

# Created According to G-d's Will or Created in G-d's Image?

בָּרוּךְ אַתָּה ה' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשִׂי כִּרְצוֹנוֹ.

Blessed are You, our G-d, Ruler of the Universe, Who made me according to Your will.

*What a gift it is for G-d to have made us all according to G-d's will.  
It is something we can all be deeply grateful for.*

*What do you think it means to be created according to G-d's will?*



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### Pirkei Avot 6:11

Whatever the Holy Blessed One created in His world, he created only for His glory, as it is said: "All who are linked to My name, whom I have created, were formed and made for My glory" (Isaiah 43:7), and it says: "The Lord shall reign for ever and ever" (Exodus 15:18).

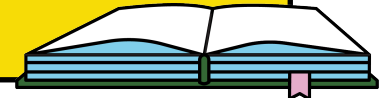
### פרקי אבות ו-יא

כָּל מֶה שֶׁבָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ, לֹא  
בָּרָאוֹ אֶלָּא לְכָבוֹדוֹ, שֶׁנֶּאֱמַר (ישעיה מג), כָּל  
הַנִּקְרָא בִשְׁמִי וּלְכָבוֹדִי בָּרָאתִיו יִצְרָתִיו אִף  
עֲשִׂיתִיו, וְאֹמֵר (שמות טו), ה' יִמְלֹךְ לְעֹלָם וָעֶד.

If we can express gratitude to have been made in accordance with G-d's will, we can be even more grateful that it was G-d's will to make us in G-d's image.

**What do you think it means to be created in G-d's image?**

Let's see what some of our texts have to say about that:



### Genesis 1:26-27

And G-d said, "Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth." And G-d created man in His image, in the image of G-d He created him; male and female He created them.

### בראשית א':כו-כז

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרִדּוּ  
בְּדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ  
וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ: וַיִּבְרָא אֱלֹהִים  
אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר  
וּנְקֵבָה בָּרָא אֹתָם:



### Rashi on Genesis 1:26

IN OUR IMAGE — in our type.

### רש"י על בראשית א':כו

בצלמנו. בדפוס שלנו:

### Pirkei Avot 3:14

He used to say: Beloved is man for he was created in the image [of G-d]. Especially beloved is he for it was made known to him that he had been created in the image [of G-d], as it is said: "for in the image of G-d He made man" (Genesis 9:6). Beloved are Israel in that they were called children to the All-Present. Especially beloved are they for it was made known to them that they are called children of the All-Present, as it is said: "You are children to the Lord your G-d" (Deuteronomy 14:1). Beloved are Israel in that a precious vessel was given to them. Especially beloved are they for it was made known to them that the desirable instrument, with which the world had been created, was given to them, as it is said: "For I give you good instruction; forsake not my teaching" (Proverbs 4:2).



### פרקי אבות ג-יד

הוא הִיָּה אוֹמֵר, חֲבִיב אָדָם שֶׁנִּבְרָא בְּצֶלֶם. חֶבֶה יִתְּרָה  
נוֹדַעַת לוֹ שֶׁנִּבְרָא בְּצֶלֶם, שֶׁנֶּאֱמַר (בראשית ט) כִּי בְּצֶלֶם  
אֱלֹהִים עָשָׂה אֶת הָאָדָם. חֲבִיבִין יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָּנִים  
לְמָקוֹם. חֶבֶה יִתְּרָה נוֹדַעַת לָהֶם שֶׁנִּקְרְאוּ בָּנִים לְמָקוֹם,  
שֶׁנֶּאֱמַר (דברים יד) בָּנִים אַתֶּם לַה' אֱלֹהֵיכֶם. חֲבִיבִין  
יִשְׂרָאֵל שֶׁנֶּתַן לָהֶם כָּלִי חֲמֻדָּה. חֶבֶה יִתְּרָה נוֹדַעַת לָהֶם  
שֶׁנֶּתַן לָהֶם כָּלִי חֲמֻדָּה שֶׁבּוּ נִבְרָא הָעוֹלָם, שֶׁנֶּאֱמַר (משלי  
ד) כִּי לִקַּח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אֶל תַּעֲזֹבוּ:



**Sanhedrin 37a**

Therefore the first human being, Adam, was created alone, to teach us that **whoever destroys a single life, the Torah considers it as if he destroyed an entire world**. And whoever saves a single life, the Torah considers it as if he saved an entire world... Furthermore, only one person, Adam, was created for the sake of peace among men, **so that no one should say to his fellow, "My father was greater than yours"**.... Also, man [was created singly] to show the greatness of the Holy One, Blessed be He, for if a man strikes many coins from one mold, they all resemble one another, but the King of Kings, the Holy One, Blessed be He, **made each man in the image of Adam, and yet not one of them resembles his fellow**.

לפיכך נברא אדם יחידי ללמדך שכל המאבד נפש אחת מישראל מעלה עליו הכתוב כאילו איבד עולם מלא וכל המקיים נפש אחת מישראל מעלה עליו הכתוב כאילו קיים עולם מלא ומפני שלום הבריות שלא יאמר אדם לחבירו אבא גדול מאבין ... ולהגיד גדולתו של הקב"ה שאדם טובע כמה מטבעות בחותם אחד כולן דומין זה לזה ומלך מלכי המלכים הקב"ה טבע כל אדם בחותמו של אדם הראשון ואין אחד מהן דומה לחבירו לפיכך כל אחד ואחד חייב לומר בשבילי נברא העולם...

**Rambam, Guide for the Perplexed, Part 1, 1:2**

Some have been of opinion that by the Hebrew *zelem*, the shape and figure of a thing is to be understood, and this explanation led men to believe in the corporeality [of the Divine Being]: ... "*tzelem*" can only concern the soul—the specific form of man, not the properties and shape of his body... "Let us make man in our *zelem*" (Gen. 1:26), the term signifies "the specific form" of man, viz., his intellectual perception, and does not refer to his "figure" or "shape."

**What do you think the connections are between being created according to G-d's will and in G-d's image? How are they the same and different?**



Perhaps this mishna from Pirkei Avot captures the essence of it. To be created in G-d's image is to be able to make our will align with G-d's will.

### Pirkei Avot 2:4

**[Rabban Gamliel] used to say: Do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will.** Hillel said: Do not separate yourself from the community; do not trust in yourself until the day of your death; do not judge your fellow man until you have reached his place. Do not say something that cannot be understood [trusting] that in the end it will be understood. Say not: "When I shall have leisure I shall study"; perhaps you will not have leisure.

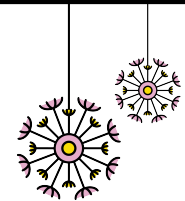
### פרקי אבות ב-ד

הוא הִיָּה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כְּרְצוֹנָה, כְּדִי שִׁיעֲשֶׂה רְצוֹנְךָ כְּרְצוֹנוֹ. בִּטְל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדִי שִׁיבְטִיל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנָה. הֵלֵל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצְּבוּר, וְאַל תֵּאֱמִין בְּעֶצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תִּדְּיִן אֶת חֲבִירְךָ עַד שֶׁתִּגִּיעַ לְמָקוֹמוֹ, וְאַל תֹּאמַר דְּבַר שְׂאִי אֶפְשָׁר לִשְׁמַע, שְׁסוּפוֹ לְהִשְׁמַע. וְאַל תֹּאמַר לְכַשְׁאֲפָנָה אֲשַׁנָּה, שְׁמָא לֹא תִפְנֶה:

***What does it mean to put aside our will in order to enact G-d's will?***

***How does being created in the image of G-d impact our ability to do that?***

***How can you express gratitude for the opportunity to live out your vision of G-d's will in your life?***



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## Supplemental Activities

- Look at photos of family members and friends:
  - Do they all look the same?
  - Do they have differing needs (glasses, walkers, wheelchairs, hearing aids)?
  - Do they all love the same way?

- Take a walk outside (weather and safety permitting), remembering that this too was all created by G-d:
  - What do you see? What can you be thankful for today?

- Call a loved one and have a conversation about how we can express gratitude for being created according to G-d's will and in the image of G-d?

