition

⁸ Mishnah Bava Kamma 8:6, Koren – Steinsaltz, Sefaria

https://www.sefaria.org/Mishnah_Bava_Kamma.8?lang=bi&with=all&lang2=en



For contemplation:

If Yeshua was a Jewish Rabbi, Who taught in the same manner as other Rabbis/Sages of His time, before, during and after His time on earth, would that help to give some clarity on passages like Lucas 14:26, Matt 19:21?

Is it possible Yeshua was using a hyperbolic saying, "turn the other cheek", to stress that we should not be seeking revenge when we have been wronged.

When those who are in Messiah, those who are His Talmidim, take on the posture of non-retaliation, we become imitators of Messiah – little Messianics (or "Christians" as is the English translation).

We read about Yeshua in Isaiah 50:6:

Shimon Kefa sums it up like this:

"When he was insulted, he didn't retaliate with insults; when he suffered, he didn't threaten, but handed them over to him who judges justly." (1st Peter 2:23 – CJB⁹)

"Turning the other cheek" is the first of 4 sayings dealing with doing more than what is the minimal required of the Torah. We need to set aside our own rights and show benevolent or charitable behaviour toward those who are our enemies. (See also Proverbs 20:22, Romans 12:19). When we can master this, "we will be complete".

Next Study: "Go the extra mile"

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Appendix 1: The Jewish Concept of the Soul

Only HaShem knows the true makeup of a person's soul. Appendices 1 and 2 are man's attempts to explain something which we cannot physically dissect and look at, and what the Bible does not explain in precise terms. There has been much misunderstanding on this topic, when it is taken out of the Hebrew context, and redefined in a Greek context.

Appendix 1 attempts to discuss and explain the human Soul, as hinted at in the Hebrew Scriptures and expounded upon through the Hebrew language.

"The Chassidic masters explain that the soul's five "names" actually describe five levels or dimensions of the soul. Nefesh is the soul as the engine of physical life. Ruach is the emotional self and "personality." Neshamah is the intellectual self. Chayah is the supra-rational self—the seat of will, desire, commitment and faith. Yechidah [implies] the essence of the soul—its unity with its source, the singular essence of G-d. For the essence of the soul of man is "literally a part of G-d above" (Tanya Ch 2) – a piece of G-d in us, so to speak."¹⁰

To understand this Jewish concept of the soul a bit better, we need to look at the source of this understanding, and how it is developed.

The Midrash Rabbah, in a commentary on B'reishit 2:7 ("and breathed into his nostrils the breath [Neshamah] of life, so that he became a living being", B'reishit 2:7 CJB), B'reishit Rabbah 14:9 elaborates on the soul, and provides five names of the soul based on various passages in the Tanak. The five names, or Hebrew words translated as "soul" are: nefesh, ruach, neshamah, yechidah and chayah.

"Nefesh – this is a reference to the force of life contained in the blood, ... as it is stated, For the blood is the "nefesh" (D'varim 12:23). Ruach ... it ascends to heaven and descends to earth, as it is stated, Who perceives that the "ruach" of a man is the one that ascends on high ... (Koheleth 3:21). ... Neshamah – this is a reference to human capacity for intelligence, as people say, "Intelligence is good." ... Chayah, living, for all the limbs of the body are dead in and of themselves, while the soul alone lives within the body and provides life to the limbs. ... yechidah, singular one, for all the limbs of the body exist in pairs of two, while [the soul] exists singularly within the body. ..."¹¹

¹⁰ Yanki Tauber, *What Is a Soul (Neshamah)?*,

https://www.chabad.org/library/article_cdo/aid/3194/jewish/What-Is-a-Soul-Neshamah.htm#footnote3a3194

¹¹ Midrash Rabbah, Rabbah B'reishit 14:9, pages 6 – 7



How G-d Created:

To give further definition of these five names for the soul, it is necessary to engage in the understanding that Kabbalah has provided to Judaism in this area.

Kabbalah comes from the root word, Kabal which means "to receive", and so Kabbalah is simply "reception". Anyone who believes they have received some revelation or "heard" from G-d, has experienced the concept of Kabbalah.

In our discussion, Kabbalah simply relates to the reception of information about how the infinite, unchanging G-d, Who is in absolute Unity in every respect, interacts with a mortal and finite creation, which includes man. Understanding this interaction, or relationship, will assist us in understanding the composition or makeup of our soul.

To help with this understanding of the soul, G-d's relationship to His creation needs to be explored first. We need to keep in mind that this is an explanation, based on the Hebrew Scriptures. It is not an exact science, and therefore several different versions or explanations may exist. It is simply one way of explaining the complexity of a Being Who is beyond our comprehension, beyond this time and space, and yet longs to have relationship with us, His creation..

"G-d, the Creator of the universe and all that is in it is described as the **One without end or limit (Ain Sof** in Hebrew). Kaplan (1990), in his book "Inner Space", discusses that G-d created the universes, and all that is in them, including man, with a purpose, because **He is a purposeful Being**. All that G-d created is good (as repeatedly mentioned in B'reishit Chapter 1) because G-d Himself is good. And He created man last in the order of creation, because ultimately man is to be the recipient of G-d's goodness, which fulfills the purpose of creation. The ultimate good that G-d can bestow on man, is G-d Himself, because there is no greater good than G-d Himself (pages 9 – 10).

The problem comes when the One without limit tries to interact or reveal Himself to a finite creation, the Kabbalists explain that "creation and all that is in it could not endure and would be absolutely nullified" (Kaplan, 1990, page 12). Kaplan explains:

"It is because G-d restrains and conceals Himself that creation can endure.

This involves one of the most important concepts in Kabbalah – the Tzimtzum-Contraction or Self-Constriction of G-d's light." (Kaplan, 1990, page 13)



This Self-constriction allows G-d to be in the world, and interact with it, without the world, and all that is in it, being nullified due to that interaction. The way that the *Ain Sof* created the finite, physical universe and all that is in it, was through a series of five ever contracting universes, which parallel the five levels of the soul, as indicated by the names given in Midrash Rabbah B'reishit 14:9, This Tzimtzum to the physical universe allows for a concealment of G-d's presence to the point where it is "all but completely undetectable" (Kaplan, 1990, page 16), and yet maintaining the absolute Unity that He is."¹²

G-d Created Man in His Image:

Before discussing the different levels of the soul, it is necessary to understand why the *Ain Sof* needs to be undetectable in this universe. In the universe of the *Ain Sof*, nothing else can exist independent of the will of the *Ain Sof*, or separate from the *Ain Sof* Himself, as the Psalmist say in Psalm 139:12:

"even darkness like this is not too dark for you; rather, night is as clear as day, darkness and light are the same." (Psalm 139:12, CJB¹³)

Even darkness becomes light in the presence of the One Who is pure light, the *Ain Sof*.

"If HaShem were to create man at this level, in His realm of the universe, if man could even exist, he would not be able to be independent of HaShem. He would continually be in the presence of HaShem. Consequently, every thought, word and deed would be influenced by that presence, such that man could not deviate from HaShem's way. Man would therefore have no free will of his own but be constantly controlled by the will of the *Ain Sof*, which would mean man was not created in the image of the Creator, as the Creator is pure will, and man would have no will.

In order for man to be in the image of HaShem then, have free will to do good, be accountable for his actions, and consequently receive the good that HaShem wants to bestow on him, man had to be created in a realm where G-d is almost undetectable, but not be altogether separated from G-d. HaShem did this, according to the Kabbalistic understanding, through the creation of five levels or universes that would ever increasingly conceal His limitless light and will. It is interesting to note that the Hebrew word for universe, *Olam* (עולם), is derived from the root word *Alam* (עלם), which means "to be concealed"."¹⁴

¹² Ralf Matuzelski, Final Term Paper, *From Jesus to Yeshua (Tor-101)*, Yeshivat Shuvu

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¹⁴ Ralf Matuzelski, Final Term Paper, *From Jesus to Yeshua (Tor-101)*, Yeshivat Shuvu



A deeper exploration of the five universes is reserved for another study. In our current study, we will explore three of the five levels of the soul listed in B'reishit Rabbah 14:9, those which are of most interest to us, in the realm connected to, but not all limited to, time and space. The two higher levels of the soul, the *chayah* and the *yechidah*, will not be experienced until the *Olam Haba*, the World to Come. Therefore, our study will focus on the lower three levels of the soul, those that we can make some attempt to understand and relate to in the here and now.

"In his Laws of the Fundamentals of the Torah (4:8-9), the Rambam states that this is the soul G-d had in mind when He said to the angels, "Let us make man in our image and in our likeness" (Genesis 1:26). This is the part of man which resembles G-d and the spiritual beings. It is the eternal and indestructible part of Him, not composed of any physical elements, and capable of man's loftiest thoughts and emotions."¹⁵

How G-d made Man:

Rabbi Aryeh Kaplan, in his book *Inner Space*, explains the establishment of our soul (based on B'reishit 2:7) through the analogy of a glass blower. Let's read B'reishit 2:7 first to get the picture:

"Then Adonai, G-d, formed a person [Hebrew: adam] from the dust of the ground [Hebrew: adamah] and breathed into his nostrils the breath of life, so that he became a living being." (B'reishit 2:7 – CJB¹⁶)

Rabbi Kaplan quotes the writings of Rabbi Chaim of Volozhin (18th - 19th century Lithuanian Talmudist and philosopher, considered the primary student of the Gaon of Vilna), in his seminal work *Nefesh HaChaim* ("The Spirit of Life"). In Gate I Chapter 15 Rabbi Chaim uses the analogy of a glassblower fashioning a utensil to illustrate the three divisions of man's soul:

"This is likened to the process of blowing glass, which begins with the breath (neshima) of the glassblower, flows as a wind (Ruach) through the glassblowing pipe, and finally comes to rest (Nefesh) in the vessel that is being formed. The Neshama thus comes from the same root as Neshima, meaning breath, and this is the "breath of G-d." The Nefesh comes from a root meaning "to rest" and therefore refers to the part of the soul that is bound to the body and "rests" there. Ruach

¹⁵ Chapter 8, Law 3 – The Three Souls of Man, By Rabbi Dovid Rosenfeld, Series: Maimonides on Life, and Torah.org (<https://torah.org/learning/mlife-lor8-3/>)

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means a wind, and it is the part of the soul that binds the Neshama and Nefesh.”¹⁷

“Likewise, a man's soul consists of three parts. The lowest part is the breath which has come to rest in the person, known as his nefesh. It is basically the life-force which man shares with the entire animal kingdom. The human nefesh is understandably smarter and more competent, but it is a force not qualitatively different from that of any of G-d's creations. It controls the body's conscious and subconscious behaviour, and it responds to the physical stimuli it receives from the body.

The next stage moving up is man's ruach, usually translated as spirit. It corresponds to the “wind” which passes through the glassblower's tube. It is the first part of man's soul which is unique to mankind. As the blowing tube, it spans the universe, the infinite layers of reality spanning from the highest heavens to the physical world. Although it does not dwell within the body, being that it dwells right above it, it influences our bodies, sanctifying and connecting our nefesh within to the higher planes of existence. It serves as a conduit, connecting man's earthiest parts to his loftiest, bridging the gap between two realities which cannot possibly mix.

The loftiest part of man's soul is his Neshamah, literally the breath which has not left G-d Himself (if that could be stated). Man's Neshamah resides in the highest heavens; it emanates from a world higher than almost any other part of creation. It is far too lofty and ethereal to have any direct connection with the physical world. It is man's pure soul, unsullied by any connection to physicality. Yet, since man's ruach connects it indirectly to man's body, one who is particularly worthy will have “sparks” of it emanate from above and influence him for the better. It is the part of us which gives us our deepest understanding of G-d and His Torah.”¹⁸

The previous description was a simplified summary by Rabbi Dovid Rosenfeld, of what Maimonides discusses in Chapter 8 of *Hilchos Teshuvah* (*Laws of Repentance*). It is important to note, there is not exact description of this in the Tanak, and it is man's attempted, with guidance by G-d's Ruach, to explain the complex nature of the make-up of man. Other Rabbis have slightly different explanations, and there is no one right or wrong position. The important thing to grasp is that when Rav Shaul makes reference to body, soul and spirit (in 1st Thessalonians 5:23), the word soul is in reference to the Nefesh, which resides in the body of flesh and is connected to the Neshamah, by the Ruach (spirit). The Neshamah, as will be discussed, is in the image of HaShem, which cannot be corrupted, but the Ruach, Nefesh and Body need to be preserved until we finally become the New Creation

¹⁷ Kaplan, A. (1990). *Inner Space*, Brooklyn, NY: Moznaim Publishing Corporation (p. 18)

¹⁸ Chapter 8, Law 3 – The Three Souls of Man, By Rabbi Dovid Rosenfeld, Series: Maimonides on Life, and Torah.org (<https://torah.org/learning/mlife-lor8-3/>)



that G-d has always meant for us to be, as they are the most susceptible to the corruption by sin in this world.

Three "Lower" Levels of the Soul:

In the Zohar¹⁹ III:25a we find that "the Nefesh is bound to the Ruach, the Ruach to the Neshama, and the Neshama to the Blessed Holy One." The three thus form a sort of chain, linking man to G-d.

"Beyond his analogy of the Glassblower, "the Nefesh HaChaim (Ch. 14) does not discuss in detail the differing roles of man's ruach and Neshamah. He does quote the following general distinction made by the Kabbalists. Man has three levels of behaviour — his action, his speech, and his thought. His nefesh (lowest) controls his actions, and is based in his liver. His ruach controls his speech (as speech likewise consists of "wind" — man's breath emitted as speech), and resides in his heart (to the extent it is connected to his body). And man's Neshamah controls his thoughts, and — to the infinitesimal degree it connects to the body — resides in his brain."²⁰

The Neshamah:

The *Neshamah* (נשמה) is "the higher soul, or "super-soul". This separates man from all other life-forms. It is related to the intellect and allows man to enjoy and benefit from the afterlife. It allows one to have some awareness of the existence and presence of G-d. (primary place of association in the body is the brain)."²¹ Note that this understanding of the Neshamah being associated with the brain or mind aligns with Rav Shaul's description in Romans chapter 7:

"For in my inner self I completely agree with G-d's Torah; but in my various parts, I see a different "torah," one that battles with **the Torah in my mind** and makes me a prisoner of sin's "torah," which is operating in my various parts. To sum up: **with my mind, I am a slave of G-d's Torah**; but with my old nature, I am a slave of sin's "Torah." (Romans 7:22 – 25 - CJB²²)

¹⁹ The Zohar (Zōhar, meaning "Splendor" or "Radiance" in Hebrew) is a foundational work of Kabbalistic literature, to be studied only by those who have a solid foundation in Torah, Tanak, Brit Chadashah, Talmud and other Jewish Writings, such as the Midrash Rabbah. It is not recommended for study by those who don't have this solid foundation, because it typically leads people down a mystical path on which they get lost without this foundation.

²⁰ Chapter 8, Law 3 – The Three Souls of Man, By Rabbi Dovid Rosenfeld, Series: Maimonides on Life, and Torah.org (<https://torah.org/learning/mlife-lor8-3/>)

²¹ Rabbi Tamah Davis-Hart, *The Ruach HaKodesh: What can we know of "It?" Part II*, <https://rabdavis.org/the-ruach-hakodesh-what-can-we-know-of-it-part-ii/>

²² Taken from the Complete Jewish Bible by David H. Stern. Copyright © 1998. All rights reserved. Used by permission of Messianic Jewish Publishers, 6120 Day Long Lane, Clarksville, MD 21029.



The realm of the *Neshamah* is distant enough from the *Ain Sof*, that the effects of *Tzimtzum* (Constriction) start to appear, leading to the concept of "independent existence and separation"²³ outside the realm of the Divine. While there is a certain degree of separation from the Divine, it is this part of our soul that "yearns to be at one with its Creator, that part that pulls us on the spiritual path"²⁴, because of our intimate awareness of the Creator.

It is through the *Neshamah*, that we can bind ourselves to *Ain Sof*. This is the level of the soul where a person can become very close and intimate with HaShem.

In the spiritual realm there is no concept of space, and so closeness can be defined as resemblance or likeness. In Bereishit 1:26, HaShem says "Let us make man in our image, in the likeness of ourselves:" (Bereishit 1:26, CJB²⁵). When we are close to HaShem, through the *Neshamah*, we become the image and likeness of HaShem. It is the *Neshamah* that "holds the spiritual nature that G-d wants to give us."²⁶

The Ruach:

The *Ruach* (רוח) is the middle soul, the "spirit". It contains the moral virtues and the ability to distinguish between good and evil. (primary place associated in the body is the heart)²⁷

It is in this realm that a sense of time is introduced, yet the spatial perspective is not fully apparent (David A. Cooper, 2000, page 89). It is the realm of the *Ruach* where otherworldly creatures exist, such as angels, demons, the invisible side of nature, and "spiritual forces that lie immediately beyond our physical domain."²⁸

While we can be perceptive to the creatures in this realm, it is matter of which realm a person allows and trains themselves to be sensitive to, the *Neshamah* or the *Nefesh*. As will be discussed shortly, the *Nefesh* operates in the realm furthest removed and most distant from the *Ain Sof*, Who is the ultimate spiritual realm. The *Nefesh* operates in the realm of the flesh, the physical.

²³ Kaplan, A. (1990). *Inner Space*, Brooklyn, NY: Moznaim Publishing Corporation, (p. 25)

²⁴ Cooper, D.A. (2000). *The Handbook of Jewish Meditation Practices*, (p. 90), Woodstock, VT: Jewish Lights Publishing, page 90

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²⁶ Kaplan, A. (1990). *Inner Space*, Brooklyn, NY: Moznaim Publishing Corporation, (p. 19)

²⁷ Rabbi Tamah Davis-Hart, *The Ruach HaKodesh: What can we know of "It?" Part II*, <https://rabdavis.org/the-ruach-hakodesh-what-can-we-know-of-it-part-ii/>

²⁸ Kaplan, A. (1990). *Inner Space*, Brooklyn, NY: Moznaim Publishing Corporation, (p. 26)



There is no concept of space in the spiritual realm, and for something then to be distant, means that it is "different" or "opposite", as compared to something which is close meaning "likeness" or "resemblance". And so, in Kaplan's words, the "*Neshamah* and *Nefesh* represent, respectively, the two opposite concepts of giving and receiving. They are spiritually distant and opposite from each other."²⁹ It is therefore the *Ruach* which is the intermediate link between the *Neshamah* and the *Nefesh* and transmits spiritual energy to the *Nefesh*.

The *Ruach* of the soul, is the level that experiences the sea of spirituality, the otherworldly creatures that exist all around us. When a person becomes aware and sensitive to *Ruach*, they become aware of a completely different motion around them, different to what their physical body experiences.

This is the realm in which information is communicated, and people "can see visions, hear things and become conscious of higher levels of spirituality. Reaching the level of the *Ruach*, one feels a moving spirit rather than a quiet one."³⁰ This is what Yeshua was referring to in Yochanan 3:8, when He was talking about those who are born again from above:

"The wind blows where it wants to, and you hear its sound, but you don't know where it comes from or where it's going. That's how it is with everyone who has been born from the Spirit." (Yochanan 3:8, CJB³¹)

Looking at the etymology of the word *Ruach*, "it is closely related to the Hebrew word "*Oreach*" meaning "a visitor or guest," and the word "*Orach*" meaning "a path." It is closely related to the Hebrew word "*Reach*" which is a fragrance. Just as a fragrance can be detected even though it is not otherwise visible, the inspiration associated with the *Ruach* can be detected when present."³²

The Nefesh:

The *Nefesh* (נפש) is the lower part, or "animal part", of the soul. It is linked to instincts and bodily cravings. This part of the soul is provided at birth. (primary place associated in the body is the liver)."³³

²⁹ Kaplan, A. (1990). Inner Space, Brooklyn, NY: Moznaim Publishing Corporation, (p. 19)

³⁰ Kaplan, A. (1990). Inner Space, Brooklyn, NY: Moznaim Publishing Corporation, (p. 18)

³¹ Taken from the Complete Jewish Bible by David H. Stern. Copyright © 1998. All rights reserved. Used by permission of Messianic Jewish Publishers, 6120 Day Long Lane, Clarksville, MD 21029

³² Rabbi Tamah Davis-Hart, *The Ruach HaKodesh: What can we know of "It?" Part II*, <https://rabdavis.org/the-ruach-hakodesh-what-can-we-know-of-it-part-ii/>

³³ Rabbi Tamah Davis-Hart, *The Ruach HaKodesh: What can we know of "It?" Part II*, <https://rabdavis.org/the-ruach-hakodesh-what-can-we-know-of-it-part-ii/>



Greek philosophy and some Jewish thinking make the distinction between the Nefesh, which resides in the body of flesh, and the spirit, as one being evil and the other being good, thereby desiring to be rid of this worldly body and live in the spiritual realm only. However, Judaism in the main, recognises that the body and the Nefesh have been created by HaShem for a reason. It is the Nefesh that sustains and perpetuates life, as this is the part of the soul which causes us to eat, drink, rest, and procreate. Without this drive we would die, which would result in the inability to carry out the Mitzvot of the covenant that G-d's has with Israel, and the Grafted-In. We can no longer carry out Mitzvot after death because they require a physical body.

The realm of the *Nefesh* is then the environment where man is separated far enough from the *Ain Sof*, such that good and evil can both exist uninfluenced, and man can now freely choose between the good of HaShem (the light) and the evil He has created (the darkness). And consequently, HaShem can reward man with the ultimate gift of Himself, when man chooses good over evil. Kaplan sums it up as follows:

"The very existence of evil, in fact, is solely in order to be transformed by man in the act of choosing good. Through his struggle man attains Shalom – Peace and unifies himself and the creation with G-d."³⁴

The Relationship between the Levels of the Soul:

"According to the kabbalah, the Nefesh is found in all humans and enters the physical body at birth. It is the source of one's physical and psychological nature. The next two parts of the soul are not a given but can be developed over time depending on the actions/life of the individual. They are said to only fully exist in people awakened spiritually. That is, those who humbly and diligently seek to know G-d through His Torah (instructions). We cannot hope to even approach attaining such a relationship with G-d if we choose a life in contradiction to His commands, statutes, and rulings."³⁵

Rabbi Pinchas Winston, in an article titled *A True Bar Mitzvah*, from Torah.org (The Judaism Site), expands further on this understanding:

"A Jew should conduct himself accordingly and never think to himself, "What am I, and what difference can my insignificant actions make to the world?" Rather, he should understand and be conscious that every detail of his actions, words, and thoughts, at any moment, is never meaningless, G-d forbid. On the contrary, how many and exalted are his actions, each one reaching up to its specific root, to have its impact in the Highest Heights, in the worlds and the splendorous lights above. Certainly, the wise man, who

³⁴ Kaplan, A. (1990). *Inner Space*, Brooklyn, NY: Moznaim Publishing Corporation, (p. 27)

³⁵ Rabbi Tamah Davis-Hart, *The Ruach HaKodesh: What can we know of "It?" Part II*, <https://rabdavis.org/the-ruach-hakodesh-what-can-we-know-of-it-part-ii/>



fully understands this idea, finds his heart trembling when he considers his inappropriate actions and how destructive their impact can be, G-d forbid, worse even than the damage done by Nebuchadnetzar. This is because Nebuchadnetzar and Titus could not affect the worlds above, since they were not rooted in those worlds.

It was because of our sins, by which we "weakened" the strength of G-d, and through which we defiled the Temple of G-d above, that Nebuchadnetzar and Titus were able to destroy the Temples below, which corresponded to the Temple above. This is the meaning of what the rabbis wrote, "You ground already ground flour" (Eichah Rabbosi 1:43). Our sins destroyed the Heavenly Abode, the Holy Upper Worlds; they (Nebuchadnetzar and Titus) only destroyed the earthly abode. (Nefesh HaChaim, Ch. 4).

It was the acknowledgement that we have to [mature] and take responsibility for ourselves; we have to move into the Yoke of the Kingdom of Heaven. It is the acceptance that the World-to-Come is where the pleasure is meant to be enjoyed and that this world is for achieving personal perfection. It represents the realization that until we do complete the levels of Nefesh, Ruach, and Neshamah, we cannot fully realize the essence of what it means to be a Yisroel."³⁶

Rabbi Dovid Rosenfeld, in his series Maimonides on Life, describes the relationships of the Soul as follows:

"On the one hand, our souls are enormously sublime. A part of us does not belong in this world at all — and in fact, at best remotely interacts with it. It was very difficult, so to speak, for G-d to create a being which possesses such diverse parts. Human beings, housing such dichotomy, are a wonder in themselves. As R. Chaim describes it, we are creatures which span from the lowest depths to the highest heavens. And that goes a great way towards explaining man's [bias] for both fantastically lofty as well as unspeakably vulgar behaviour. We are great and terrible forces, rolled into one. It all depends which part of ourselves we identify with.

[However,] it is even more significant. Because of our enormous span, we can exist on the earth below and our behaviour affects the highest heavens — because that is precisely where a part of us dwells. The acts our bodies do on this earth are not plain physical acts. They have enormous spiritual ramifications.

Rabbi Chaim of Volozhin (in Chapter 5 of *Nefesh HaChaim* ("The Spirit of Life")) offers another apt illustration. He likens the human soul to a rope. Imagine a person tugging on an enormously long rope. The effects of the

³⁶ Rabbi Pinchas Winston, *A True Bar Mitzvah* The Judaism Site <https://torah.org/torah-portion/perceptions-5765-chukas/> (Sha'ar HaGilgulim, Ch. 1) Torah.org



pressure he exerts will be felt all the way at the other end, no matter how distant. Likewise, how we act on this earth reverberates upwards. Perhaps the lowest part of us performed an action. Yet all of us is affected. You can be quite certain that what occurs in the highest heavens will have tremendous repercussions throughout the entire universe.

On the other hand, as the *Nefesh HaChaim* explains, the parts of man's soul are not really connected to each other. They exist on different planes of reality. They interact very slightly but cannot truly mix. R. Chaim (in Chapter 5) likewise quotes a Kabbalistic source which refers to the body as the "lock" of the soul. It holds down something which cannot really exist in this world. And unfortunately, this makes it all too easy for man to ignore his higher self. We can view ourselves — with some justification — as merely homo sapiens, which — as R. Abraham Twerski is fond of pointing out — means smart apes. The only observable part of us — if we do not look beyond this world — is our animal souls, and more primarily our animal bodies. To sense anything higher, we must make a conscious effort.

[However,] in truth, this is our mission in life. Perhaps on its most fundamental level, man's purpose in this world is not simply to behave correctly and to obey G-d's will. It is that he recognizes himself for who he truly is. Does he basically see himself as an animal — who achieves on the physical and at most intellectual level? Or is he perceptive enough to see his soul, the part of himself he cannot touch yet he knows resides just beyond himself? It is so easy to go through life seeing and reacting only to the immediate, to the observable world before us. But G-d placed us here to sense what we all know within — that in reality we are something so much more."³⁷

Rabbi Pinchas Winston, in his article quoted earlier, quotes the following:

"The Arizal taught:

When a person is born his Nefesh enters him. If he is adequately rectified through his actions, his Ruach will enter him at the end of his thirteenth year when he becomes a "complete person." His Neshamah will enter him only when he completes his twentieth year, as it says in the Zohar (Mishpatim 94b). (Sha'ar HaGilgulim, Ch. 2)"³⁸

While this may differ slightly from Rabbi Aryeh Kaplan's earlier explanation, and even the Messianic perspective, he goes on to explain that "...sin and tikun (rectification) on the level of Nefesh is usually action-oriented, on the level of Ruach it is speech-oriented (e.g., speaking Torah, praying, etc.), and

³⁷ Chapter 8, Law 3 – The Three Souls of Man, By Rabbi Dovid Rosenfeld, Series: Maimonides on Life, and Torah.org (<https://torah.org/learning/mlife-lor8-3/>)

³⁸ Rabbi Pinchas Winston, *A True Bar Mitzvah* The Judaism Site <https://torah.org/torah-portion/perceptions-5765-chukas/> (Sha'ar HaGilgulim, Ch. 1) Torah.org



on the level of Neshamah, it is thought-oriented (e.g., thinking holy thoughts, having the proper intention when performing a mitzvah, etc.). Hence, though there are 613 Mitzvos, not every mitzvah affects the same level of soul, but rather action mitzvos affect the level of Nefesh, speech mitzvos affect the level of Ruach, and thought mitzvos affect the level of Neshamah."³⁹

Rabbi Pinchas Winston explains that by rectifying our Nefesh, we receive the Ruach and by rectifying our Ruach, we receive the Neshamah. In a sense this is true, because without the Ruach, the Nefesh cannot connect to the Neshamah and become the image of G-d that resides in the Neshamah. This rectification process involves the work of man, and G-d, through the Messiah.

Born Again – Circumcision of the Heart:

When we are “born again” of the *Ruach*, the connection between Nefesh and Neshamah, that was broken due to sin, is re-established. This is paralleled to circumcision of the heart, for the *Ruach* is associated with the heart.

Rav Shaul tells us in 2nd Corinthians:

“And it is G-d who establishes us with you in Messiah, and has anointed us, and Who has also put his seal on us and given us his Spirit in our hearts as a guarantee.” (2nd Corinthians 1:21 – 22 – CJB⁴⁰)

This is a sort of jump start to the process described above by Rabbi Pinchas Winston. However, it does not negate the process he describes regarding the work of rectification. As those who are “born again”, we have the aid of G-d’s Ruach, to assist us in this rectification process.

Rav Shaul tells us in Romans 12:2 that we are the ones to renew our minds so that we can undergo the transformation process that Rabbi Pinchas Winston is talking about:

“In other words, do not let yourselves be conformed to the standards of the 'olam hazeh. Instead, keep letting yourselves be transformed by the renewing of your minds; so that you will know what G-d wants and will agree that what he wants is good, satisfying and able to succeed. Romans 12:2 – CJB⁴¹)

³⁹ Rabbi Pinchas Winston, *A True Bar Mitzvah* The Judaism Site <https://torah.org/torah-portion/perceptions-5765-chukas/> (Sha'ar HaGilgulim, Ch. 1) Torah.org

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When we have our minds renewed with the Words of Torah we will find the image of the person G-d wants us to be. This is the level of the Neshamah, the level of our soul through which we become in the image and likeness of HaShem. It is the Neshamah that "holds the spiritual nature, or identity, that G-d wants to give us.

Yeshua told us, in the B'esorah (the Gospel, or Good News) of John:

"But the Counsellor, the Ruach HaKodesh, whom the Father will send in my name, will teach you everything; that is, he will remind you of everything I have said to you." (Yochanan 14:26 - CJB⁴²)

The Ruach teaches us everything we have been taught by Yeshua, the Living Torah, in order to superimpose that identity of the Neshamah onto our day to day being, the Nefesh. We need the Ruach to bridge the gap, to seal that identity in and on us. And this is what happens when we are born of the Spirit. The connection between the Neshamah, the identity that G-d has for us, and the Nefesh, or physical person, is restored. But as Rav Shaul and James the Righteous⁴³ encourage us, we need to renew our minds and put to action the things we learn. This also lines up with what Rabbi Pinchas Winston encourages us to do.

Finally, we can make the connection with the Yetzer Hara and Yetzer HaTov described in Appendix 1. Judaism understands that these two inclinations live in our heart. Or should I say they are each one of two hearts.

"The origin of this understanding is that in Hebrew the singular for 'heart' (pronounced 'lev') is לב and the plural 'hearts' is sometimes spelt in more than one way such as לבבך or לבבם or לבבות. If you look at the Sh'ma (starting at Deut 6:4) in a Hebrew Bible such as Hebrew-English Tanakh (Varda Books 2009) you will see the plural, לבבך in both verses 6 and 7.

This literally translates into English as: "And thou shalt love the Lord thy G-d with all your hearts, and with all your soul [Nephesh], and with all your might. And these words, which I command you this day, shall be upon your hearts ..."

So some debate occurred within Israel religious scholars over the centuries about why the plural? The Talmud relates that their conclusion is that we have two hearts, a yetzer hatov and a yetzer hara (essentially a 'fleshly heart')

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⁴³ James the Righteous, aka James the Just (Ya`Akov HaTzaddik) - Yeshua's Brother & Chief Rabbi of the Messianic Jewish Community. He was: a chief rabbi, a Torah scholar, a Bible commentator, and akin to a high court judge. One of the main thrusts of Ya'acov's teaching is encouraging the practical application of the Torah's teachings.



and a 'spiritual heart'). This is also clearly seen in the 'Al Chet' Prayer that is recited every Yom Kippur, where the 19th prayer is to pray for forgiveness "For the mistakes we committed before You with the Yetzer HaRa".

Thus all who seek HaShem need to make the choice to follow the good heart rather than the fleshly heart. All who have 'circumcised hearts' are then aligning their 'fleshly heart' with their 'spiritual heart', and will inherit the Olam HaBah, the Kingdom of God.

The Apostle Paul calls the Torah spiritual in a number of places such as 1 Cor 10:3 and Romans 7:14. So for example, when Paul writes in 1 Cor 15:44 "It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body." he is speaking primarily on an individual basis of this choice that we all have – whether to be 'born from above', that is to follow our good inclination, to circumcise our hearts and have the 'faith of Yeshua' which is the 'faith/faithfulness of Abraham', or to remain alienated from God in allowing our 'fleshly heart' or evil inclination to lead us astray.

Mussar (Jewish ethics....) teaches though that the 'evil inclination' is really also for our good because when recognised and alerted to, it can help us to recognise where our character falls short and what we need to correct to synchronise our 'fleshly heart' with our 'spiritual heart' so as to fully turn our whole being to HaShem.

So here is just two of the many references.....:
Romans 8:4 and 6 – 7:

"...so that the righteous verdict of the Torah can be satisfied in us who walk not in a manner conforming to "yetzer ha'rah," but conforming to "yetzer ha'tov".

"The truth is that the perspective of the "yetzer ha'rah" is death, while the perspective of the "yetzer ha'tov" is life and shalom, precisely because the mind bent on the tendency towards evil opposes G-d with hostility. ..." (Romans 8:4, 6 – 7 - CJB⁴⁴)⁴⁵

Every morning, we pray, "May the Yetzer Hara not have mastery over us, ... induce our Yetzer Hara to be subservient to You."

Being "Born Again" of the spirit, which lives in our heart, or hearts, is simply another expression for the circumcision of the heart. There is a concept in Judaism called the Kelipah. The word "Kelipah" in Hebrew means a shell or

⁴⁴ Taken from the Complete Jewish Bible by David H. Stern. Copyright © 1998. All rights reserved. Used by permission of Messianic Jewish Publishers, 6120 Day Long Lane, Clarksville, MD 21029

⁴⁵ June 10, 2017 By Paulfh, The Yetzer HaRa and Yetzer HaTov, Global Truth International, Revealing Truth, uncovering Treasure, <https://globaltruthinternational.com/2017/06/10/the-yetzer-hara-and-yetzer-hatov/>



a peel. In Kabbalah, this term is used to describe "evil" generally. In essence, G-d created certain forces which hide or conceal the G-dly life force which is found in all creation, similar to a peel covering a fruit."⁴⁶

Circumcision of the heart, in particular the evil inclination, removes this peel or shell, and exposes the lower parts of man's soul to the G-d, or G-d nature, that was previously concealed. This is the same as being born again of the Ruach, which then connects us to the Neshamah. This allows us to have some awareness of the existence and presence of G-d and bind ourselves to Ain Sof. This is the level of the soul where a person can become very close and intimate with HaShem. It is this part of our soul that "yearns to be at one with its Creator, that part that pulls us on the spiritual path"⁴⁷, because of our intimate awareness of the Creator. It is the *Neshamah* that "holds the spiritual nature that G-d wants to give us."

⁴⁶ The Tanya: Explained, THE MASTER WORK OF CHABAD HASIDISM, Posted in Spiritual Composition of the Jew, <https://learntanya.wordpress.com/tag/kelipat-nogah/>

⁴⁷ Cooper, D.A. (2000). *The Handbook of Jewish Meditation Practices*, (p. 90), Woodstock, VT: Jewish Lights Publishing, page 90



Appendix 2: The Yetzer Hara and the Yetzer Tov

Appendix 2 attempts to explain the conflict that all people struggle with, which is so aptly described by Rav Shaul, in Romans chapter 7:

"For we know that the Torah is of the Spirit; but as for me, I am bound to the old nature, sold to sin as a slave. I don't understand my own behaviour—I don't do what I want to do; instead, I do the very thing I hate! Now if I am doing what I don't want to do, I am agreeing that the Torah is good. But now it is no longer "the real me" doing it, but the sin housed inside me. For I know that there is nothing good housed inside me—that is, inside my old nature. I can want what is good, but I can't do it! For I don't do the good I want; instead, the evil that I don't want is what I do! But if I am doing what "the real me" doesn't want, it is no longer "the real me" doing it but the sin housed inside me. So I find it to be the rule, a kind of perverse "torah," that although I want to do what is good, evil is right there with me! For in my inner self I completely agree with G-d's Torah; but in my various parts, I see a different "torah," one that battles with the Torah in my mind and makes me a prisoner of sin's "torah," which is operating in my various parts. What a miserable creature I am! Who will rescue me from this body bound for death? Thanks be to G-d [, he will]!—through Yeshua the Messiah, our Lord!

To sum up: with my mind, I am a slave of God's Torah; but with my old nature, I am a slave of sin's "Torah." (Roman's 7:14 – 25 - CJB⁴⁸)

This conflict can be described as the interaction, or battle, between two souls, or more precisely two natures of our soul. The old nature, called *Yetzer Hara* in Hebrew, meaning "Evil Inclination", and the new nature called the *Yetzer Tov*, the "Good Inclination." In Judaism, they are not considered old and new natures, or souls. As discussed in Appendix 1, we have our soul from birth, and the old does not disappear just because the new appears.

The concept of "old" and "new" that Rav Shaul describes is how we choose to live, once we are made aware of the new nature, or way of living. We were working in our "old" nature before we are "born again" of the Spirit (refer to Appendix 1 for a more detailed discussion). Once we are "born again" of the Ruach (Spirit), we are now much more aware of the "new" nature. Basically, our soul has been awakened to the "new" nature, and we can start to live according to that nature, which lives in an opposite manner to the "old" nature.

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But as Rav Shaul points out, both natures are still present, constantly at war with each other. It becomes our choice, which one we live by.

The Two Souls or Soul Natures:

We need to keep in mind there are several ways to explain something for which there is no exact science and no direct Biblical description. Some talk about two souls, others talk about two natures. Some talk about old and new, souls being given at different times.

In essence we are talking about the dualistic nature of the soul, in particular the Nefesh, Ruach and Neshamah, as discussed in Appendix 1. This dualistic nature is either self-surviving, leaning toward the Nefesh, or altruistic, leaning toward the Neshamah. It is the Ruach that allows, assists us to lean toward the Neshamah, the image of G-d in us.

The basic Jewish understanding will help to flesh out the contrast between these two nature a bit further. It is not scientific fact, but a way to grasp the concepts in a more tangible way. It goes as follows:

"The Chassidic masters speak of two distinct souls that vitalize the human being: an "Animal Soul" and a "G-dly Soul." The Animal Soul is driven by the quest for self-preservation and self-enhancement; in this, it resembles the soul and self of all other creations. But we also possess a G-dly Soul"--a soul driven by the desire to reconnect with its Source. Our lives are the story of the contest and interplay between these two souls, as we struggle to balance and reconcile our physical needs and desires with our spiritual aspirations, our self-focused drives with our altruistic yearnings.

These two souls, however, do not reside "side-by-side" within the body; rather, the G-dly Soul is encloded within the Animal Soul—just as the Animal Soul is encloded within the body. This means that the Animal Soul, too, is vitalized by the "part of G-d above" at its core. Ostensibly, the two souls are in conflict with each other, but in essence they are compatible. (Tanya Ch 1 – 12, et al)"⁴⁹

This is a bit like the description of the levels or universes in Appendix 1. The outer level or universe is the body, inside which resides the animalistic soul (the Yetzer Hara). Within that resides the G-day soul (the Yetzer Hara).

Soul Interactions:

The process and interaction can also be explained as follows.

⁴⁹ Yanki Tauber, *What Is a Soul (Neshamah)?*,

https://www.chabad.org/library/article_cdo/aid/3194/jewish/What-Is-a-Soul-Neshamah.htm#footnote3a3194



"The main entry of the holy soul in man is at the age of 13 years and one day (and the age of 12 for a female), for it is at this age that they are biblically obligated to keep the commandments and that they become liable to punishment for their sins. — Shulchan Aruch HaRav

The Midrash⁵⁰ states that it is on the day of the Bar Mitzvah that the Yetzer Tov is united with the person. The Alter Rebbe⁵¹ amplifies this notion by explaining that although the G-dly soul has entered with the circumcision, and continues to be manifest throughout the years of education, it enters in the most complete manner only on the occasion of Bar Mitzvah. It is from this point on that the Jew is able to wage war with his Yetzer Hara and set out to conquer the small city⁵² — the body.⁵³ How is it possible to be victorious in this battle? The Sages⁵⁴ have given the answer — "G-d created the Yetzer Hara and He created the Torah as an antidote."⁵⁵⁵⁶

Rav Shaul describes a similar concept in Romans 7:9, starting at verse 8:

"But sin, seizing the opportunity afforded by the commandment, worked in me all kinds of evil desires—for apart from Torah, sin is dead. I was once alive outside the framework of Torah. But when the commandment really encountered me, sin sprang to life, and I died. The commandment that was intended to bring me life was found to be bringing me death!" (Romans 7:8 – 10 – CJB⁵⁷)

Before he was 13 years old, Rav Shaul was not obligated to the commandments of Torah (note this does not mean he could be as evil as he wanted, because he should have already been studying Torah, and would have been taught by his parents what is acceptable behaviour, which forms future habits). But once he turned of age, and came under the framework of Torah, the mitzvot of the Torah convicted him of sin. Rabbi Nissan Dovid Dubov continues:

"Accordingly, the Yetzer Hara really has first claim over the body for he entered the body first. He claims he is the firstborn! [Author's Note: This aligns with Rav Shaul's description - the "old" nature - "old" because it was there first, or realised first]. In order to free oneself of the yetzer, one must

⁵⁰ Koheles Rabbah 4:13.

⁵¹ Shulchan Aruch, Orach Chaim, Mahadura Basra 4 (end). See Tehillim Yahel Or of Tzemach Tzedek, ch. 2:7 (p. 11).

⁵² See Tanya, ch. 9

⁵³ Nedarim 32b. See commentary of Rosh, ibid.

⁵⁴ Bava Basra 16a.

⁵⁵ Igros Kodesh, Vol. I, p. 151.

⁵⁶ By Nissan Dovid Dubov, Chapter 1: The Significance of a Bar Mitzvah, From the Sichos in English Collection, https://www.chabad.org/library/article_cdo/aid/2317436/jewish/Chapter-1-The-Significance-of-a-Bar-Mitzvah.htm

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for a certain period separate oneself from the outside world, and totally confine oneself within the four cubits of a shul, a Yeshiva or Beis HaMidrash and warm oneself with the love of Hashem, the love of Torah and the love of a fellow Jew.⁵⁸

When a boy becomes Bar Mitzvah he accepts upon himself "ol mitzvos" the yoke of mitzvos. The word "ol" is chosen because it denotes a form of acceptance that transcends all reason and rationale. Only such an acceptance of mitzvos will endure.⁵⁹

The day of the Bar Mitzvah signals the transition of the boy from a state where he is obligated only for reasons of education to keep the mitzvos into a state where he is fully obligated to keep the mitzvos. In this sense the day of the Bar Mitzvah is his true birthday, the day on which he becomes a true emissary of G-d charged with fulfilling the commandments.⁶⁰ The word mitzvah in addition to meaning a commandment also has the meaning "connection." It therefore follows that on the day of Bar Mitzvah, a true connection with G-d has been established.⁶¹

It follows, since the boy is now obligated to keep the mitzvos, and "G-d does not make unreasonable demands of His creations", that he must have been given all the powers necessary to fulfil his obligation. This thought should strengthen the boy, in the knowledge that nothing can prevent him from keeping Hashem's mitzvos — he has only to summon up the will to do so.⁶²⁶³

What Nissan Dovid Dubrovnik describes here is the same concept for those who are "born again" of the Ruach. We have now been given all the necessary powers to fulfil the obligation we have taken on by becoming Talmidim (Disciples) of our Rabbi and Master, Yeshua. We know that the Ruach is the Spirit of Grace, and Rav Shaul, in his Epistle to Titus tells us:

"For God's grace, which brings deliverance, has appeared to all people. It teaches us to renounce godlessness and worldly pleasures, and to live self-controlled, upright and godly lives now, in this age;" (Titus 2:11 – 12 - CJB⁶⁴)

⁵⁸ Igros Kodesh, Vol. IV, p. 303

⁵⁹ Ibid., Vol. XII, p. 228.

⁶⁰ Yechidus, 16 Tammuz 5747

⁶¹ Yechidus, 19 Adar 5745

⁶² Igros Kodesh, Vol. XVIII, p. 12

⁶³ By Nissan Dovid Dubov, *Chapter 1: The Significance of a Bar Mitzvah*, From the Sichos in English Collection, https://www.chabad.org/library/article_cdo/aid/2317436/jewish/Chapter-1-The-Significance-of-a-Bar-Mitzvah.htm

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"The Divine essence of the human soul is what sets the human being above and apart from all other creations, even the angels. The angel may be more spiritual, but the human being is more G-dly. No creation can possess true freedom of choice—a creation, by definition, has and consists of only what its creator has imparted to it; this is its "nature," and its every inclination and action will be dictated by that nature.

It is only in the human soul that the Creator imparted of His own essence. The human soul is thus the only truly "supra-natural" being (aside from the Creator)--a being that is not limited by its own nature. A being that can transcend itself; a being that can choose to not merely react to its environment, but to act upon it; a being whose choices and actions are therefore of true significance."⁶⁵

To summarise, with knowledge and understanding, through the Torah, sin becomes formalised, as Rav Shaul explains, but the G-d nature in us can also be realised. It is the Ruach that empowers the G-d nature to become dominant. This is the new nature we now live by. This is what Rav Shaul refers to as "walking in the Ruach, and not according to the flesh".

⁶⁵ Yanki Tauber, *What Is a Soul (Neshamah)?*,

https://www.chabad.org/library/article_cdo/aid/3194/jewish/What-Is-a-Soul-Neshamah.htm#footnote3a3194

