

Tomer Devora – Class #1: Introduction: Image of G-d

1. **Question 1:** What does it mean that man was created in G-d's image, if the Torah tells us that G-d has no image?
2. Sin of the Golden Calf. Moshe and Hashem argue back and forth until Hashem said: 'I will forgive them, as you have requested.'
3. After that success, Moshe had a whole list of requests from Hashem. I said that he would give him everything he wanted, but you can not see me. You will be able to see my back.
4. Moshe could not see Hashem, but he wanted to learn about Hashem. Hashem agreed to that, "Everything you need to know about Me, I will show you."
5. Talmud Rosh Hashana 17b: G-d wrapped Himself in a Talis like a Chazzan, and showed Moshe the order of prayer. He said to him: 'any time the Jewish people sin, have them **perform** before me this arrangement, and I will forgive them.'...it is a strong covenant that the 13 attributes do not return empty handed.
6. Maharal: It does not say, if the Jews sin, just say these words and you are forgiven. No such thing. But if you will do this – then you will be forgiven.
7. Point: There is a difference between what G-D IS and what G-D DOES
8. We have no idea what G-d is; we only know that He is one – and not like any type of Oneness that we know.
9. **But we do know what He does, and we acknowledge Him by what He does.**
10. He is a creator, king, father, etc. That is not what He is – that is what He does. And we know Him by what He does, and we relate to him by what He does.

11. Not only that – **but we are meant to reflect everything that He does.**
12. We learn from Him. “Just as He is merciful, so you should be merciful.”
13. This is what it means that “Man is in the image of G-d.” **That man was designed to reflect all of G-d’s actions. We are in the image of His actions.**
14. Actualizing our potential of being in “the image of G-d” is to try to reflect the Midos that we see Hashem exhibiting.
15. He exhibits Kindness, Justice, etc. – we are meant to exhibit those attributes, and actualize the potential for ourselves to exhibit those attributes.
16. **G-d built us to be a microcosm of everything that He does.**
[not everything that He is]
17. When He does things, He doesn’t do them on an infinite scale – but on a measured scale – “B’mida.”
18. **That is why we call the Divine attributes – Midos – “measurements”**
19. e.g. Midas Chesed – the measure of Kindness – as opposed to infinity
20. That is why our character traits are called “Midos” as well.
21. Because the character traits of the image of G-d means that Hashem put a spark – a taste of each one of the Midos that He imposed upon Himself, into the construct of man.
22. The acts of G-d that are done on a human scale – as opposed to His scale – are called the “Sefiros” – units of Divine character.
23. These are the principles that this book is based on.
24. **So when G-d revealed to mankind His essence in the 13 attributes of mercy – it was for the purpose to reveal to man, WHO MAN IS!**

25. When you look at G-d , and you are in G-d's image, then you are looking at yourself.
26. Hashem is the role model which man is capable of emulating, since man is in g-d's image.
27. Every human being possesses 13 attributes of mercy in potential. It's in his design, but it has to be programmed.
28. These principles were elaborated on by the prophet Micha.
29. Michaelangelo – He never created anything that was beautiful, he just finds the beauty in the stone and brings it out.
30. So Hashem say to Moshe that the Jewish people have to find within themselves the 13 attributes and emulate Hashem. We can be merciful in a G-dly fashion – not in a human way.
- 31. The excuse of “But I’m only human!” is not exactly true, in the aspect of it being a limitation. But it is true insofar the human can imitate G-d’s ways.**
32. “Only Human” really means “G-dly” – which means that we are not so limited.
33. We have to examine the 13 attributes of G-d to know who WE are.
34. If we can do it like His way – then Hashem will forgive our sins. Why?
35. The problem with an Aveira is that we violate our design. If we are able to act out the 13 attributes, we are getting back to be true to our design. And that is Teshuva – and G-d will keep us.
36. DEFINITION OF SPIRITUALITY: **A person rising above their natural tendencies and to act in a G-dly fashion.**

- 37.QUESTION: 13 Attributes are a very special covenant between G-d and the Jews. Based on Ramak, and Pirkei Avos that says that man is precious because he is in the Tzelem Elokim, why are non –Jews not part of the covenant?
- 38.Define difference between “Tzelem” and Demus” Imitation vs. mini-model.
- 39.Imitation - may be a perfect replica and look exactly the same. However, the substance of the thing is totally different. It’s form looks the same, but the substance is totally different.
- 40.e.g. Soybean instead of meat; glass instead of diamond; formica instead of wood.
- 41.Model – May not be the same size – may be even much smaller – like a scale model – it is exactly the same as the original, but it is scaled down.
- 42.e.g. Model home, plane, etc. a precise reproduction, but in miniature.
- 43.Analogy: Tzelem:Demus;Imitation:Model
- 44.Explain this all through creation of the body – the imitation; and the soul, the model.
- 45.Body” Man looks like the way that man would perceive G-d. That is man – he looks like an imitation.
- 46.The soul is a part of Hashem – the mini model.
- 47.First man had both Tzelem and Demus. Had he not sinned, he would have perfected both dimensions. After the sin, his level fell. Only certain people would now have the Demus – many lost it through their own sins. Only Avraham kept it – that is where Jews come from.
- 48.Difference between Jew and non-Jew. Non-Jew is the Tzelem; Jew is the Demus.
- 49.Jews are called children of G-d – more than the Tzelem of G-d.

50. Non-Jew is an imitation – so he is not required to do more than what it is. So a non-Jew does not have to be like G-d.
- 51.7 Noahide laws only oblige them what not to do – not to destroy society
52. Jew is part of G-d's essence – so we must be like G-d.
53. POINT – There is a Mitzva of “Vehalachta Bedrachov” Just like He clothes the unclothed, so should you., visits sick, buries the dead, etc.
54. Question: Isn't this the same as the Mitzva of Gemilus Chesed? Why do we need a special Mitzvah of “Vehalachta Berachov.”
55. Answer: An act of Chesed can be done in 2 ways: 1] I have to do the act of kindness, someone needs the money, someone is in the hospital 2] Higher level, to become a Ba'al Chesed – a person from whom Chesed flows. I have to be a person from whom feeling/compassion flows.
56. So visiting the sick person is #1 an act of Gemach, #2 to be the kind of person from whom an act of compassion is part of my nature.
57. “Vehalachta Bedrachav” means that you have to do Gemach in the way that G-d does it; which means not only doing the act, but also be the person who feels the compassion and whose heart goes out and whose character has been developed in such a way that I have become a compassionate person. Just like Hashem is compassionate – so am I.
58. The Mitzvah of Tzedaka/Gemach only obligate me to do an act of compassion – but not to be a compassionate person.
59. This is what Demus Elokim means for a Jew.
60. This is the point of the Ramak: A Jew is totally different than anyone else – he has in his nature, the essence of G-d, same character of G-d; therefore, in the acts that we do – we have to become exactly like Him. Not just to do His actions.

61. Book is predicated on this premise: Since we are His model, so the acts that we find by G-d, are not only things that we must do, but we must actually within ourselves achieve this perfection – to BE LIKE THAT!
62. These are fantastic demands that G-d makes of us – but if it exists in Him – it is potentially within us as well. It is part/parcel of our nature.