

going in deeper: day 6

part 5

day six: the crown of creation - the birth of adam and the divine partnership

“and elohiym said: ‘let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.’ and it was so. and elohiym made the beast of the earth after its kind, and the cattle after their kind, and everything that creeps upon the ground after its kind; and elohiym saw that it was good.” (bereshit 1:24-25)

the process of forming the inner environment for the soul nears its completion. the "earth" the raw *desire to receive* (*ratzon*), now brings forth its most complex formations. these are the powerful drives and instincts of the "living creature" (*nefesh chayah*), the intricate machinery of the ego that will serve a higher purpose. they are declared "good" (*tov*) when they are properly ordered and prepared for their true function: to be governed by **adam**.

but who can govern these desires? only **adam**. so now comes his turn.

“and elohiym said: ‘let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.’” (bereshit 1:26)

this majestic, plural declaration: **“let us... our image... our likeness”** is not a mystery when understood through the lens of the completed creation. it is the **creator addressing the entirety of the spiritual host he has brought into being**.

- on **day one**, he spoke the primordial **light (ohr)**, the substance of all immortal souls.
- on **day four**, he appointed and clothed the spiritual essences of the sun, moon, and stars, the "great lights" to govern in the firmament.

the **“us”** and **“our”** refers to this collective, divine council. as the prophet micah described his vision: **“i saw yhvh sitting on his throne, and all the host of heaven standing by him on his right hand and on his left”** (1 melakhim / 1 kings 22:19). the "image" and "likeness" is the shared quality of **consciousness, will, and the capacity for moral governance**, a reflection of the creator's nature bestowed upon his creations.

thus, the command is to now form the **human soul, the individual “i” (adam)** from this same spiritual substance (the light of day one) and place it within a vessel of earth, just as the soul of the sun was given its vessel of fire on day four.

the formation of the vessel and the infusion of life

“and yhvh elohiym formed the man of dust from the ground [aphar min-ha'adamah]...” (bereshit 2:7)

from the *aphar min-ha'adamah* (dust of the earth), **yvh elohiyim** sculpted adam's **basar**, his physical, earthly body. this body was a perfect, but inert, physical vessel. it was a masterpiece of creation, formed with the potential for life, but awaiting the divine spark.

“...and breathed into his nostrils the breath of life [nishmat chayim]; and the man became a living being [nefesh chayah].” (bereshit 2:7)

this is the culmination. **yvh** himself breathed the **nishmat Chayim**, which is the **ohr** from **day one**, the very substance of the immortal soul, into the nostrils of the clay form. the universal soul-light was individualized and fused with the physical **basar**.

at this moment, **adam became a nefesh chayah**, a unified, living soul embodied in flesh. he was a being of earth (*aphar*) and heaven (*neshama*), his physical form perfectly transparent and illuminated by his divine soul, just as the sun's physical body is illuminated by its soul-light. he was placed in the garden **“to work it and keep it”** (bereshit 2:15) to actively partner in the ongoing work of creation and refinement.

the great change: the veiling and the promise of return

this unity was fractured. after the transgression, their perception changed (bereshit 3:7). the inner, great **ohr** of the soul was not extinguished, but was drastically **dimmed**, veiled by the sudden dominance of the physical self and the **yetzer hara** (the egoistic desire to receive for self alone). the soul, once a great sun radiating light, was reduced to a **“little flame” (the nitzotz)**, a spark buried deep within.

yvh's act of clothing them in **“garments of skin [kotonot ohr]”** (bereshit 3:21) is the pivotal event. the profound wordplay between **or** (light - אור) and **or** (skin - עור) reveals the truth: their immortal **“garments of light”** were replaced by mortal **“garments of skin.”** the physical body (*basar*), once a luminous vessel, became a dense, mortal shell that now hides the soul within.

our journey back: the purpose of existence

this is now the entire purpose of our existence and the torah's instruction. we are born into the state of **“skin” covering a “spark.”** our life's work is to reverse the process, to journey back (*shuv*) to the state of unity. this is the promise of the prophets: the **rectification (tikkun)** of all creation.

1. **to kindle the inner spark** through seeking **yvh**, studying his torah, and performing *mitzvot* (commandments). as king david pleaded, **“the torah of yvh is perfect, converting the soul... the commandment of yvh is pure, enlightening the eyes”** (tehillim / psalm 19:7-8).
2. **to transform our actions** so that our physical *basar* (body/desires) becomes a vehicle for the soul's light once more, rather than its cage. this is the meaning of the call to be a **“kingdom of priests and a set-apart nation”** (shemot / exodus 19:6).
3. **to journey back to unity**, where the soul shines brightly, the body is its pure vessel, and we walk once again in the presence of **yvh**. this is the promise: **“and i will give you a new heart, and a new spirit will i put within you: and i will take away the stony heart out of your flesh, and i will give you a heart of flesh. and i will put my spirit within you...”** (yechezkel / ezeziel 36:26-27).

day six is both our origin and our destination. it is the story of the **“adam” within you**, the spark of the divine image, awakening to its true nature and embarking on the sacred journey back to the

garden, not as a passive creature, but as a conscious partner to the creator, having overcome the world and mastered the self.

this is the fundamental truth that shatters the chains of a fallen worldview. it is the core of the **besorah (good news)** that has been proclaimed since the beginning.

the world's system, built on the perception of separation (**the yetzer hara**), relentlessly proclaims the lie: **"you are inherently flawed, broken, a sinner by your very nature. your core identity is shame."**

but the creator, the **yvh** who formed you, declares over you the eternal truth from his torah:

"i have called you by your name; you are mine." (yeshayahu / isaiah 43:1)

"i have loved you with an everlasting love; therefore, with lovingkindness i have drawn you." (yirmeyahu / jeremiah 31:3)

"for you formed my inward parts; you covered me in my mother's womb. i will praise you, for i am fearfully and wonderfully made; marvellous are your works, and that my soul knows very well." (tehillim / psalm 139:13-14)

your original, eternal self is not a "sinner." your essence is the **nishmat elohiym**, the very breath of the set-apart one. you are a being of **ohr (light)**, crafted in the **tzelem (image)** of the infinite one, created to radiate his love and goodness into creation.

the transgression in the garden was not the revelation of your true identity, but the **veiling** of it. you exchanged the **"garment of light" (ohr with aleph)** for the **"garment of skin" (ohr with ayin)**. you fell from the conscious awareness of your divine connection into the illusion of separation, which is the root of all sin, pain, and death.

this is the great struggle: to remember who you are.

the entire journey of **tikkun (rectification)** is not about becoming something you are not. it is the process of **returning (shuv)** to who you have always been. it is scrubbing away the grime of the world's lies and the ego's distortions to reveal the brilliant, pristine light of your soul that has been there all along.

you are not a sinner trying to become a saint.

you are a pure soul, a child of the light, remembering your origin and reclaiming your inheritance.

therefore, reject the accusation. renounce the lie. choose today to align your belief with the voice that spoke the galaxies into existence, the voice that whispers to your spirit:

"you are my beloved child. i created you to be pure light. now, arise and shine, for your light has come, and the glory of yvh has risen upon you." (yeshayahu / isaiah 60:1)

responsibility for the world: your dominion is your duty

“...and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.” (bereshit / genesis 1:26)

this command of **dominion (radah)** was not a license for exploitation, but a sacred charge of **stewardship**. it established a divine, unbreakable connection between the inner state of **adam**, humanity, and the outer state of the entire creation.

the prophets reveal that the world does not exist separately from us; it responds to our spiritual condition. your inner world and the outer world are a single, connected reality.

- **“the earth mourns and fades away, the world languishes and fades away; the haughty people of the earth languish. the earth is also defiled under its inhabitants, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.”** (yeshayahu / isaiah 24:4-5)

the impending ecological crises, the contamination of rivers and seas, the extinction of species, and the turmoil in the skies, are not merely political or scientific issues. they are a **mirror**, an external reflection of the internal turmoil and imbalance within humanity. they are the tangible symptom of our collective **yetzer hara**, the egoistic desire that has enslaved us, causing us to break the "everlasting covenant" of harmonious existence.

the scripture teaches that you are not a separate fragment lost in the universe. you are a unique and essential part of the whole creation, fashioned in the very **tzelem (image)** of the creator. just as a single piece of a shattered vessel carries the signature of the entire original form, you carry the divine imprint within your soul. your composition, your capacity for love, justice, compassion, and creativity, is identical in nature to the creator's own qualities, though presently veiled.

your great responsibility, and your great power, lies in this truth: **by correcting your own egoistic desires, by transforming your inner "earth" you actively participate in correcting the entire universe.** this is the real meaning of having "dominion."

this is not a burden of guilt, but a call to empowerment. the prophet hosea conveys the creator's promise of this restoration:

- **“and in that day i will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground... and i will make them to lie down safely.”** (hosea 2:18)

this renewed covenant of peace with all creation begins *within you*. the moment you understand that your internal struggle between bestowal and reception (**yetzer tov** and **yetzer hara**) is the primary battle, you embark on the true work for which you were created.

when you choose to align your desires with the law of love and bestowal, you will immediately begin to feel changes in your perception of your environment. the world will begin to shift from a place of resource to be consumed to a sacred trust to be nurtured. we will understand that the solution to

our global crises does not ultimately lie in external regulations alone, but in a universal inner **teshuvah (return)** to our purpose.

this is the message of the torah: **you have never truly left the state of being "in the image of elohiym."** the garden of eden (**gan eden**) is not a lost location, but a lost state of perception. we exist within it now but cannot see or feel it because our egos, the **"garments of skin"** paint a false, separated, and corrupt picture of reality.

as within, so without. king david declared:

- **"the earth is yhvh's, and the fullness thereof; the world, and they that dwell therein."** (tehillim / psalm 24:1)

when we purify our hearts, the "earth" within us, we begin to see the sacredness of the earth around us. we cease to see a world to be dominated and begin to see a world to be cherished, a reflection of its creator.

we have been living under the veil of a lie, the lie of separation and inherent selfishness. but now, the truth is awakening: **you are a pure soul, created for stewardship, and your inner correction is the key to universal harmony.** if this thought is alive within you, then you are ready to take up the true responsibility of your dominion and begin the joyful work of healing, starting within.