



*Revealing the inner beauty of the Torah in a way that touches and inspires the Jewish soul*

## THE SOUL CONNECTION WITH THE CREATION

B.S.D.

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The Torah, the spiritual text as well as the practical guide for the entire creation, teaches that G-d created the world in ten statements, saying "Let there be light . . . Let there be a firmament . . . Let the waters gather . . . However, when it came to the creation of man and only in that regard did G-d say, "Let us make man." This is a very puzzling statement. It seems to challenge the very fundamental concept of G-d as the sole Creator and absolute Master of the Universe.

One of a number of explanations is that it was only after G-d created the angels (malachim) and assigned them their specific duties for maintaining the creation that He included them in the making of man. We are also taught that G-d then gathered together material for the formation of Adam from all the four corners of the world. The Zohar gives us a more esoteric understanding. Adam received spiritual components from all of the five supernal "universes". The lowest universe - Asiya - the world of action, provided man his soul (nefesh). The universe of Yitzera - formation, provided the spiritual material for man's spirit (ruach). Next the universe of Brea - creation, provided the spiritual material for his neshoma, and the two highest spiritual worlds, Atzilus - the world of closeness [to G-d] and Adam Kadmon - primordial, prototypical spiritual Man, provided the spiritual substance for man's highest level surrounding ethereal souls.

Since the Creator wanted man to be, so to speak, partners with Him in maintaining and perfecting the creation, G-d therefore created Adam as a microcosmic prototype of the entire physical and spiritual "universes" to enable him to elevate the entire creation.

Indeed it is only human beings that have been given, under certain conditions, the ability to override the rules of cause and effect that are embedded within nature. What is our uniqueness that allows us this privileged position? Of all of the created beings, only Adam and Chava and their descendants were given a G-dly soul. Through the addition of this soul we have also been entrusted with the power to make self-willed decisions based on Torah principles, giving us the ability to choose between right and wrong. Yes, you and I, because of how Hashem created us, are connected to every aspect of the universe and have been given the freedom to choose our destinies and those very choices have a dramatic effect on every corresponding part of the physical and spiritual worlds.

How can this be, we may wonder? To illustrate this concept - we know that a contagious illness starts as an isolated infection in one person and if left untreated may spread and infect others. On the positive side, the influence of a wealthy humanitarian can greatly proliferate and benefit the broader community. How much more so do our moral and ethical choices affect those interconnected aspects of the physical and spiritual universes bringing with them blessings of peace, health and prosperity or their opposite. It is through Torah, prayer (tefillah) and acts of kindness that we, along with the entire creation, will merit to share in the beneficent blessings that our Omnipotent Creator is waiting to bestow upon us.

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