

Toldot Shimshon

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Chapter VI – Mishnah 11

וְכָל מִה שֶׁבָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ, לֹא בָּרָאוּ אֵלָּא לְכַבּוֹדוֹ, שֶׁנֶּאֱמַר "כָּל הַנִּקְרָא בְּשֵׁמִי וְלְכַבּוֹדִי בָּרָאתִיו יִצְרַתִּיו אֶף-עֲשִׂיתִיו", וְאוֹמֵר "ה' יִמְלֹךְ לְעֹלָם וָעֶד".

Whatever the Holy One, Blessed be He, created in His world, He created only for His glory, as it is said: “Every one that is called by My name, and for My glory, I have created him, I have formed him, indeed, I have made him.”¹ and it says: “The L-rd shall reign for ever and ever.”²

”נִמְרֹו כְבוֹד-שְׁמוֹ שִׁימוֹ כְבוֹד תְּהִלָּתוֹ.” “וּבְרוּךְ שֵׁם כְבוֹדוֹ לְעוֹלָם וָיָמְלֵא כְבוֹדוֹ אֶת-כָּל הָאָרֶץ”, “וְנִעְנִיִּים יִירָשׁוּ-אֶרֶץ”, “וְלִפְנֵי כְבוֹד עֲנִיָּה”, וְנִעְנִיָּה גְדוּלָה מְכוּלָּם, כְּדֵאִיתָא בְּפִרְקָא קַמָּא דְסוּטָה, אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, כַּמָּה גְדוּלִים נִמוּכֵי הַלֵּב לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא, שֶׁבְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ קָיָים, הָיָה אָדָם מְקַרֵּיב עוֹלָה, שֶׁכָּר עוֹלָה בְּיָדוֹ. מִנְחָה, שֶׁכָּר מִנְחָה בְּיָדוֹ. אֲבָל מִי שֶׁדַּעַתוֹ שֶׁפָּלָה עָלָיו, מִעֲלָה עָלָיו הַפְּתוּב כְּאִילוֹ הַקָּרִיב כָּל הַקְּרִבָּנוֹת שֶׁבַתּוֹרָה, וְלֹא עוֹד, אֵלָּא שֶׁאִין תְּפִלָּתוֹ נִמְאָסָת. וְצָרִיךְ עֵינֵינוּ, מָה עֲנִיָּן הַעֲנִיָּה שֶׁתְּהִיָּה גְדוּלָה מְכֹל הַקְּרִבָּנוֹת.

“Sing the glory of His name; make glorious His praise.”³ “Blessed is His glorious name forever; His glory fills the whole world.”⁴ “But the humble shall inherit the land,”⁵ “and humility precedes glory,”⁶ and humility is greater than everything. This is as it is brought in the first chapter of tractate Sotah:

Rabbi Yehoshua ben Levi said: How great are the lowly in spirit are before the Holy One, Blessed be He. For when the Temple was standing, a person would sacrifice a burnt-offering, and the merit of a burnt-offering would be his. [He would sacrifice] a meal-offering, and the merit of a meal-offering would be his. But [regarding] one whose spirit is lowly, the verse ascribes him [credit] as if he had brought all the sacrifices that are in the Torah, as it is stated: ‘The sacrifices of G-d are a broken spirit.’⁷ And not only that, but his prayer is not despised [by G-d], as it is stated: ‘A broken and contrite heart, O God, You will not despise.’⁸

- Sotah 5b

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¹ Isaiah 43:7.

² Ex. 15:18.

³ Ps. 66:2.

⁴ Ps. 72:19.

⁵ Ps. 37:11.

⁶ Prov. 15:33.

⁷ Ps. 51:19.

⁸ Ibid.

This requires investigation: How is the matter of humility greater than all the sacrifices?

וגיש לומר, שהקרבנות כמשמעותם לשון קריבות, כפי פונתם היא להקריב האדם אצל הקדוש ברוך הוא, ששם ששש ועשן המערכה עולים לשמים, כך תתעלה אף נפש האדם המקריב אותו הקרבן, והוא כמו "אתי דכא". אמנם אמרינו התם, אמר רב יוסף, מסתברא "אני את דכא", שהקדוש ברוך הוא משפיל עצמו אצל העניו. ולכן מי שמקריב קרבן, הוא מתעלה למעלה אצל הקדוש ברוך הוא. אבל מי שדעתו שפלה עליו, הקדוש ברוך הוא מרכין שכינתו אצלו, וזהו יותר כבוד לו.

It can be said that the sacrifices, according to their meaning from the language of “bringing near,” thus their intent is to bring the man close beside the Holy One, Blessed be He. Just as the fire and the smoke of the pyre rise upward to Heaven, so too does the soul of the man who brings the same sacrifice. This is the meaning of Isaiah 57:15, as brought in one interpretation in Sotah 5a, that “[Together] with Me [is one who is] contrite [and humble],”⁹ that his soul is elevated beside G-d in Heaven.

Truly? It is said there, Sotah 5a, that Rav Yosef [sic] stated a different interpretation, that it is evident that “I am with the humble person,” that the Holy One, Blessed be He, humbles Himself beside the humble person.¹⁰ Therefore, regarding one who brings a sacrifice, he is elevated upward beside the Holy One, Blessed be He. But regarding one whose spirit is lowly, the Holy One, Blessed be He, lowers His Shechinah to him, and this is greater honor for him. This explains the statement of Rabbi Yehoshua ben Levi given above, that humility is greater than all the sacrifices.

ועדיין קשה, מהו כאילו הקריב כל הקרבנות שבתורה. ובשלמא אם הנה אומר "יותר מפל הקרבנות שבתורה", הנה ניקא, דהנה משמע פנאמר לעיל שהענוה חשובה מהם. אבל לומר, שהוא כאילו הקריב כל הקרבנות, היכן מציינו חלוק בין קרבן אחד להרבה קרבנות, אדרבא, אחד המרבה ואחד הממעט. ועוד, מנא ליה הא, ומה טעם יש בו.

But there is still a difficulty. What is the meaning of “as if he had sacrificed all the sacrificial offerings”? Granted, if he had said, the value of humility is worth “more than all of the sacrifices in the Torah,” it would be fine, for it would have meant as said above, that humility is more important than [the sacrifices]. But to say, “that it is as if he had brought all the sacrifices,” where do we find a difference between bringing one sacrifice and many sacrifices? To the contrary, we learned that “one who brings a substantial [offering] and one who brings a meager [offering have equal merit], provided he directs his heart toward Heaven.”¹¹

Also, how does he know this, and what is the meaning in this?

⁹ Sotah 5a discusses Isaiah 57:15, which reads, “For thus said the One who high aloft forever dwells, whose name is holy: I dwell on high, in holiness, but with the contrite [אֶתִּי דְכָא] and the lowly in spirit . . .” The Gemara states that Rav Huna and Rav Chisda argue over the meaning. One says that it means, “[Together] with Me [is one who is] contrite [אֶתִּי דְכָא],” suggesting the humble person is elevated, while the other says that it means, “I am with the humble person” [אֲנִי אֶת דְכָא], suggesting that G-d lowers Himself.

¹⁰ As discussed in the previous footnote, the dispute was between Rav Huna and Rav Chisda. The reference to Rav Yosef is an error.

¹¹ Mishnah Menachot 13:11; Menachot 110a.

וַיֵּשׁ לֹאמֹר, דְּמַצִּינוּ חֵילוּק בֵּין בְּמַת יְחִיד לְבַמַת צְבוּר, וּבֵין בְּמַת צְבוּר לְמִקְדָּשׁ. דְּבַבְמַת יְחִיד אִין מְקַרְיָבִין בְּהָ אֵלָא הַנִּיחָד וְהַגְּדֵב, וּבַבְּמַת צְבוּר מְקַרְיָבִין קַרְבָּנוֹת שְׁל חוּבָה וְלֹא כּוּלָם, שְׁאֲפִילוּ מִנְחָה הַבָּאָה בְּנִיחָד וּבְגְדֵב, תַּנּוּ הֵתָם, ר' יְהוּדָה אֹמֵר, אִין מִנְחָה בְּבִמָּה.

It can be said that we find a distinction between the altar of an individual and the altar of the community, and between the altar of the community and the Temple. For the altar of an individual, we only bring a vow or a free-will offering, while for the altar of a community, we bring sacrifices that are obligatory. However, we do not bring all of them, for even regarding the meal offering that comes from a vow or a free-will offering, we learned there, Rabbi Yehuda says, “There is no meal offering [sacrificed] on an altar [outside the Temple].”¹²

וְהַחֵילוּק שְׁיֵשׁ בֵּין בְּמַת צְבוּר לְמִקְדָּשׁ הוּא, שְׁהַמִּקְדָּשׁ הֵיחָד בּוֹ הַשְּׂרָאָת הַשְּׂכִינָה, אִם כּוּן אִף מִדַּת הָעֲנֻנָּה שְׁאֲמַרְנוּ לְמַעַלָּה, וּמִסְתַּבְרָא "אֲנִי אֶת דְּכָא", הִיא כְּמִקְדָּשׁ, שְׁמִקְרִיבִין בּוֹ כָּל הַקְּרָבָנוֹת. וְנִקְטַ "בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ קִיָּם" לְרַבּוּתָא, שְׁאֲפִילוּ בְּזִמְנֵי שְׁיֵשׁ שְׁם הַשְּׂרָאָת הַשְּׂכִינָה, עִם כָּל זֶה, מִי שְׁמִקְרִיב עוֹלָה אִינוּ זוֹכֵה שְׁתַּשְׂרָה הַשְּׂכִינָה עָלָיו, אֵלָא שְׂכַר עוֹלָה בְּנִיחָד, דְּהֵינּוּ שְׁנַתְקַרְבַּב אֲצֵל הַמְּקוֹם. אֲבָל מִי שְׁדַעְתּוֹ שְׁפָלָה עָלָיו, שׁוּרָה הַשְּׂכִינָה עָלָיו דְּ"אֲנִי אֶת דְּכָא".

The distinction between the altar of a community and the Temple is that the Shechinah was spread out within the Temple. Nevertheless, regarding the trait of humility mentioned above, it is evident that “I am with the humble person,” who is like a sanctuary, for he has brought all of the sacrifices. It uses the term “when the Temple was standing” to be inclusive, for even in the time that the Shechinah was spread out, nevertheless, one who brought a burnt-offering didn’t merit that the Shechinah would spread out over him, rather the merit of the burnt-offering would be his, that is that he had brought it beside the Omnipresent. But one whose spirit is lowly, the Shechinah dwells upon him, for “I am with the humble person.”

וּמָה שְׁאֲמַר, וְלֹא עוֹד, אֵלָא שְׁאִין תְּפִלְתּוֹ נְמַאֲסַת, קֻשְׁהּ, דְּאִם זְכוּתוֹ רַב יוֹתֵר מְאֵלוּ הַקְּרִיב כָּל הַקְּרָבָנוֹת, אִיף תִּיִסַק אֲדַעְתִּין לֹאמֹר, שְׁתַּהֲיָה תְּפִלְתּוֹ נְמַאֲסַת. וַיֵּשׁ לֹאמֹר, דְּאֲמַרְיָנּוּ בְּפִרְקָהּ דְּבְרָכוֹת, הוּא דוּמָה לְעֻבְדָּ בְּפִגְי הַמְּלָךְ, וְאֲנִי דוּמָה כְּשֹׁר לְפָנֵי הַמְּלָךְ. וְאַף כְּאֵן, הוּאִיל דְּאֲמַרְיָנּוּ "אֲנִי אֶת דְּכָא", אוּ "אֵתִי דְּכָא", שְׁהַקְדוּשׁ בְּרוּךְ הוּא שׁוֹכֵן אֲצֵלוּ, יְכוּל שְׁיַהֲיָה דוּמָה לְשׁוֹר בְּפִגְי הַמְּלָךְ, וְאִין תְּפִלְתּוֹ נְשַׁמְעַת, כְּתַפְלַת רַבּוּן יוֹחֲזֵן כּוּן זְכָאִי. מְשׁוּם הַכִּי, אֲצַטְרִיף לֹאמֹר, וְלֹא עוֹד, אֵלָא וְכוּ', וּכְשִׁאֲיָנָה מְקוּבָלָת, הִיא כְּמוֹ נְמַאֲסַת, וְכַדְאֲמַר הֵתָם, אֲלַמְלָא הַטִּיחַ רַבּוּן יוֹחֲזֵן כּוּן זְכָאִי אֶת רֵאשׁוֹ בֵּין בְּרַפְיָו כָּל הַיּוֹם וְכוּ'.

As to what [Rabbi Yehoshua ben Levi] said, “And not only that, but his prayer is not despised [by G-d],” there is a difficulty, for if his merit is greater than those who brought all the sacrifices, how would it enter your mind to say that his prayer would be despised? It can be said, that it is said in the 5th chapter of tractate Berachot:

¹² Zevachim 113a.

[There was an incident involving] Rabbi Chanina ben Dosa, who went to study Torah before Rabbi Yochanan ben Zakkai, and Rabbi Yochanan's son fell ill. [Rabbi Yochanan] said to him: Chanina, my son, pray for mercy on behalf of [my son] so that he will live. Rabbi Chanina ben Dosa placed his head between his knees and prayed for mercy upon his behalf, and [Rabbi Yochanan ben Zakkai's son] lived. Rabbi Yochanan ben Zakkai said [about himself]: Had ben Zakkai stuck his head between his knees throughout the entire day, they would have paid him no attention. His wife said to him: And is Chanina greater than you? He replied to her: No, but **he is like a servant before the King** [and as such he is able to come and go freely and make various requests at all times]. **I am like a minister before the King** [and I can enter only when invited and can make requests only with regard to especially significant matters].

- Berachot 34b

Even here, since it is said, **“I am with the humble person,”** or **“[Together] with Me** [is one who is] **contrite** [and humble],” **that the Holy One, Blessed be He, dwells with him, it is possible that he will be similar to a minister before the King, and his prayer is not heard, such as the prayer of Rabbi Yochanan ben Zakkai. Because of this, it is necessary to say, “And not only that, but his prayer is not despised [by G-d].” When it is not received, it is as though it is despised, and as it is said there, “Had ben Zakkai stuck his head between his knees throughout the entire day, they would have paid him no attention.”**

אָמַנְם עָקַר הַמַּחְלֻקָּת שֶׁל "אֲנִי אֶת דָּכָא", וְ"אֲתִי דָּכָא", אֶפְשָׁר דְּאֲתִיָּא כְּהֵיא דְּאִיתָא בְּמִדְרָשׁ עַל פְּסוּק "אֶת־הָאֱלֹהִים הִתְהַלַּךְ־נֹחַ", רַבִּי יוֹחָנָן וְרִישׁ לְקִישׁ. ר' יוֹחָנָן אָמַר, לְרוּעָה שֶׁהוּא עוֹמֵד וּמְבִיט בְּצִאֲנוּ. רִישׁ לְקִישׁ אָמַר, לְנִשְׂיָא שֶׁהוּא מְהַלֵּךְ וְזַנְגִּים לְפָנָיו. עַל דַּעֲמִיָּה דִּר' יוֹחָנָן, אֲנִי צָרִיכִים לְכַבּוּדוֹ. וְעַל דַּעֲמִיָּה דְּרִישׁ לְקִישׁ, הוּא צָרִיךְ לְכַבּוּדָּנוּ. עכ"ל. דְּמֵאן דְּאָמַר "אֲתִי דָּכָא", אֲנִי צָרִיכִים לְכַבּוּדוֹ. וּמֵאן דְּאָמַר "אֲנִי אֶת דָּכָא", הוּא צָרִיךְ לְכַבּוּדָּנוּ.

Indeed, regarding the root of the distinction between **“I am with the humble person”** and **“[Together] with Me** [is one who is] **contrite,**” it is possible that it's derived as the same as brought in the Midrash on the verse, **“Noah walked with G-d”**¹³:

Rabbi Yochanan and Reish Lakish [commented on this]. **Rabbi Yochanan** said, **“It is analogous to a shepherd who is standing and looking at his flock.”** **Reish Lakish** said: **“It is analogous to a prince who is walking with the elders going before him.”** According to the opinion of **Rabbi Yochanan**, **“We are in need of [G-d's] glory.”** According to the opinion of **Reish Lakish**, **“[G-d] is in need of our glory.”**

- Gen. Rabbah 30:10

¹³ Gen. 6:9.

Regarding the one who said, “I am with the humble person,” this means “We are in need of [G-d’s] glory.” Regarding the one who said “[Together] with Me [is one who is] contrite,” this means, “[G-d] is in need of our glory.”

וְהָאֵי דִתְנִן כָּל מַה שֶּׁבְּרָא הַקְּדוֹשׁ בְּרוּךְ הוּא, לֹא בְּרָאוֹ אֶלָּא לְכַבּוֹדוֹ, מִתְּפָרֵשׁ שְׁפִיר לְתַרְנוּיָהּ, דְּלִמְאֵן דְּאָמַר אֲנִי צָרִיכִים לְכַבּוֹדוֹ, מִפְּנֵי שֶׁכַּבּוֹדוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא, הוּא בֵּין אִם נִהְיֶה טוֹבִים אוֹ רָעִים, וְהַכֵּל בְּרָא לְכַבּוֹדוֹ דְּוָקָא, וְאִינוּ צָרִיךְ לְכַבּוֹדְנֵנוּ כְּלָל. וְלִמְאֵן דְּאָמַר, הוּא צָרִיךְ לְכַבּוֹדְנֵנוּ, לְכַד גְּבָרָאוּ כָּל הַנְּבָרָאִים כּוֹלָם, שְׂיִהְיוּ צְדִיקִים לְכַבּוֹדוֹ יִתְבָּרַךְ, כִּי כָּל מַה שֶּׁבְּרָא וְכוּ'.

This is in accordance with what we learned in this Mishnah that regarding everything that the Holy One, Blessed be He, created, He only created it for His glory.¹⁴ This interprets both views well.

For the one who said “We are in need of His glory,” it is true because the glory of the Holy One, Blessed be He, exists whether we are good or bad. Everything was specifically created for His glory, and He is not in need of our glory at all.

For the one who said, “He is in need of our glory,” it is true because therefore all of the created beings were created. This was done so that there would be righteous people to serve as illustrations for the glory of He Who shall be blessed. For regarding everything that the Holy One, Blessed be He, created, He only created it for His glory.

וּמַה שֶּׁהִקְשִׁי הַמְּפָרְשִׁים עַל מִשְׁנֵה זוֹ, אֵיךְ אֶפְשֶׁר שֶׁהִרְשָׁעִים גְּבָרָאוּ לְכַבּוֹדוֹ יִתְבָּרַךְ. יֵשׁ לוֹמַר, דְּאִיתָא בְּמִדְרָשׁ יְלִקוּט עַל פְּסוּק "עֲבָרִי בְּעַמְקֵי הַבְּכָא" וְכוּ', גְּדוּל קִילוּסוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא שֶׁעוֹלָה מִגֵּיהֶנֶם מִפִּי הַרְשָׁעִים, מִמָּה שֶׁעוֹלָה מִגֵּן עֵדֶן מִפִּי הַצְּדִיקִים וְכוּ'. וְשֶׁפִּיר מְקַרֵי שֶׁנְּבָרָאוּ לְכַבּוֹדוֹ.

The commentators¹⁵ have asked about this Mishnah: How it is possible that the wicked were created for His glory, may He be blessed. It can be said what is brought in the Midrash Yalkut Shimoni, on the verse, “They pass through the Valley of Baca, regarding it as a place of springs, as if the early rain had covered it with blessing.”¹⁶ The Midrash states: “Greater is the glory of the Holy One, Blessed be He, that rises from Gehenna from the mouths of the wicked, than what rises from the Garden of Eden from the mouths of the righteous.”¹⁷ The recitation that they were created for His glory is fine.

וּבִנְיַן יוֹבֵן, פְּסוּק מִשְׁלֵי "כָּל פְּעַל ה' לְמַעַנְהוּ", כְּלוֹמַר, לְכַבּוֹדוֹ. וְאִם תֹּאמַר, אֵיךְ אֶפְשֶׁר שֶׁהִרְשָׁעִים גְּבָרָאוּ לְכַבּוֹדוֹ, לִזְנֵה אָמַר "וְגַם-רָשָׁע לְיוֹם רָעָה", דֵּהִינֵנוּ כְּשֶׁהֵם בְּגֵיהֶנֶם, דְּאִין רָעָה אֶלָּא גֵיהֶנֶם, כְּמוֹ שֶׁאָמְרוּ ז"ל בְּכַמָּה מְקוֹמוֹת.

The verse of Proverbs, “The L-rd made everything for a purpose, even the wicked for an evil day,”¹⁸ will be understood in this way, as it is said, for His glory. If you will say, how

¹⁴ Pirkei Avot 6:11.

¹⁵ Midrash Shmuel on Pirkei Avot 6:11.

¹⁶ Ps. 84:7.

¹⁷ Yalkut Shimoni on Psalms, remez 833; see also Ex. Rabbah 7:4.

¹⁸ Prov. 16:4.

is it possible that the wicked were created for His glory, to this it is said, “even the wicked for an evil day,” which is that they are in Gehenna, for the evil mentioned is nothing other than Gehenna, as [the rabbis] of blessed memory have said in a number of places.¹⁹

אי נמי בדרה אחר, ויובן הטעם שהוצרך להביא הפסוק של "ה' מלך לעולם ועד", שהנה שתי פעמים טעו המינין לומר, מי שברא רוח לא ברא הרים, כדכתיב "כי הנה יוצר הרים וברא רוח". תדא, בימי רבן גמליאל בפרק ד' דסנהדרין. והשיב להם, אלא מעתה, גבי אדם דכתיב "ויברא", "וייצר", הדי נמי. והם השיבו לו, הין. והוא חזר והקשה להם, ובשעת מיתה, הכל נתפייסו וכו'. והאחרת בפרק ו' דחלין עם רבי. והשיב להם דסיפיה דקרא "ה' אלהי צבאות שמו", אלקא חד הוא דבראינהו וכו', וע"ש.

Alternatively, analyzed in a different way, the reason that it is necessary to bring proof from the verse of “The L-rd shall reign for ever and ever” will be understood, that there were two times that the heretics erred by saying that the One who created the wind did not create the mountains. In Amos, it is written, “Behold the One who formed the mountains, and created the wind.”²⁰ The first time that the heretics erred in this way was in the days of Rabban Gamliel, as recorded in the 4th chapter of tractate Sanhedrin, when the emperor believed mountains and winds were created by two separate gods, because Amos used one verb for mountains and a second verb for winds.

[Rabban Gamliel] answered them: If that is so, [then] with regard to Adam, as it is written [concerning him]: “And G-d created” (Gen. 1:27), and also: “And the L-rd G-d formed” (Gen. 2:7), so too [should one say that] He who created this did not create that? They answered “yes” [that different gods created different parts of Adam]. He responded and asked them: And at the moment of death, are they all appeased? [Do they all agree that the person should die?]

- Sanhedrin 39a

The other time that the heretics erred in this way was in the 6th chapter of tractate Chullin, with Rabbi Yehuda haNasi. He answered them, “The end of the verse [‘Behold the One who formed the mountains, and created the wind’] is ‘His name is the L-rd, the G-d of hosts,’”²¹ which Rashi explains means that apparently One created both of them, the mountains and the winds.

ולכן אמר חתנא, וכל מה שברא הקדוש ברוך הוא בעולמו, אף על גב שיש מהם דכתיב בריאה, ויש מהם דכתיב יצירה, לא בראו אלא לכבודו, שצאמר "פל הנקרא בשמי", כלומר, שהפל נקרא בשמו, כתיבוצא דרבי, שפיל לסיפיה דקרא "ה' צבאות" וכו'. והשתא דהפל נקרא בשמו, על פרקה לומר, כי בין בראתיו בין יצרתיו, הכל הוא לכבודו.

Therefore, the Tanna of our Mishnah said, whatever the Holy One, Blessed be He, created in His world—even though there are among them (as it is written) created things,

¹⁹ E.g., Nedarim 22a.

²⁰ Amos 4:13.

²¹ Chullin 87a.

and there are among them (as it is written), formed things—He created only for His glory. This is as it is said, “Every one that is called by My name, and for My glory, I have created him, I have formed him, indeed, I have made him,” as if to say, that everything is called by His name, according to the proof of Rabbi Yehuda haNasi, “Go to the end of the verse, ‘His name is the L-rd, the G-d of hosts.’ Now that everything is called by His name, you must necessarily say, whether its things He has created or things He has formed, everything is for His glory.

אָבֵל עֲדִין קָשָׁה, דְּלַמָּה שָׁנִי קָרָא בְּדִיבּוּרֵיהּ, וְלֹא אָמַר הַכֹּל בְּלִשׁוֹן בְּרִיאָה אוֹ יִצְרָה. וְנִשׁ לֹמַר, כְּתִירוּץ מֵהַרְשָׁ"א, דִּיצְרָה אֲשֵׁיךְ בַּחֲלֵק הַגּוֹפֵנִי, וּבְרִיאָה בַּחֲלֵק הַרוּחָנִי, שְׁנֵאָמַר "כִּי הִנֵּה יוֹצֵר הָרִים" דֵּהֵינּוּ דְבַר חֲמֻרֵי, "וּבְרָא רוּחַ" דֵּהֵינּוּ דְבַר רוּחָנִי. נִהְיֵי נָמִי קָא מְשַׁמַּע לֵן קָרָא, שְׁאַדְרָבָּא הוּא תּוֹסַפֵּת כְּבוֹד לֹו בְּמַה שְׁעָשָׂה הַגּוֹף וְהַנְּפֶשׁ, דֵּהֵינּוּ "בְּרָאתוֹ יִצְרָתוֹ", וְעוֹד, שְׁ"אַף־עֲשִׂיתוֹ", שְׁנֵיחֲדָם יַחַד וְעָשָׂה מֵהֶם אֶדָּם אֶחָד מִשְׁקָל.

But this is still difficult to understand, that why is the verse altered in its language, and doesn't speak exclusively in the language of either creation or forming? It can be said, according to the solution of the Maharsha,²² that forming is relevant to the physical part, and creation to the incorporeal part, as it is said, “Behold the One who formed the mountains,” which is something physical, “and created the wind,” which is something incorporeal. Thus, this verse is coming to tell us that to the contrary, this adds glory to Him through what is accomplished in man by the body and soul. This is the meaning of “whom I have created [and] formed”²³ and further that “I made,”²⁴ that this unifies [the body and soul] together and makes them one balanced man.

וְכַדִּי לְרִמּוֹז אֵף לְאוֹתָהּ תְּשׁוּבָה שְׁהַשִּׁיב רַבֵּן גַּמְלִיאֵל, וּבְשַׁעַת מִיתָהּ כּוֹלָם נִתְפַּיְסוּ, לְכֹף מִיִּיתִי וְאוֹמַר "ה' יִמְלֹךְ" וְכוּ', שְׁבַעַל כְּרַחֲמֵי אֲנִי צְרִיכִין לֹמַר, שְׁאִין חִילּוּק בֵּין בְּרִיאָה לִיצְרָה, וְהַכֹּל הוּא לְכַבּוֹדוֹ, שְׁהָרִי אֲנִי רוּאִים שְׁ"ה' יִמְלֹךְ לְעֵלְמָא וְעַד", וְאִם הָיָה חַס וְשָׁלוֹם שְׁתֵּי רְשׁוּיֹת, לֹא הָיָה יְכוּלָת בְּיָדוֹ לְהַמִּית לְעוֹלָם כְּחַפְצוֹ, וְלִהְיוֹת מוֹשֵׁל וְשָׁלִיט בְּכֹל, וְעוֹד לְהַחְיֹתָם. וְעֵינֵין סוֹף פְּרָק ד' עַל הַגְּלוּדִים לְמוֹת וְהַמְתִּים לְהַחְיֹת.

In order to hint even at the same answer that Rabban Gamliel gave, “And at the moment of death, are they all appeased,” therefore it brings proof from the verse of “The L-rd shall reign for ever and ever.” That is, we necessarily need to say, that there is no distinction between creating and forming, and everything is for His glory. For we see that “The L-rd shall reign for ever and ever,” and if, G-d forbid, there were two powers, i.e., if there was another god, He would never have the power to kill as He pleased, and to be the ruler and sovereign of all, and even to revive [the dead]. See the end of the 4th chapter of Pirkei Avot (Mishnah 26), on “the ones who were born are to die, and the ones who have died are to be brought to life.”

²² Maharsha on Chullin 87a.

²³ Isaiah 43:7.

²⁴ Ibid.

וּלְפִי דִרְךָ זֶה יוֹבֵן, מאי דאמרין בתגיגה פֿרַק קמא "את־ה' האמרת היום" "נה' האמירך היום", אמר להם הקדוש ברוך הוא לישראל, אתם עשיתוני חטיבה אחת בעולם, אף אני אעשה אתכם חטיבה אחת בעולם. אתם עשיתוני חטיבה אחת בעולם, דכתיב "שמע ישראל ה' אלהינו ה' אחד", אף אני אעשה אתכם חטיבה אחת בעולם, דכתיב "ומי פעמך ישראל גוי אחד בארץ". וקשה, דהלא קיימא לן דבמדה שאדם מודד, בה מודדין לו, כדתנן בפרק קמא דסוטה, והוכיחו זה שם מהרבה ראיות, ומאי חידושא קא משמע לן הפסוק של "את־ה' האמרת" "נה' האמירך" וכו'. ועוד, מהו "בעולם", הנה לו לומר, אתם עשיתוני חטיבה אחת, אף אני וכו'.

In this way will be understood what is said in the first chapter of tractate Chagigah:

“You have affirmed this day that the L-rd is your G-d, in whose ways you will walk, whose laws and commandments and rules you will observe, and whom you will obey. And the L-rd has affirmed this day that you are, as promised, God’s treasured people . . .”²⁵ You have made Me a singular entity in the world [recognizing Me as the one true G-d]. And [therefore] I will make you a singular entity in the world [recognizing you as a unique nation]. You have made Me a singular entity in the world, as it is said, “Hear, O Israel! The L-rd is our G-d, the L-rd is One,”²⁶ and [therefore] I will make you a singular entity in the world, as it is written, “And who is like Your people Israel, a unique nation on earth.”²⁷

- Chagigah 3a–b

There is a difficulty, for don’t we hold that **“By the measure that a man measures [others], he [himself] is measured,”** as is taught in the first chapter of tractate Sotah, where they prove it from many proofs?²⁸

What is the novelty that the verse[s] “You have affirmed this day that the L-rd is your G-d” and “the L-rd has affirmed this day” coming to teach us?

Also, what is the reason the Talmud says “You have made Me a singular entity in the world, and [therefore] I will make you a singular entity in the world”? It could have simply said, “You have made Me a singular entity, and [therefore] I will make you a singular entity.”

אלא לפי שהמינים טועים לומר ששתי רשויות בראו את האדם, משום שישיש בו גוף ונפש, שהם שני דברים זה הפך זה, שהגוף מתאנה להנאות של זה העולם דוקא, והנפש אדרבא, מתאנה להנאות של עולם הבא דוקא. ועוד, שחלק הגוף הוא חול, וחלק הנפש הוא קדש, ולכן קשישראל מוסרים עצמם על יחוד שמו הגדול, דהיינו כשואמרים "שמע ישראל ה' אלהינו ה' אחד", שהוא ענגו הנוגע לחלק הגוף בלבד, שהוא מתאנה להפסיד כל הנאותיו בשביל קדושת שמו הגדול, וכדי שהנפש תתעורר לעולם הבא. על פרקו לומר, שאם לא היה בראש. ומתנגד כבודו בין בבריאת הנפש שהוא חלק הרוחניות, ובין בבריאת הגוף, שישיש בידו לקנות הרוחניות במסירת עצמו על קדושת שמו.

Rather, it’s because the heretics erred to say that two powers created the man, because he has within him a body and a soul, which are two things opposite each other. For the body desires the pleasures of this world, and the soul, to the contrary, desires the pleasures of the

²⁵ Deut. 26:17–18.

²⁶ Deut. 6:4.

²⁷ I Chron. 17:21.

²⁸ Mishnah Sotah 1:7.

World-to-Come. Also, the part of the man that is the body is profane, while the part that is the soul is holy. Israel commits itself to the unity of His great name, when they say, “Hear, O Israel! The L-rd is our G-d, the L-rd is One.” This is a matter concerning only the part of man that is the body, for he desires to lose all his pleasures of this world for the sanctification of His great name, and so that the soul may be refined for the World-to-Come. Therefore, you must say that one G-d created them, i.e., the body and the soul. His glory was magnified both by the creation of the soul, the spiritual portion, and also by the creation of the body, for [man] could acquire the spirituality by the dedication of himself to the Holiness of His name.

וְנָהוּ אַתֶּם עֲשִׂיתוּנִי חֲטִיבָה אַחַת "בְּעוֹלָם", שְׂאֵפִילוּ בְּעוֹלָם הַזֶּה מִתְקַדְּשׁ שְׁמוֹ. שְׂאוֹתוֹ הַגּוֹף נַעֲשֶׂה רוֹחַנִי, שְׂמִינִים בְּרִצּוֹנוֹ הַטּוֹב כֹּל הַגּוֹפְנִיּוֹת וְהַנְּאֻתִיו, כְּדִי לְהַגְדִּיל צַד רוֹחַנִיּוֹתוֹ. אִף הַקְּדוֹשׁ בְּרוּךְ הוּא כְּנִגְדַּד זֶה מִסְפִּים עֲמָהֶם, וְקוֹרָא לָהֶם גּוֹי אֶחָד, כְּמוֹ שְׂמַצִּינוּ בִּינְעֻקֵּב. שְׂבָעִים נְפֻשׁוֹת הָיָו לוֹ, וְקִרְאַם הַכְּתוּב "נְפֻשׁ", שְׂאֵף עַל פִּי שְׂהֵם גּוֹפִים מְחַלְקִים, הַגּוֹף נִגְרָר אַחַר קְדוּשַׁת הַנְּפֻשׁ. וְכֵן הֵם יִשְׂרָאֵל, כְּשִׂאוֹמְרִים הַקְּרִיאַת שְׂמַע וּמִיִּחְדִּים שְׁמוֹ, אֵינָם מְשַׁגְּחִים בְּחֻלְק הַגּוֹף כֹּלֵל. וּמְכַל שְׂכּוֹן, שְׂמִי שְׂמוֹסֵר עֲצָמוֹ עַל יְחִיד ה' נִקְרָא קְדוֹשׁ וּמְקַדְּשׁ גּוֹפוֹ וְנַפְשׁוֹ. וּמַעֲתָה, הַגּוֹף עֲצָמוֹ חוֹזֵר לְהִיּוֹת נִקְרָא קְדֻשׁ, וְהַגּוֹף וְהַנְּפֻשׁ הַכֹּל אֶחָד, וְעַל זֶה נֹאמֵר "קְדוּשִׁים תִּהְיֶינָה כִּי קְדוֹשׁ אָנֹכִי ה' אֱלֹהֵיכֶם". וְשִׁפִּיר קְאָמֵר, אִף אָנֹכִי אַעֲשֶׂה חֲטִיבָה בְּעוֹלָם, "וּמִי כְּעַמָּךְ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ".

This is the meaning of “you have made Me a singular entity ‘in the world,’ ” that even in this world, His name is sanctified. For the same body becomes spiritual, for through his good will he sets aside all his physicality and pleasures, in order to increase his spiritual side. Even the Holy One, Blessed be He, agrees with them regarding this, and calls them a unique nation, as we find for Jacob. He had seventy souls with him, but Scripture calls them “a soul” in the singular form,²⁹ for even though they were distinct bodies, the body follows the sanctity of the soul. They are Israel, when they pronounce the reading of the “*Shema*” prayer and by doing so unify His name, they do not pay attention to the part of the man that is the body at all. Even more so, for one who dedicates himself to the Oneness of G-d is called holy, and sanctifies his body and his soul. From now, the body itself reverts to be called holy; the body and the soul are all one, and about this it is said, “You shall be holy, for I, the L-rd, your G-d, am holy.”³⁰ It’s fine that [the Gemara in Chagigah] says “I will make you a singular entity in the world,” “and who is like Your people Israel, a unique nation on earth.”

וְעוֹד מְצָאנוּ בְּלִיקוּטֵי תוֹרָה פִּירוּשׁ עַל פְּסוּק זֶה "כֹּל הַנִּקְרָא בְּשִׁמִּי וְלִכְבוֹדִי" וְכוּ'. "כֹּל הַנִּקְרָא בְּשִׁמִּי" נִגְדַּד עוֹלָם הָאֲצִילוֹת, כְּמוֹ שְׁפִירִישְׁנוּ בְּמִשְׁנֵה הַקּוֹדֶמֶת, שְׂשֵׁם לֹא יֵשׁ לֹא מְלֻאָה וְלֹא שְׂרָף, אֲלֵא שְׂמוֹ לְבַדּוֹ, וְלִכֵּן אָמַר בּוֹ "כֹּל", שְׂכַל שְׂאֵר הָעוֹלָמוֹת תְּלוּוִיִּים בּוֹ. וְאַחַר זֶה, נִבְרָא עוֹלָם הַבְּרִיאָה הַנִּקְרָא פֶּסַח הַכְּבוֹד, וְלִזֶּה אָמַר "וְלִכְבוֹדִי בְּרִאֲתִיו". וְאֵם עוֹלָם הַבְּרִיאָה יֵצֵא מִמְּקוֹמוֹ וְיַעֲלֶה מַעַט בְּגִבּוֹל עוֹלָם הָאֲצִילוֹת, יִתְבַּטֵּל וְיִשְׂרָף, שְׂאֵינוֹ מְתַקְּיִם אֲלֵא בְּמִקּוֹמוֹ. וְכֵן עוֹלָם הַיְצִירָה, אִם הָיָה מְתַקְּרָב אֶל הַבְּרִיאָה, וְעַל זֶה אָמַר "יִצְרַתִּיו". וְכֵן עוֹלָם הָעֲשִׂיָה, וְעַל זֶה אָמַר "עֲשִׂיתִיו". וְהִיָּתָה הַפְּנִיָה בְּאֶרְבָּעָה עוֹלָמוֹת, לְהַסְתִּיר עֲצָמוֹ לְבוּשׁ אַחַר לְבוּשׁ, כְּדִי שְׂיוּכְלוּ הַנִּבְרָאִים הַגְּשָׁמִים לְהַתְקַיֵּם, וְנָהוּ סוּד "כְּבֹד אֱלֹהִים הַסֵּתֵר דְּבָר". עכ"ל.

We also find in Torah commentaries an explanation on this verse, “Every one that is called by My name, and for My glory, I have created him, I have formed him, indeed, I have made him.”

²⁹ Gen. 46:27: “Thus the total of Jacob’s household who came to Egypt was seventy persons.” The Hebrew text uses the singular *nefesh* [נְפֻשׁ], instead of the plural *nefashot* [נְפֻשׁוֹת].

³⁰ Lev. 19:2.

The following Kabbalistic discussion relates to ABiYA, an acronym for the four central worlds: Atzilut (“the world of emanation”), Beriah (“the world of creation”), Yetzirah (“the world of formation”), and Asiyah (“the world of action”). The last three terms appear (in verb form) in Isaiah 43:7, “Every one that is called by My name, and for My glory, I have created him, I have formed him, indeed, I have made him.” Atzilut emerges directly from G-d’s infinite light (revelation); this world is all good. Atzilut is the soul and the source of life to Beriah, the first world created from nothing, where seraphim are created. Beriah is mostly good, with some bad. Beriah is the soul and the source of life to Yetzirah, where angels are created, forces entrusted with performing tasks without any free choice. Yetzirah is half good and half bad. Yetzirah is the soul and the source of life to Asiyah, our finite world in which created beings have a strong sense of independence. Asiyah is mostly bad, though there is some good. Therefore, the worlds are all linked, and all have a connection to G-d’s infinite light.

“All who are called by My name” corresponds to the world of Atzilut, as we explained in the preceding Mishnah, in which there is neither angel nor seraph, rather His name alone. Therefore, [the verse] says “all,” that all the rest of the worlds depend upon it.

After this, the world of Beriah was created, which is called “the seat of glory,” and for this reason [the verse] said, “and for My glory, I have created him.” If the world of Beriah goes out from its place and rises a bit into the border of the world of Atzilut, it will be cancelled and burned, for it can only exist in its place.

Similarly with the world of Yetzirah, it will be destroyed if it draws near to Beriah, and about this it is said, “I have formed him [יצרתיו] [yetzartiv].”

Similarly with the world of Asiyah, it will be destroyed if it draws near to Yetzirah, and about this it is said, “I have made him [עשיתיו] [asitiv].”

The intent of the four worlds, to hide Himself in clothing after clothing, so that the physical created beings would be able to exist. This is the esoteric secret of the verse, “It is the glory of G-d to conceal a matter.”³¹

וְהָיָה כָּל זֶה הַהֶסְתֵּר, הִיָּה כְּדֵי שִׁיְהִיָּה שְׂכָר וְעוֹנֵשׁ בְּעוֹלָם, אֲבָל לְעֵתִיד לְבוֹא, יִהְיֶה הַפֶּל מְתוּקָן, וְאִז “יִמְלֹךְ לְעוֹלָם וָעֶד.”
וּמִדְסָמָד הַתִּנָּא מִשְׁנָה זֹאת עִם פְּסוּקֵי זֶה אֲצֵל הַמִּשְׁנָה שְׁלֹמֶעֱלָה, הִיא רְאִיָּה מְכַרְעַת לְאֲמִיתוּת פִּירוּשָׁנוּ הַנֶּאֱמָר לְעֵיל, יַעַן הֵם
כּוֹלֵם עֲנִיָּנִים גְּמֻשְׁכִּים אֲחָד מִתְבִּירוֹ, וְכוּלָם נְכוּחִים לְמַבִּין.

Here all of this is the concealment, it was in order that there be reward and punishment in the world, but for the Future-to-Come, everything will be corrected, and then He “will reign forever and ever.” That the Tanna of this Mishnah compared this verse with the Mishnah above, is a decisive proof of the truth of our above explanation, that they are all matters drawn from one another, and all are capable of understanding.

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³¹ Prov. 25:2.