

יוד הי ואו הי

The goal is to become transparent to the Divine light shining through existence and self. Bittul does not mean self-destruction. It does not mean denying one's individuality. Rather, it means refining the self until it no longer blocks the awareness of HaKadosh Baruch Hu. The ego ceases to present itself as an independent source of existence. A person begins to realize that every breath, every thought, every movement, and every moment of life is sustained by Divine vitality. The more a person experiences Bittul, the more they become capable of perceiving Yichud.

יוד הה וי הה

The first level is **Ba"n**, corresponding to **Malchus**. This is the level of *Kabbalas Ol Malchus Shamayim*. At this stage, a person accepts the sovereignty of HaKadosh Baruch Hu even before understanding and even before feeling. Faith precedes experience. One chooses to align oneself with Torah, mitzvos, and Divine truth simply because they belong to HaKadosh Baruch Hu. This is the Bittul of obedience, trust, and submission. It is the foundation upon which everything else rests.

יוד הא ואו הא

From there a person ascends to **Ma"b**, corresponding to **Zeir Anpin**. Here the relationship becomes more intimate. The awareness of HaKadosh Baruch Hu begins to enter the emotional life of the individual. *Love, awe, yearning, longing, gratitude, and Dveikus emerge*. The service of God is no longer merely an act of acceptance; it becomes a living relationship. The heart awakens. A person begins to feel the presence of HaKadosh Baruch Hu within the movements of the soul.

Beyond this lies **Sa"g**, corresponding to **Binah**. Here the individual enters the realm of contemplation. One reflects deeply upon the nature of Divine existence. The mind contemplates how HaKadosh Baruch Hu fills all worlds and surrounds all worlds. One meditates upon creation, concealment, revelation, Tzimtzum, and the mysteries of Divine providence. The intellect itself becomes a vehicle for Dveikus. Through deep contemplation, the mind learns to perceive traces of unity hidden within apparent multiplicity.

יוד הי ויו הי

Finally comes **A"v**, corresponding to **Chochmah**. Here a person approaches the state known as Bittul B'Metzius. Self-awareness softens. The boundaries of independent existence become less prominent. One becomes absorbed in the simple awareness that only HaKadosh Baruch Hu truly is. This is not the annihilation of consciousness but its fulfillment. The self remains, yet it becomes transparent to the Infinite Light that animates it.

These four stages form a complete movement of the soul. One may ascend from **Ba"n** to **A"v**, moving from acceptance toward transcendence. One may also descend from **A"v** back through **Sa"g**, **Ma"b**, and **Ba"n**, bringing illumination back into thought, emotion, and action. The ultimate purpose is not to remain above the world but to draw the awareness of unity back into every aspect of life.

Yoel Rosenfeld