

MILA YOMIT 3: ELOHIM

אלהים

MEANING: GOD (whatever that is)

Important word.

There is a principle in Torah study that the first time that something appears is significant and a teaching on all the later times it is used. This first time that ELOHIM , which is the first of the two primary Divine Names, appears is therefore important.

More than we know, but here is some of what we can learn in this awesome Mila.

OTIOT- Letters:

א

ALEPH(A)-the ONE

Alpha in Greek AlphaBeta, becoming A in AlphaBet

ל

LAMED (L)-12th letter, first appearance, one of the twelve

simple letters that correspond to the 12 months of the year, 12 signs of the Zodiac, as defined in Sefer Yetzira where these 22 letters are first introduced Kabbalistically) and the 12 tribes.

Lamed is Tishrei-, constellation-Maaznaim:Scales, (came to be called later Libra) So in the month of Tishrei during Rosh HaShana and Yom Kippur we weigh our deeds. The ruling energy is Tashmish:coition. Its numeric is 30.

It means to learn, and to teach.

Formed as a 'tower sprouting in the air".

It depicts the process of learning as we reach up for understanding and bring it down into our activities.

(To be complete Sefer Yetzira also teaches of the 12 correspondences of 'manhigim benefesh zachar venekeva: twelve directors in the Soul, male and female'. It then lists twelve body parts.

Lamed corresponds to mara:gall bladder.

Lambda in Greek , L in English.

ה HEH: (E)-fifth letter, first appearance in Torah, second letter after Yod in the Divine Name, (Yod appeared in Breishit, and now the second letter of the Name is introduced in the scroll.)

The first of the twelve simple letters, corresponds to Nisan, constellation -tleh:ram (Aries)

Ruling energy- Sicha:speech.

(Regel smol be nefesh: left leg in the soul. (?))

Numeric is 5.

Epsilon in Greek, becoming E

And so in Nisan, which we are bidden to count as the first of the months, we return to PeSach (the mouth speaks) and practice the commandment of speaking of the liberation from Egypt's narrowness.

Heh means to take seed "heh lachem zera-take for yourself seed and sow the earth," (Genesis 47:23).

Rabbi Itzhak Ginsburgh in 'The Alef-Beit' (extraordinary book) explains "Heh expresses revelation of self in the act of giving of oneself to another."

The Heh as the last letter of the YHVH represents the world of Assiya of Action.

As the second letter of the YHVH represents the world of

Briya-consciousness.

Somehow the Heh which is often silent is that first intimation of revelation of the Divine Presence that we sense as our consciousness grows and begins to seek beyond the material.

” YOD (Y), actually more actually represented as I (capital I) Yod was called Iota in Greek and then I in English - second appearance in Torah.

◻ MEM SOFIT-Final (M) , first appearance in Torah. (Mu in Greek, M in English) -Thirteenth letter. Second of the three mother letters. It means water and its numeric is 40. This corresponds to the forty days of flood, and 40 weeks of conception.

In Kabbala it represents the fountain of wisdom, 'the power of flow from the superconscious source'. (beten:belly in the soul).

WORDS CONTAINED WITHIN-

אל AL (pronounced EL)- a Divine Name in itself and as part of EL Shaddai, means strength, force, connected to Allah-Muslim name for El.

As a preposition it means 'to' as in 'towards'.

אלה The first three letters, A,L, HEH, is the word Alah: oath, curse, covenant.

אלה - pronounced Eileh, means 'these'.

ים IM-pronounced 'eem'- denotes plurality.

(Yood Mem at the end of a word pluralizes it)

Also contains the words אֵל הַיָּם EL HAYAM: to the ocean.

CONCEPTUAL MEANING:

Kabbala reads this Name as speaking of

אֵלֵהּ יוֹדִים Eileh Yood'im.

These Yoods - these particles of existence that collectively are the creation.

Literally also can be read as "Eileh Eem : 'these' pluralized or else "these thises". All the thises that make up this existence.

Significantly ELOHIM is the only Divine name in the first chapter of Genesis: the Creation story.

Sefer Yetzira points out that it appears 32 times in the creation account and is the Source for the 32 wondrous paths of wisdom that the Divine Engraved in creating this existence.

These thirty two paths are important to know of because they make up the Tree of Life and so I'll quote directly from Rabbi Aryeh Kaplan's masterful and important commentary on Sefer Yetzira.

"These 32 paths are manifest as the 10 digits and 22 letters of the Hebrew alphabet. The 10 digits are also manifest in the Ten Sefirot, which are the most basic concepts of existence...According to the Kabbalists, these 32 paths are alluded to in the Torah by the 32

times that God's name appears in the account of creation in the first chapter of Genesis.

In this account, the expression 'God said' appears 10 times and these are the Ten Sayings with which the world was created. These Ten Sayings parallel the Ten Sefirot. The first saying is said to be the verse "In the beginning God created the Heaven and the Earth." Even though 'God said' does not appear here, it is implied and understood.

The other 22 times that Elohim appears in this account then parallel the 22 letters of the alphabet. The three times in which the expression "God made' appears parallel the three Mothers, the seven repetitions of 'God saw' parallel the seven Doubles. The remaining twelve names parallel the twelve Elementals (or Simple Letters).

In general none of the names of God refer to the Creator. The Creator is only referred to as Ain Sof, which means the Infinite Being, or simply, the Infinite. The names used in scripture and elsewhere merely refer to the various ways through which God manifests Himself (his word) in creation.

Elohim...refers to the manifestation of delineation and definition. Each of the 32 paths therefore served to delineate and define a particular aspect of creation. " (P. 7,8)

Significantly the Gematria of ELOHIM is 86 corresponding to 'hateva: the natural', whose gematria is also 86.

In Exodus it is used to refer to a law court in which disputants are bidden to bring their dispute "Ad Haelohim-to the judges". Similarly Elohim is understood to denote the Divine in the attribute of Justice, Midat HaDin, (Ruler, Director, Law Giver, Judge.)

So it seems we can understand ELOHIM as the Creator of our natural world, the universe, a place of natural cause and effect. Meeting us through these dynamics, reflecting back to us with

mathematical precision.

Perhaps teaching us (א ל) AL-the Aleph that Teaches) by the particular collection of אלה-EILEH- 'these thises' that each of our lives consists of.

Why did the Torah not begin with the Creator's Name?

“Shimon Ben Azzai quoted: ‘And Your humility has made me (understand that it is) great. (2 Samuel 22:36) A human being states his name and then his title, thus: So and so the prince, So and so the duke. The Holy Blessed One, however is not so, for the Divine recorded His name only after creating the requirements of His universe: ‘BREISHIT BARA’ and only afterwards ‘ELOHIM’.

בְּרֵאשִׁית בָּרָא אֱלֹהִים BREISHIT BARA ELOHIM:

Normally read; “In the beginning, God created.”

Kabbalists however read the first three words of the Torah as "In the beginning was created Elohim."

The Creator is Absolute, Pure Love. In order to allow existence meaning and experience, the Divine One en clothed that Infinite Love into ELOHIM - the One Who We Meet In All The Yoods Of Existence.

The first creation of the Infinite was the aspect of the Divine that created a natural order, a multiplicity that is somehow balanced, and united with the One.

This begins a process of cause and effect that integrates with all existence: physical, emotional, moral, mental and spiritual.

This Creation Emerging from the Aleph (first letter of El) seeds the natural world with countless Yoods, watering it with the Light of the

En Sof.

May we be blessed to know with all our beings the Divine Nature of each particle of Life.

אלהים