



### **The Soul ( From the Internet )**

Man shares physio-chemical life processes with animals, and on the physical plane is indistinguishable from them. We therefore speak of man having an "animal soul" (*Nefesh HaBehamit*) which is contained in the blood, i.e. in the physio-chemical life processes. Regarding this soul, the Torah says, "The life-force of the flesh is in the blood" (Leviticus 17:11).

Since this animal soul is what draws man away from the spiritual, it is commonly called the "Evil Urge" (*Yetzer Ha-ra*) in the Talmud.

### **Innermost Essence**

In addition to his material self, however, man possesses a soul which is unique among all of God's creations. In describing the creation of Adam, the Torah says, "God formed man out of the

dust of the ground, and breathed into his nostrils a soul-breath of life (*Nishmat Chaim*). Man [thus] became a living creature (*Nefesh Chaya*)" (Genesis 2:7).

The Torah is teaching us that the human soul came directly from God's innermost Essence in the same way that a breath issues forth from a person's lungs and chest cavity. The rest of creation, on the other hand, was created with speech, which is a lower level, for just as sound waves are generated by a person but do not contain any air from the lungs, so the rest of creation emanates from God's Power but not from His Essence.

### **Three Parts**

The soul consists of three parts which are called by the Hebrew names, *nefesh*, *ruach* and *neschama*. The word *neschama* is a cognate of *nesheema*, which means literally "breath." *Ruach* means "wind." *Nefesh* comes from the root *nafash*, meaning "rest," as in the verse, "On the seventh day, [God] ceased work and rested (*nafash*)." (Exodus 31:17).

God's exhaling a soul can be compared to a glassblower forming a vessel. The breath (*neschama*) first leaves his lips, travels as a wind (*ruach*) and finally comes to rest (*nefesh*) in the vessel. Of these three levels of the soul, *neschama* is therefore the highest and closes to God, while *nefesh* is that aspect of the soul residing in the body. *Ruach* stands between the two, binding man to his spiritual Source. It is for this reason that Divine Inspiration is called *Ruach Ha Kodesh* in Hebrew.

The *neschama* is affected only by thought, the *ruach* by speech, and the *nefesh* by action.

## Conclusion of the Kabbalist

In Qohelet ( Ecclesiastes ) it is the Hebrew word “ruach” the soul returning to God, after death:

Eccl. 12,7 : And the dust returns to the Earth as it was, and the spirit ( ruach ) returns to God, Who gave it.

Suggestion: This ruach is your important soul: *keep it* ! The two other souls you can give them away ( or sell them )...

( The Kabbalist )

זוֹיֶשֶׁב הָעֶפֶר עַל הָאָרֶץ כְּשֶׁהָיָה! הָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נָתַןָהּ: