

בס"ד

"יחיד חי העולמים"

Source Sheet by Sarah Lipman

1.

Pirkei Avot 5:1

(1) With ten utterances the world was created. And what is learned - couldn't it have been created by one utterance? Rather, [it was done this way] in order to punish the wicked who destroy the world that was created with ten utterances and to give reward to the righteous who sustain the world that was created with ten utterances.

משנה אבות ה': א'

.א

(א) בַּעֲשָׂרָה מְאֹמְרוֹת נִבְרָא הָעוֹלָם. וַיְמַה תְּלַמּוּד לֹאמַר, וְהֵלֵא בְּמֵאֶמֶר אֶחָד יָכוֹל לְהִבְרָאוֹת, אֲלֵא לְהַפְרֵעַ מִן הָרָשָׁעִים שְׂמֵאֲבָדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מְאֹמְרוֹת, וְלִתְּנוֹ שְׂכָר טוֹב לְצַדִּיקִים שְׂמֵמְקִימִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מְאֹמְרוֹת:

Rav S.R. Hirsch, *The Nineteen Letters*, Third Letter:

"...This, then, is how the Torah guides us to an understanding of Yisrael and its task: through recognition of God, the world and the purpose of man and of history. ... The Torah summons us to view heaven and earth and says to us: from heaven to earth, from earth to heaven, whatever you see in existence came to be when בראשית ברא אלקים — at its beginning, God as creator brought it into being. ... He spoke, ויהי, and it came into being.

...Now, look at this entire host of creations — how, though greatly differing from each other in their properties and purpose, they have been linked in one great harmonious system, each one functioning in its particular place, in its time, using the resources apportioned to it; none functioning at cross-purposes to the others, but rather, each supporting the whole and the whole supporting each one. Who, then, mediates between the opposites and unites the myriads into one? ויבדל אלקים בין האור ובין החשך. It is the selfsame One Alone, Who stands as conciliator between light and darkness, life and death. **Thus His love provides matter and energy for the world to function, while His justice sets limits, goals and boundaries...**

For "don't you understand it?" our Sages tell us. "It was not with just one word, one summons of creation, that the Almighty brought this world into being, the whole of it and every detail; for if it had been created in this manner, everything would be

directly dependent on God's Word for its existence, life and functioning. Instead, He called His world into existence in ten stages; He created an abundance of forces, intermingled and functioning closely together, according to His Word — and then He separated them, so that each had to sustain the other: none was henceforth able to exist and function by itself, but had to be sustained by fellow creatures and, in turn, had to help them exist and function. In this way everything contributes according to its strength, however much or little, to the existence of the whole; and if it destroys a fellow creature, it robs itself of what it needs for its own existence."

Thus ... the seed, after germination in the ground, is taken from the earth to become the ripened fruit, so that the earth will have to receive again in order to give again. **Thus one immense bond of love, of receiving and giving, unites all beings. None exists by itself and for itself; there is a constant striving of each creature with, through and for the others, on behalf of the whole, and of the whole on behalf of every creature. Everything receives strength and resources not for itself as such but merely in order to give, to give and thereby to attain fulfillment of the purpose of its existence.**

"ה stands for love," say our Sages; "love, sustained and sustaining, characterizes the Creation of the earth."

Everything in it whispers to you: "Love."

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 בּוֹרֵא נִפְשׁוֹת רַבּוֹת וְחֻסְרוֹןָן
 עַל כֹּל מַה שֶּׁבָּרָא לְהַחְיֹת בָּהֶם נִפְשׁ כֹּל חַי.
 בְּרוּךְ חַי הָעוֹלָמִים:

