



A VORT FROM THE ROSH YESHIVA

פרשת בראשית

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וְכוּ'. וַיִּצְרֶה אֱלֹקִים אֶת הָאָדָם עָפָר מִן הָאֲדָמָה, וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה. (בראשית א' כ"ו, ב' ז')

And God said, "Let us make Man in Our image, after Our likeness." ... And Hashem God formed man of dust from the ground, and He blew into his nostrils the soul of life; and man became a living being.

(Bereishis 1:26, 2:7)

The Yismach Moshe brings the explanation of the Sefer Halkarim, which asks numerous questions contrasting the creation of man and animals:

- 1) Why regarding the other creations does the Torah conclude with the words וַיֵּרָא אֱלֹקִים כִּי טוֹב, *and Hashem saw that it was good*, and does not do so when describing the creation of man?
- 2) Why regarding the creation of fish, birds and animals does the Torah define them as being created לְמִינֵהוּ \ לְמִינֵהָ, *according to their kind*, but not so by the creation of man?
- 3) Lastly, why by the creation of animals did Hashem create both the male and female from the beginning, whereas when creating humans, He first created man and only afterwards the woman?

The Sefer Halkarim teaches that there is a significant difference between the creation of humans and animals. The creation of animals was complete once they were brought into existence, and they had reached their full potential. On the other hand, when creating man, Hashem was only laying the groundwork and potential for greatness. It is only through man bringing his innate abilities to fruition that true perfection can be achieved.

With this understanding, the above questions can be answered. By the creation of animals, the *possuk* describes it as וַיֵּרָא אֱלֹקִים כִּי טוֹב, to allude that total goodness and their total perfection were realised with their creation. However, man which requires more to reach a state of perfection could not be described in such a manner. Accordingly, by the creation of animals the Torah describes them as being created לְמִינֵהוּ, *to their kind*, to demonstrate that the sole purpose of their creation was to sustain and maintain the different species. Hence, male and female were created at the same time, to illustrate that their functions were the same. In contrast, the creation of man was different, with there being different functions and roles for men and women. Hashem's objective when creating man was to produce a being that would be capable of bettering and perfecting himself according to His wish. The woman was created as an עֲזָרָה כְּנֶגְדּוֹ, *a helper*, to assist man in achieving true perfection and reaching his ultimate potential. For this reason, man was not described as being created to its kind, and man and woman were created separately to highlight the superior mission of humanity.

With this insight, the Yismach Moshe elucidates the difficult words of נַעֲשֶׂה אָדָם, *"Let us make Man..."*. Written in the plural, these words imply that other forces were partners in creating man. Various explanations are presented by the *Meforshim*, with the Yismach Moshe offering a novel interpretation based on the concept above. Hashem was speaking to no one other than Man himself. Hashem was

telling him "I have provided you with all the potential you need to become great and reach *sheleimus*. Now, it is you who will have to take your raw potential and fashion it into Man." The culmination of man was not complete with Hashem simply creating humanity. Ultimate perfection in the creation of the אָדָם , *Man*, as envisioned by Hashem, can only be attained together with our choices, input, and effort in reaching our true potential.

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