

On Rainbows and the Towrah:

The rainbow is made up of two essential elements, light and water. We know from Proverbs 6 that the towrah is light. We know that the Ruwach Qodesh is the source of the living waters by which we are cleansed and purified enabling us to associate with Yahowah, thus we can associate water with the Ruwach Qodesh. The association of light and water to make a rainbow is a beautiful story of how the Ruwach Qodesh assists us in learning from and understanding the towrah.

White light contains all colors as a densely packed photons, but when it passes through a refracting agent like a prism or water droplet, it is filtered to reveal the seven primary vibrant colors. In this way, water makes the contents of the photons more visible and understandable by spreading the light out and allowing us to see its contents. The Ruwach Qodesh acts in a very similar manner regarding the towrah. She provides us with inspiration, enlightenment, and understanding by revealing connections and information contained within the towrah to those who are observing it.

The colors of the rainbow are also telling. When a rainbow is observed, at first glance 7 colors are visible, ROY G BIV. When looking closer, many more mixtures of hues are visible between those primaries. However, there are colors not observable in a rainbow. Earth tones, tints or shades, greys and black are not found in the rainbow. This is because a rainbow is comprised of fixed value hues which are equally distributed. This means that the colors observable in a rainbow are strictly vibrant, or raw colors. No subtractive colors are visible as they require a filter impeding other colors within the photons. As we relate the towrah and Ruwach Qodesh to the rainbow, we find that the Ruwach Qodesh reveals an equal distribution of information, and nothing is hidden because nothing is filtered.

The set of colors in the rainbow are hues at values which stand out in our human perception. They are eye catching colors which when used in art tend to direct the eye. The most common natural occurrence of these vibrant colors is in our day to day lives can be found in plants and flowers, who use the bright colors to attract pollinating creatures like bees or humming birds. In fruits, these colors can serve as eye catching enticements or vivid warnings in the case of poisonous berries. Vibrant colors in nature are used as a communication to direct observers either towards or away from a plant or creature. In this manner, it could be said that these colors function as directions for the observer in the natural world. The same is true in relation to the towrah and Ruwach Qodesh, where eye catching directions inform us how to observe and participate in the relationship started by Yahowah and Adam. These colorful directions show us what to do and what not to do in relation to Yahowah. They can form

clear, eye catching warnings of things to avoid. They can also highlight beneficial things which promote health and extend life. The Ruwach Qodesh draws our attention to these colors, reveals how the colorful instructions relate to one another, and helps us discern warnings from encouragements in relation to our physical lives.

This observation of relating and discerning instructions is even more revealing when a rainbow is compared to a prism. White light passed through a prism is separated “cleanly” into its monochromatic components with little to no perceptible mixing of colors. In the case of a natural rainbow, the colors blend almost seamlessly into one another, providing a far greater range of accessible colors for individuals who closely observe it. This reveals that the Ruwach Qodesh does not “cleanly” separate elements within the towrah, but instead it reveals connections and depth to those who look close enough.

The other aspect of the rainbow is that it is actually a circle, though half of it is hidden. Through physics we understand that the rainbow is a refraction of light produced by water droplets which are spherical. The light enters these orbs and refracts at a specific angle to produce the perception of the rainbow that we see. That’s why we only see a rainbow when specific conditions are met concerning the position of the sun and the density of the water in the air. Usually, the horizon blocks the bottom half of a rainbow from sight, however it is possible given enough altitude from say mountain climbing or aeronautically assisted travel that the whole circle of a rainbow can be visible. The circle represents completion and can represent eternity with regard to the towrah, but I suspect the half hidden nature of this rainbow circle points towards the towrah’s validity and relevance beyond the perceptible dimensions. In other words, the towrah is relevant in all eras and dimensions, including after physical death which is a dimensional passage we have trouble seeing or comprehending without Yah’s assistance.

Another curious note about the rainbow is that it is an observable phenomena wherever there is light and water on the earth, but is naturally found only under specific circumstances. It is only likely to observe a rainbow in warmer climates with precipitation. This means that it’s unlikely to find a rainbow in a desert where precipitation is rare or in cold climates where the water is turned to ice and the refraction is distorted and diffused. We could liken those hard climates to religious and political establishments where the relationship between the Ruwach Qodesh and the towrah is rarely, perhaps even never observed. It is not impossible to find a naturally occurring rainbow in these harsh climates, but it is very unlikely. It is possible to artificially introduce a rainbow in these climates however,

indicating it is not fruitless for us as observers of rainbows to share with individuals stuck in those climates, though it is unlikely for them to perceive the same thing.

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