

MILA YOMIT 15 : VE'RUACH (ELOHIM)

וְרוּחַ אֱלֹהִים

Meaning: And The SPIRIT (or WIND) of ELOHIM

OTIOT: Letters:

ו VAV- (V)- and

ר REISH (R)-head

ו VAV(V)-connection

ח CHET (CH)-life

MEANING and RELATED WORDS:

רוּחַ -RUACH is a M. and F. noun meaning 'wind,soul, spirit, air, breath'

רוּחַ-is a three letter root verb meaning 'to breathe, blow'

רוּחָנִי- RUCHani is an adjective meaning 'spiritual'

רוּחָנִיּוּת-RUCHaniyut is a New Hebrew F. noun meaning 'spirituality'.

רֵיחַ-ReYaCH is a M. noun meaning 'smell, fragrance,

-that which is carried through רוח -RUACH.

The only difference is that in 'ReYaCH ' the Yod is in the middle, where in RUACH the Vov replaces the Yod. Just as the Vav is an extension of the Yod, wind-spirit is an extension of the essential fragrance, it is its expansion through the medium of air.

רוּחָהּ-ReVaCHah is a F. noun meaning 'relief, ease'

רוּחָהּ-RaVCHa- is a M. noun (post Biblical Hebrew) meaning 'space, room, comfort, well being'-
-perhaps the space opened, expanded, filled with the Divine Presence.

MILOT CHOZROT: Repeating Words

אלהים-ELOHIM- it's second appearance in the Torah.

Elohim is mentioned 32 times in the account of the Creation (Chapter 1 of Genesis). Sefer Yetzira teaches that each one brought into being one of the 32 wondrous paths of existence. These 32 mentions of ELOHIM are the sources for the 10 Sephirot and/or 10 numbers and 22 lines of connection (joining the 10 Sephirot) and/or 22 letters of the Alef Bet.

This second mention is explained as the source of the letter ה HEH and it connects to the line joining Keter-Crown and Chochma-Wisdom in the tree.

Appropriately the first mention of ELOHIM in Verse 1 is explained as the source for Keter. So the unfolding is described.

(For this in chart form see p. 2, and 29 in Sefer Yetzira, Kaplan translation) see here for link:

<http://www.amazon.com/gp/product/0877288550/002-5941799-9986407?v=glance&n=283155>

Based on letters רִיחַ אֱלֹהִים -RUACH ELOHIM can perhaps be read as the life energy that emerges from the Divine Mind

CONCEPTUAL MEANING:

RUACH is translated usually as spirit, wind, or breath

The sages discuss whether this refers to a physical or spiritual wind.

Rashi, the preeminent 12th century commentator, comments that the verb that follows it (Mila 16) implies that RUACH refers to the Keeseh HaKavod: Throne of Divine Glory.

It denotes the breath of the mouth of the Holy One.

As our breath comes from within us and enters the earth, so too does the Divine Breath emerge from the ONE and fill the other one with life.

Classically RUACH has a number of related meanings.

1. air - one of four elements
2. blowing wind
3. breath
4. divine inspiration- (RUACH HaKodesh: the spirit of holiness)

Kabbalistically- the soul is described as 'comprising' five levels of consciousness-experience.

The second one is referred to as RUACH.

The levels are:

1. Nefesh-connected with physicality, "that which animates existence in terms of life force, it acts as the source of human's

capacity to think, to imagine, to dream, to contemplate.”

It corresponds to Olam HaAssiya-World of Doing.

2. RUACH- “above the primal soul, there exists in every human being a divine soul. This is the first spark of consciousness beyond that of the zoological species, beyond even the consciousness of higher or more developed animal.

It is directly connected to divine essence. It exists in each and every individual being, hidden and veiled as a spark of a higher perception, of a superior aspiration, and touches the higher level, which is Spirit.”

(Steinsaltz, 13 Petalled Rose , p. 57)

It corresponds to Olam HaYetzira: World of Formation.

3. Neshama: (breath, soul) - “higher awareness, defining quality of human consciousness.”

Zohar- “The nefesh and the ruach intertwine together, while the neshama resides in a person's character. This is an abode which cannot be discovered or located. Should a person strive toward purity in life, he or she is aided by a holy neshama. But should the person not strive for righteousness and purity of life, this person is animated only by two grades: nefesh and ruach.” (Zohar:83b, quoted in God is a Verb, David Cooper. p.98)

It corresponds to Olam HaBriya: Word of Creation.

4. Chaya:(living essence)- “we gain awareness of this level only when we enter altered states. In those rare moments when we experience oceanic unity and a bright light of pure oneness, we are tapping into chaya consciousness.”

(Cooper, p. 99)

It corresponds with Olam HaAtzilut:World of Emanation.

5. Yechida:(unity) “center point of the soul and it disappears into the infinitude of creation...the aspect of the soul that is hardwired directly into the essence of the Divine. It is not 'with' us, but we are never apart from it...where duality dissolves.” (Cooper, p.99)

One 'goal' of spiritual practice is to experience the fullness of our being.

As we grow spiritually we learn to integrate more of and open more to our "Divine' self. Climbing the ladder of our soul as it were.

Zohar: BeRUACH: With RUACH the Holy One made the world, and beRUACH: with RUACH is the world sustained.

VE'RUACH ELOHIM:

And the Spirit of the Creator before it unfolded and materialized this Spirit into physical life...

"And with the flow of RUACH HaKodesh:the RUACH of Holiness, we sense how RUACH haChaim HA'ELOHIM; the Spirit of Godly Life ...flows through all the the processes of life."

(Rav Kook, Orot HaKodesh, 1: 269)

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