



Forgiving: Practical Benefits

- \$100,000
- The newspaper
- Pharaoh and Haman

"In the image of G-d"

1. Genesis 1:26-27, per Rashi's commentary

And Gd said: Let Us make Man in the image and form [*tzelem* and *demut*] we have designed, and he will rule over the fish of the sea and the birds of the heavens and the beasts and the entire land, and all of the crawling creatures that crawl upon the land. And Gd created Man in His image, in the image created by Gd He created him, male and female He created them.

2. Rabbi Meir Leibush "Malbim" (19th century Romania), Commentary to Genesis 2:7

Via the *neshamah* of life placed in him from the higher spirit, he became a *nefesh chayah*; this is what gives him life and nourishes him. Therefore, his life is different from that of a beast, for its root is from the upper realms. And therefore he has the power of free choice, for thus he was created in the image of G-d, as it is written, "Let Us make Man in Our image." And so the other powers of his spirit are higher than those of other creatures...

3. Rabbi Chaim of Volozhin (18th century Lithuania), Nefesh haChaim 1:1-3

The words *tzelem* and *demut* are not as they sound, for Isaiah 40:18 explicitly says, "What *demut* [image] could you compare to Him?" Rather, it means a comparison to something, as in Psalms 102:7, "I resembled a pelican of the wilderness." He did not grow wings and a beak, and his image did not change to that of a pelican! He only resembled it in his actions, for he wandered like a pelican of the wilderness, a bird that is alone, and flies from place to place...

The meaning of the Name *Elokim* is known; it means that He is the master of all powers... When He created all of the worlds, he created and brought them into existence, something from nothing...

Gd created Man and empowered him over myriads of myriads, innumerable forces and worlds. He gave them into the hands of Man, to lead them via the details of his actions, speech and thought...

4. Rabbi Moshe Cordovero (16th century Israel), Tomer Devorah 1

The essence of the higher *tzelem* and *demut* is His actions.

5. Deuteronomy 28:9

You shall walk in His ways...

6. Talmud, Shabbat 133b

Resemble Gd. Just as Gd is generous and merciful, so you ought to be generous and merciful...

7. Rabbi Moshe Cordovero (16th century Israel), Tomer Devorah 1

Man is suited to resemble his Creator, and then he achieves the secret of the higher form, *tzelem* and *demut*. If he were to resemble physically, but not in his actions, he would be making the form into a lie. They would say of him, "This is a pleasant form, but his deeds are ugly." The essence of the higher *tzelem* and *demut* is in His actions, and of what good is it to be like the higher form, the form of His "limbs", and to not resemble his Creator in his actions?

Forgive as Gd forgives

8. Genesis 21:17

Have no fear; Gd has heard the voice of the child, as he is there.

9. Talmud, Rosh haShanah 16b

A person is judged only based on his deeds of that moment, as it is written, 'Gd has heard the voice of the youth, as he is there.'

10. Leviticus 16:30

For on this day Gd will atone for you, to purify you from all of your sins; before Gd you will be purified.

11. Daniel 9:9

Mercy and forgiveness are with G-d.

12. Don Isaac Abarbanel (15th century Spain) to Exodus 34

Because the mother has great mercy for her children... Therefore, they called mercy *rachamim*, from *rechem* [womb], which is uniquely female.

13. Michah 7:18

Who is powerful like You, Who pardons iniquity and overlooks transgression for the remnant of His heritage? He does not maintain His wrath forever, for He desires generosity.

14. Rabbi Moshe Cordovero (16th century Israel), Tomer Devorah 1

There was never a person who sinned against Gd without Gd, at that very instant, flowing into him his existence and his ability to move his limbs. Even though that person sins with that force, Gd does not withhold it at all. Gd endures this shame.