

Let us make Man in Our image, after Our likeness. (1:26)

Chazal relate that, when Moshe *Rabbeinu* came to the above *pasuk* which records Hashem speaking in the plural, as if to say to His Ministering Angels, “Let Us” – together Hashem and the Angels – create man, he asked, “Why do You furnish a pretext for the heretics to maintain (as they do) that there is a plural of divinities?” Hashem responded, “Write: whoever wishes to err will err. Let them instead learn from their Creator Who created all, yet, when He was about to create man, He took counsel with the Angels.” *Rashi* adds that Hashem's humility is demonstrated herein. Despite the opening for heretics to defame monotheism, Hashem did not refrain from an opportunity, from the very beginning of the Torah, to teach the critical importance of humility. The *Kozmirer Rebbe*, *Horav Yechezkel*, *zl*, explains that Hashem cloaked the creation of man in the *middah*, attribute, of *anavah*, humility, to teach that the primary source of the creation of man is humility. As such, since he was created via this *middah*, it will be easier for him to live a life of humility – which is the most important *middah* to possess.

A powerful statement. As it is, humility is an area in which so many fail. The demands connected with true bonafide humility are difficult to achieve. They almost run counter to human nature. It takes a special person to exemplify this character trait – one which our quintessential leader, Moshe, epitomized. Thus, Hashem made it easier for man, imbuing him with this *middah* at the time of his creation.

The *Kuzmirer Rebbe*, *Shlita*, supplements this exposition with a novel thought. We observe two *mitzvos* amid abundant joy: *milah*, circumcision, and *nisuin*, marriage. The imperative concerning the inclusion of *simchah* as part of the *mitzvah* is not found concerning any other *mitzvah*. *Parashas Ki Savo* teaches us that the terrible punishments detailed in the *Tochecha*, Rebuke, are the result of, *Tachas Asher lo avadita es Hashem Elokecha b'simchah*; “Because you did not serve Hashem, your G-d, amid joy” (*Devarim* 28:47). It is not always easy to be positive, to be happy. Joy in *mitzvah* performance demands a level of observance which is not easily attainable. Most of us observe because it is our way of life. Joy requires devotion and depth to understand our good fortune in being able to serve Hashem. Thus, to make it easier, more natural, Hashem imbued two seminal *mitzvos*: *milah*, which heralds a Jewish boy's entrance into *Am Yisrael*, when he officially becomes a *Yehudi*; and marriage, which signals a man's completion, when he achieves *shleimus*. Once these two events are infused with joy, the characteristic becomes an inherent part of a Jew's psyche, rendering it natural to perform *mitzvos* joyfully.