



## Created in His Image

The *Mishnah* (3:14) explains that Man is dear to *Hashem* because he was created in His image. An extra show of affection was that he made us aware of it, by recording it in the *Torah*. We shall try to understand this *Mishnah*.

The *Bartenura* provides two explanations for this extra affection. The first is that greater affection is implied if one does something nice for another and makes them aware of it, than if a kindness was done and the giver is uninterested whether the recipient is aware. The second explanation is that the affection is increased by *Hashem* wanting the love to publicised.

The *Shoshanim LeDavid* explains by citing the *Gemara* in *Shabbat* that teaches that when you give someone a gift you should inform them. The *Gemara* however asks: *Moshe* was not aware of the radiance (*karan ohr*) that *Hashem* granted him. The *Gemara* explains that one only need inform that individual if they would not eventually work it out for themselves. The *Shoshanim LeDavid* continues that the fact that we were created *betzelem* is something that every child would learn as it written in *Bereishit*: “*Hashem* created *Adam* in his image”. What the *Mishnah* is focusing on is why *Hashem* had to address Man and tell them – specifically in the *pasuk* cited in our *Mishnah*, which is from *parashat Noach*. Speaking out a love that is already known is indeed an extra show of affection.

The *Mili DeAvot* explains that people are generally drawn to those that are most similar to them. Consequently, being created *betzelem*, above other creatures, is an expression of love. What exactly is this “similarity”.

The *Tifferet Yisrael* explains that being created *betzelem* is reference to being created with an intellect and the having the capacity to choose.

The *Lev Avot* however explains that being created *betzelem* means that we have a god-like power. This translates to our creative and influential capacities that, through our actions, we can impact on the world. The *Lev Avot* directs our attention to the *Nefesh HaChayim* that explains that this creative and destruction capacity is realised in spiritual worlds, through our actions.

The *Tifferet Yisrael* explains that the intention of *R' Akiva* was to teach that one should seek to benefit all humanity and certainly not want to harm or disrespect anyone. This should be reaction when one understands that there is a *tzelem Elokim* that emanates from every person.

*Rashi* on the other hand, understood that the response to this knowledge should be to feel a sense of obligation to do *Hashem*'s will. To be sure the *Tosfot Yom Tov* asserts that this statement is addressed to all humanity, with each person feeling obliged to fulfill the *mitzvot* that apply to them, whether they be seven or six hundred and thirteen. His proof is that the *Mishnah* used a *pasuk* from which we learn one of the *mitzvot bnei noach* – implying that this is a universal concept.

Irving Bunim (Ethics from Sinai) also derives this sense of obligation, both spiritual and social, from this *Mishnah*. He writes, “... but this imposes an obligation and a responsibility on the human being, for it means: You are not an ape, nor a biological accident; you are being made in the image of G-d. You must act accordingly. You must treat others accordingly”.

*Yisrael Bankier*

## Revision Questions

אבות ג': די-ג': י"ז

- According to *R' Chananya ben Chachinai* what three people are "mitchayev b'nafsho"? (ג': די)
- What does *R' Nechunya ben Hakana* say regarding one that accepts upon himself the "yoke of Torah"? (ה': די)
- According to *R' Chalaftah ish Kfar Chananya*, when how many people learn does the *Shechina* preside amongst them? (י': די)
- Complete the following statement of *R' Elazar ish Bartuta*: (י': די)  
תן לו משלו \_\_\_\_\_
- What does *R' Shimon* say regarding one who interrupts his learning to comment on the beauty of a tree? (י': די)
- Why does *R' Levitas ish Yavneh* say that one should be very humble? (ד': די)
- What does *R' Yochanan ben Bruka* say will happen to one that desecrates the name of *Hashem* in secret? (ד': די)
- According to *R' Yishmael* what will happen to one who learns: (ה': די)
  - For the purpose of learning and teaching?
  - For the purpose of learning and "doing"?
- Who does *R' Tzadok* cite when warning against using *Torah* for self aggrandisement? (ה': די)
- Complete the following statement of *R' Yosi*: (ד': די)  
\_\_\_\_\_ כל המכבד את התורה  
\_\_\_\_\_ וכל המחלל את התורה
- From which three things does *R' Yishmael* say that a person who avoids strict judgement is saved from? (ד': די)
- What three qualities does *R' Yishmael* attribute to an overconfident judge? (י': די)
- What two warnings do *R' Yishmael* provide a judge? (ד': די)
- What does *R' Yonatan* say regarding on who fixes time for learning despite being in poverty? (ד': די)
- What four things does *R' Meir* say regarding learning? (י': די)
- What does *R' Eliezer be Ya'akov* say is the result of performing one *mitzvah*? Transgressing one sin? (י"א: די)
- According to *R' Yochanan HaSandler* what is the result of a gathering that is *le'shem shamayim*? (י"א: די)
- How does *R' Eliezer ben Shamu'a* say that one should treat: (י"ב: די)
  - The honour of his students?
  - The honour of his friends?
  - The awe of his *Rebbi*?
- According to *R' Yehuda* why should one be careful with his learning? (י"ג: די)
- According to *R' Shimon bar Yochai* what are the three crowns and what (other) crown rises above them all? (י"ג: די)
- What does *R' Nehorai* say when *Torah* learning is not found in one's locale? (י"ד: די)
- Complete the following statement of *R' Yanai*: (י"ד: די)  
אין בידינו לא \_\_\_\_\_ ואף לא \_\_\_\_\_
- Complete the following statement of *R' Matya ben Charash*: (י"ד: די)  
הוי \_\_\_\_\_ כל אדם  
והוי \_\_\_\_\_ לאריות ואל תהי \_\_\_\_\_ לשועלים
- To what does *R' Ya'akov* compare this world? (י"ז: די)
- According to *R' Ya'akov* what two things are better than the entire *Olam HaBah*? (י"ז: די)
- According to *R' Ya'akov* what is better than the entire *Olam HaZeh*? (י"ז: די)

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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
8 June י"ב סיון	9 June י"ג סיון	10 June י"ד סיון	11 June ט"ו סיון	12 June ט"ז סיון	13 June י"ז סיון	14 June י"ח סיון
Avot 3:18-4:1	Avot 4:2-3	Avot 4:4-5	Avot 4:6-7	Avot 4:8-9	Avot 4:10-11	Avot 4:12-13

