

The Conservative Synagogue  
of the Hamptons

Rabbi Jan Uhrbach

**בצלם אלהים**  
**IN GOD'S IMAGE**

ימים נוראים תשס"ח  
DAYS OF AWE 5768  
YOM KIPPUR

כתר  
**KETER**

(Crown, Will, Nothingness)

בינה  
(Understanding) **BINAH**

חכמה  
**HOKHMAH** (Wisdom)

גבורה  
(Power, Judgment, Awe **GEVURAH**  
Contraction, Limitation)

חסד  
**HESED** (Love, Grace, Abundance)

תפארת  
**TIFERET**  
(Compassion, Harmony, Truth, Beauty)

הוד  
(Splendor, Humility) **HOD**

נצח  
**NETZAH** (Endurance, Victory)

יסוד  
**YESOD**  
(Foundation, Creativity, Connection, Covenant)

מלכות  
**MALKHUT**  
(Sovereignty, Shekhina, Presence, Assembly of Israel, Deed, Earth)

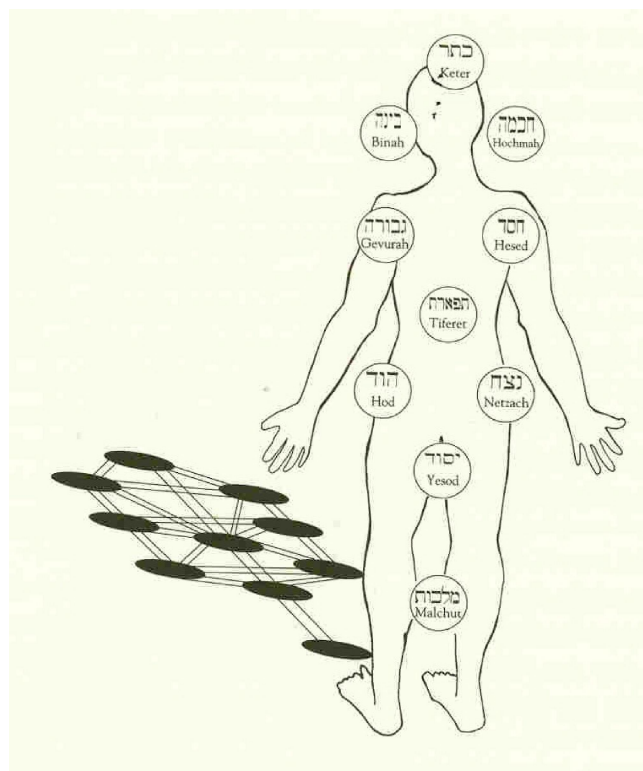


Image from Jay Michaelson, *God in Your Body*

Genesis 1:26-27

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ . . .  
וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ  
זָכָר וּנְקֵבָה בָּרָא אֹתָם:

God said, "Let Us make Adam in Our image (*b'tzalmeynu*),  
in Our likeness (*kid'muteinu*)" . . .

So God made the Adam in [God's] image (*b'tzalmo*);  
in the image of God (*b'tzelem Elohim*) [God] created it/him,  
male and female [God] created them.

Genesis 5:1

זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיּוֹם בָּרָא אֱלֹהִים אָדָם בְּדְמוּת אֱלֹהִים לַעֲשֹׂה אֹתוֹ:

This is the book of the generations of Adam,  
on the day of God's creating of Adam,  
in the likeness of God (*bid'mut Elohim*) [God] created [the human].

Genesis 9:6

שׂוֹפֵךְ דַּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפֹּךְ כִּי בְצֶלֶם אֱלֹהִים לַעֲשֹׂה אֶת־הָאָדָם:

One who sheds human blood, by a human shall his blood be shed,  
for in the image of God (*b'tzelem Elohim*) did [God] created humanity.

# CONFESSION / וְדוּי

## 1. MA'ARIV (NEFESH) (נפש) מעריב

### S.R. Hirsch on Gen. 1:27

This sentence [God created humanity in the image of God] repeated again and again, that the mortal frame of Man is one which is worthy of God and commensurate with the godly calling of Man, shows what definite value the Torah lays on recognition of the godlike dignity of the human body. And actually the whole Torah rests primarily on making the body holy. The whole mortality of human being rests on the fact that the human body, with all its urges, forces and organs, was formed commensurately with the godly calling of Man, and is to be kept holy and dedicated exclusively to the godly calling. Nothing digs the grave of the moral calling of Man more effectively than the erroneous conception which cleaves asunder the nature of Man.

הלל הזקן שבשעה שהיה נפטר מתלמידיו היה מהלך והולך עמם אמרו לו תלמידיו ר' להיכן אתה הולך אמר להם לעשות מצוה אמרו לו וכי מה מצוה זו אמר להן לרחוץ בבית המרחץ אמרו לו וכי זו מצוה היא אמר להם הן מה אם איקונין של מלכים שמעמידים אותו בכתי טרטיאות ובכתי קרקסיאות מי שנתמנה עליהם הוא מורקן ושומפן והן מעלין לו מזונות ולא עוד אלא שהוא מתגדל עם גדולי מלכות אני שנבראתי בצלם ובדמות דכתיב (בראשית ב) כי בצלם אלהים עשה את האדם עאכ"ו

Once Hillel the Elder was walking along with his disciples after concluding his studies with them. His disciples asked him: "Master, where are you going?" He answered them: "To perform a mitzvah." "What mitzvah?" they asked. He said to them: "To wash in the bath-house." They said, "Is this a religious duty?" "Yes," he replied, "if the statues of kings, which are erected in theaters and circuses, are scoured and washed by the man who is appointed to look after them, and who thereby obtains his maintenance through them -- and even more, he is exalted in the company of the great of the kingdom -- how much more I, who have been created in the Image and Likeness," as it is written, "For in the image of God, God made humanity" (Gen. 9:6)? (**Vayikra Rabbah 34:3**)

### FOR OUR SINS OF ACTION AND INACTION, ADONAI, WE ASK FORGIVENESS:

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ **Al het shehatanu l'fanekha** by abusing or failing to take care of our bodies;

**V'al het shehatanu l'fanekha** by failing to provide for the basic needs of the poor;

By not ensuring adequate healthcare for everyone;

By misusing our personal resources;

By unfairly allocating our nation's resources;

By filling our environment with poisons;

By not protecting the beauty of our land;

By tolerating torture;

By failing to take action against abuses of civil rights;

By risking our own safety and the safety of others by aggressive or careless driving;

By making guns easily available;

By normalizing violence in our popular culture;

By aggressive war;

By appeasing aggressors;

By ethnic cleansing;

By running to do violence, yet crawling to make peace;

By degrading the image of God in ours and each others' faces.

For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

וְעַל כָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מְחַל לָנוּ, כַּפֵּר-לָנוּ.  
V'al kulam elo'ah selihot, s'lah lanu, m'hal lanu, kaper lanu.

## 2. SHAḤARIT (RUAḤ) (רוח) שחרית

### Abraham Isaac Kook, "The Moral Principles," pp. 137-38

The love for people must be alive in heart and soul,  
a love for all people and a love for all nations,  
expressing itself in a desire for their spiritual and material advancement;  
hatred may direct itself only toward the evil . . . in the world. . . .  
It is proper to hate a corrupt person only for his defects,  
but insofar as he is endowed with a divine image, it is in order to love him.  
We must also realize that the precious dimension of his worth is a more authentic expression of his  
nature than the lower characteristics that developed in him through circumstances. . . .  
Much effort is needed to broaden the love for people to the proper level,  
at which it must pervade life to its fullest depth. . . .  
The highest level of love for people is the love due the individual person;  
it must embrace every single individual, regardless of differences in views on religion,  
or differences of race or climate. . . .  
One must discipline oneself to the love of people . . . .

### FOR OUR FAILURES OF LOVE, ADONAI, WE ASK FORGIVENESS:

על חטא שחטאנו לפניך **Al het sheḥatanu l'fanekha** by projecting emotions we do not feel  
**V'al het sheḥatanu l'fanekha** by using people as stepping stones to advancement;  
By confusing love with lust;  
By withholding love to control those we claim to love;  
By hiding from others behind an armor of mistrust;  
By racial prejudice and hatred;  
By religious prejudice and hatred;  
By lacking empathy for those who are different from ourselves;  
By being sexist;  
By being homophobic;  
By treating with arrogance people weaker than ourselves;  
By acting condescendingly towards those whom we regard as inferiors;  
By taking pleasure in someone else's failure;  
By neglecting our parents;  
By indulging our children;  
By holding on to anger and refusing to forgive;  
By giving ourselves the fleeting pleasure of inflicting lasting hurts;  
By running to cause conflict yet crawling to make peace;  
By wounding the image of God in our hearts and the hearts of each other.

For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר-לנו.  
V'al kulam elo'ah seliḥot, s'lah lanu, m'hal lanu, kaper lanu.

### 3. MUSAF (NESHAMAH) (נשמה) מוסף

#### Rashi on Gen. 1:26

כדמותינו – להבין ולהשכיל  
“As our likeness” to understand  
and to gain wisdom.

#### Maimonides, *Guide for the Perplexed*, Part One, Chapter 1

Humanity possesses . . . intellectual apprehension. In the exercise of this, no sense, no part of the body, none of the extremities are used; and therefore this apprehension was likened to the apprehension of the Deity, which does not require an instrument, although in reality it is not like the latter apprehension but only appears so to the first stirrings of opinion. It was because . . . of the divine intellect conjoined with man, that it is said that the human is “in the image of God and in God’s likeness” (Gen. 1:26-27), not that the exalted God is a body and possesses a shape.

#### FOR OUR FAILURES OF TRUTH AND THOUGHT, ADONAI, WE ASK FORGIVENESS:

על חטאי שקטנאנו לפניך **Al het shehatanu l’fanekha** by using the sins of others to excuse our own;

**V’al het shehatanu l’fanekha** by rationalizing behavior we know to be wrong;

By denying our responsibility for our own misfortunes;

By refusing to admit our share in the troubles of others;

By not distinguishing ends from means;

By rejecting our tradition through our ignorance of it;

By tolerating dishonesty from those entrusted with the public’s trust;

By accepting simplistic answers to complex problems;

By intellectual arrogance or laziness;

By being reluctant to say, “I don’t know”;

By being cynical, sarcastic, and skeptical;

By passing judgment without knowledge of the facts;

By condemning in our children the faults we tolerate in ourselves;

By remembering the price of things but forgetting their value;

By teaching children prejudice through our own attitudes;

By our ignorance regarding world events;

By loving our egos better than the truth;

By running to invent technologies of violence, yet crawling to create instruments of peace;

By demeaning the image of God in the minds of ourselves and each other.

For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

ועל כלם, אלוה סליחות, סלח לנו, מחל לנו, כפר לנו.

V’al kulam elo’ah seliḥot, s’lah lanu, m’hal lanu, kaper lanu.

#### 4. MINḤAH (HAYAH) (תִּיהָ) מִנְחָה

**Michael Fishbane, “The Image of God and the Human Ideal,” pp. 85-86**

What this means from a theological perspective is that the creative charge of life is imagined to erupt as a spark of will, and that it is empowered by a ceaseless and gratuitous will for the good of all things -- even if and when this flow of life is diverted or perverted in the course of its earthly realization, whether because of some ill-will among persons or some corruption in the overall chain of being. God, [Rabbi Moses] Cordovero says [in his book, *Tomer Devorah*], does not cease to emanate God's creative energy or cease to will the good under such circumstances -- and just that is God's great goodness and humility. The human being, who is in the image of this gracious Being, is called upon to imitate and replicate this ceaseless and gracious will for the good, no matter how incomplete or even perverted this will may be bent in the world of nature and society. For Cordovero, this act of will is the deep ground of ethics, and is in fact grounded in an *imitatio Dei* -- God being imagined as nothing less than a Power that emanates the powers and potentials of all life in a maximal and ceaseless will for the reality and realization of the whole. This is the ultimate care for being, for the cultivation of the all; and its gesture of maximal gratuity is the ultimate humility, for it gives without any prior or subsequent consideration of personal benefit. Such an ideal of perfection would mean the ultimate identification of the human being with Divine Being -- in the sense that the human will for the good would be a perfected channel for the realization of the divine will for the good of all life, each element according to its kind.

Surely this is a luminous ideal, distinctly given to the human being created in the divine image.

#### **FOR OUR FAILURES OF COURAGE, VISION, AND WILL, ADONAI, WE ASK FORGIVENESS:**

עַל חַטָּא שְׁחַטְאנוּ לְפָנֶיךָ **Al het sheḥatanu l'fanekha** by failing to rebel against the injustice in our midst;

**V'al het sheḥatanu l'fanekha** by failing to cry out for peace;

By keeping silent in the face of evil;

By tolerating injustice, poverty, and oppression;

By not respecting God's image in every human being;

By indulging our sense of helplessness or hopelessness;

By being “realistic” when we are called to be visionaries;

By conforming;

By lacking civic courage;

By equating fame and heroism;

By confusing nationalism with patriotism;

By choosing outrage over activism;

By voting for our pockets instead of our values;

By learning how to tear down but not how to build up;

By being unimaginative in solving the problems we face;

By being unimaginative in envisioning a better world;

By running after recognition;

By wasting our lives on vanity;

By mocking another's dreams;

By not pursuing our own dreams;

By clouding the image of God in our own and each others' eyes.

For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

וְעַל בְּלִמָּה, אֱלוֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מִחַל לָנוּ, כַּפֵּר-לָנוּ.

V'al kulam elo'ah seliḥot, s'lah lanu, m'hal lanu, kaper lanu.

## 5. NEILAH (YEḤIDAH) (יחידה) נעילה

לפיכך נברא אדם יחידי בעולם  
ללמד שכל המאבד נפש אחת מעלין עליו כאילו איבד עולם מלא  
וכל המקיים נפש אחת כאילו קיים עולם מלא

For this reason was the human created alone in the world:  
to teach that whoever destroys a single soul he is as guilty as though he had destroyed a complete world; and whosoever preserves a single soul, it is as though he had preserved a complete world.

**Yerushalmi Sanhedrin 22a, 4:9**

לפיכך נברא אדם יחידי . . . .  
ולאגיד גדולתו של הקדוש ברוך הוא,  
שאדם טובע כמה מטבעות בחותם אחד - כולן דומין זה לזה,  
ומלך מלכי המלכים הקדוש ברוך הוא טבע כל אדם בחותמו של אדם הראשון -  
ואין אחד מהן דומה לחבירו. לפיכך כל אחד ואחד חייב לומר: בשבילי נברא העולם.

For this reason was the human created alone . . . :  
to proclaim the greatness of the Holy Blessed One:  
for if a person strikes many coins from one mold, they all resemble one another,  
but the Supreme Sovereign of Sovereigns, the Holy Blessed One,  
fashioned every person in the stamp of the first human,  
and yet not one of them resembles his fellow.  
Therefore every single person is obliged to say:  
the world was created for my sake.

**Sanhedrin 37a**

Rabbi Rafael asked his teacher: "Why is no face like any other?"

Rabbi Pinḥas replied:

"Because Humanity is created in the image of God.  
Every human being derives the living strength of God from  
another place, all together they make up Humanity.  
That is why their faces all differ from one another."

**Martin Buber, *Tales of the Hasidim*, Part I, pp. 126-127**

## YIZKOR

### Tikva Frymer-Kensky, “The Image, the Glory, and the Holy,” page 133

The mortality of human beings marks an enormous difference between us and God, for we do not live in the eternal, unchanging realm of *qodesh*, “holiness,” the realm of God. God, who had not beginning and has no end, lives in a divine eternity. . . . Humanity is very different. Made in the image of God, possessing a God-like aura, bidden to act in God-like ways, we nevertheless live in an entirely different dimension of time. Even though we can glimpse eternity, our own lives trace a direct line between birth and death. We live in linear, biological time: we are born, we grow, we grow older, and we die. Our days, once past, do not return to us.

. . .

3

And what is my life span? I’m like a man gone out of Egypt;  
the Red Sea parts, I cross on dry land,  
two walls of water, on my right hand and on my left.  
Pharaoh’s army and his horsemen behind me. Before me in the desert,  
perhaps the Promised Land, too. That is my life span.

4

Open closed open. Before we are born, everything is open  
in the universe without us. For as long as we live, everything is closed  
within us. And when we die, everything is open again.  
Open closed open. That’s all we are. . . .

**Yehudah Amichai, excerpt from *Open Closed Open***

## AVODAH

### Abraham Joshua Heschel, *Moral Grandeur and Spiritual Audacity*, p. 316

[S]acrifice . . . is an *imitatio Dei* [imitation of God],  
for it is done after the manner of the Divine Giver,  
and reminds man that he is created in the divine image,  
and is thus related to God.

### Tikva Frymer-Kensky, “The Image, the Glory, and the Holy,” page 129-31

The term *tselem* is restricted to Genesis, but not the ideas that the term conveys. The connection of human and divine agency in running the world is indicated elsewhere by the use of the word *kavod*, a term normally associated with God as God’s “glory.” The *kavod* of a God is visible. . . . Its basic form is a light phenomenon, a luminescence, not unlike the Mesopotamian *melammu*, the awesome aura that surrounds a god (Exod. 24:12). The *kavod* can appear in human form, as in the vision of Ezekiel, but the *kavod* is essentially formless. . . . Like the divine beings (though less), but unlike the animals, human beings have *kavod*: when God gave human beings the task of running the world, God crowned us with splendid aura, *kavod vehadar* (Psalm 8:6). . . . Like God’s *kavod*, the aura of human beings is determined by their deeds and attributes.

*Kavod* is fragile. National *kavod* can be destroyed, as God warns . . . and *kavod* can be exiled. . . . *Kavod* can also be restored . . . . Personal *kavod* is also fragile: it must be recognized by others and therefore depends on both the behavior of the one with *kavod* and the one recognizing it. . . . We frequently translate *kavod* as “honor” or “dignity,” but *kavod* is something palpable.

## ELEH EZKERAH

### PETITION

God, answer us -- we long for You!  
Overcome Your silence, Lord of all worlds!  
The downcast of a thousand years beg you:-- reveal Yourself!  
Spare us word-plays on enigmas.  
Show us goodness, not craft; joy not magic.  
Why do You tease our trust in You?  
Mock our pride in You?  
Truly, You hide from our craving for You. Oh, see:  
Our lustful passions disguise our need for You,  
Our sins -- a desperate thirst for You,  
And Your silence -- *gehinnom*, hell on earth.  
I feel Your ear near to my beseeching lips,  
and know that Your strict rule  
is kinder than my pity.  
But at times bile spurts from horror, and screams  
through a thousand mouths: God Himself is our prosecutor!  
And then I cannot speak my wordless words to anyone.  
Deeper than my faith is the world's despair,  
so that I'd give away all Your gifts to me and all my talents,  
for simply a light bright word given from You.

ABRAHAM JOSHUA HESCHEL

### Abraham Joshua Heschel, *Moral Grandeur and Spiritual Audacity*, p. 32

Who is a Jew? A person whose integrity decays when unmoved by the knowledge of wrong done to other people.

Who is a Jew? A person in travail with God's dreams and designs; a person to whom God is a challenge, not an abstraction. He is called upon to know of God's stake in history; to be involved in the sanctification of time and in building the Holy Land; to cultivate passion for justice and the ability to experience the arrival of Friday evening as an event.

Who is a Jew? A person who knows how to recall and to keep alive what is holy in

our people's past and to cherish the promise and the vision of redemption in the days to come.

Who is a Jew? A witness to the transcendence and presence of God; a person in whose life Abraham would feel at home, a person for whom Rabbi Akiva would feel deep affinity, a person of whom the Jewish martyrs of all ages would not be ashamed.

The broken tablets were also carried in an ark.  
In so far as they represented everything shattered  
everything lost, they were the law of broken things,  
the leaf torn from the stem in a storm, a cheek touched  
in fondness once but now the name forgotten.  
How they must have rumbled, clattered on the way  
even carried so carefully through the waste land,  
how they must have rattled around until the pieces  
broke into pieces, the edges softened  
crumbling, dust collected at the bottom of the ark  
ghosts of old letters, old laws. In so far  
as a law broken is still remembered  
these laws were obeyed. And in so far as memory  
preserves the pattern of broken things  
these bits of stone were preserved  
through many journeys and ruined days  
even, they say, into the promised land.

Roger Kamenetz

### REPENTANCE

Haven't the prayers of generations, then,  
achieved some mercy from You, God?  
Our devotion, ardor,  
our lust for You -- none of these considered?

God, You greatest mute!  
You answer screams with riddles.  
You're no defender of the criminal,  
You never say to hatred -- "Out! Stop!"

Yet, sometimes rain drips like a tear.  
It's God's confession in the world --  
But I feel: God is sad-embarrassed,  
for His sake, and for ours.

But our distress demands: Have mercy!  
Instead of tears, give deeds;  
Help, not remorse.  
Let every hope be Your command,  
and every shiver -- an alarm.

We -- God and man and dogs,  
let's repent together  
or each one for the other.

And forgive us our sins  
as we forgive You Yours.

ABRAHAM JOSHUA HESCHEL

## KAVANNOT

### **Abraham Joshua Heschel, *Moral Grandeur and Spiritual Audacity*, p. 369**

The intention is not to identify “the image and likeness” with a particular quality or attribute of man, such as reason, speech, power, or skill. It does not refer to something which in later systems was called “the best in man,” “the divine spark,” “the eternal spirit,” or “the immortal element” in man. It is the whole man and every man who was made in the image and likeness of God. It is both body and soul, sage and fool, saint and sinner, man in his joy and in his grief, in his righteousness and wickedness. The image is not in man; it is man.

### **Adin Steinsaltz, *The 13 Petalled Rose*, pp. 159-60**

The Sabbath, with its severe prohibitions against all work, is actually connected with the process of Creation. Just as the creation of the world took place in six stages, six days of forming the things that comprise the physical world, so are the six days devoted to working on the material world, repairing it, building it up, raising it to a higher level; and the Sabbath that follows is again a return to the life within oneself -- a return, like that of the Creator himself, to the higher worlds, the spiritual essences, the changeless source of all change. For being in the image of God, man must continue to carry or to supplement and to repair the original Creation and then retreat into himself, withdrawing from physical creativity and renewing the holiness that comes from rest and complete peace.

### **Avivah Zornberg, *The Beginning of Desire*, pp. 18-19**

True, the potter has total control of his material. As in the famous image in Jeremiah 18, “if the vessel he was making with clay in the potter’s hands was spoiled, he would make it into another vessel, such as the potter saw fit to make” (18:4). Like God, the potter “sees” and “makes.” But there is another truth in the relationship of potter and clay: . . . surprise, rather than the inevitability of God’s power. In all creative work (the word *la-asot*, “to make,” is central in this passage), there is play between the artist and his material. The characters of the novel begin to talk back, to declare their own reality and destiny. . . . God indeed “diminishes” His solitude and His power in order to create man. He responds to man’s autonomous motions, to his “turning back,” with a “change of mind”: “the spirit of re-creation which masters this earthly form / loves most the pivoting point where you are no longer yourself” (Ranier Maria Rilke, *The Sonnets to Orpheus*, p. 95). . . . There is a relation of the hands to the work, which is the contrary of everything abstract and detached. It is the relation of loving involvement, the mutual vulnerability to surprise and failure, the power and risk of making.

### **Yismah Moshe, *Nitzavim***

When one cries over one’s sins wholeheartedly, and returns in complete teshuvah, then one’s tears wash one’s face, and the image of God returns.

### **Judah Golden, “On the Fifth or Sixth or Seventh Rereading of Agnon’s *Days of Awe* -- Maybe More,” p. xxix**

What is *Ahavat Yisrael*? . . . *Ahavat Yisrael* has, to be sure, the sizeable element of loving a distinct people (one loves a person; beware of those who love the injunction to love!), not just an accidental human mass, but an assembly listening, sometimes attentively, sometimes with half a mind, to the Voice whispering, calling, prodding, threatening, promising, comforting, always urging to lift life on earth to decency, to dignity, to purity, to that graciousness of thought and speech and act which makes visible everywhere and in every face the image of God.

**Psalms 115:4-7**

לְעִבְיָהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם: פִּיָּהֶם לֹא יִדְבְּרוּ וְעֵינֵיהֶם לֹא יִרְאוּ:  
אֲזָנֵיהֶם לֹא יִשְׁמְעוּ אֶף לֹא יִרְוּחוּ: יְדֵיהֶם וְכַף יָמֵיהֶם וְכַף יָהֲלֹכוּ לֹא יִהְיֶהוּ בְּגִרוֹנָם:

Their idols are silver and gold, the work of human hands. They have mouths, but they cannot speak; they have eyes, but they can not see; they have ears, but they cannot hear; they have noses, but they

can not smell; they have hands, but they cannot feel; they have feet, but they can not walk; and their throats make no sound.

**Moshe Cordovero, *Tomer Devorah*,  
Chapter One**

It is proper for a person to emulate his Creator, for then he will attain the secret of the Supernal Form in both image (*tzelem*) and likeness (*demut*). For if a person's physical form reflects the Supernal Form, yet his actions do not, he falsifies his stature. People will say of him, "A handsome form whose deeds are ugly." For the essential aspect of the Supernal "Form" and "Likeness" is that they are deeds of the Holy Blessed One. Therefore, what good is it for a person to reflect the Supernal Form in physical form only if his deeds do not imitate those of his Creator?

**Abraham Joshua Heschel,  
*Between God and Man*,  
pp. 85, 237**

The Bible speaks of man as having been created in the likeness of God, establishing the principle of *an analogy of being*. In his very being, man has something in common with God. Beyond the analogy of being, the Bible teaches the principle of

*an analogy in acts*. Man may act in the likeness of God. It is this likeness of acts -- "to walk in His ways" -- that is the link by which man may come close to God. To live in such likeness is the essence of imitation of the Divine.

\* \* \*

The idea of man having been created in the image of God was interpreted, it seems, not as *an analogy of being* but as *an analogy of doing*. Man is called upon to act in the likeness of God. "As He is merciful be thou merciful."

**Adin Steinsaltz, *The Thirteen-Petalled Rose*, pp. 102-13**

Divine service in the world is divided up, with each human being, like the primordial Adam, put in charge of a certain portion of God's garden, put in charge of a certain portion of God's garden, to work it and keep it. It is said that in the Torah there are seventy faces which are the seventy faces of the divine Shekhinah, and that these contain six hundred thousand faces in accordance with the number of primary souls of Israel, so that every individual soul has a certain part in the Torah. In other words, each soul understands and does things in a way not suitable for another soul. Everyone can and

בדמות דאדם איהו כהאי חיוו דאתחזי דיוקנין ביה.  
ואינון דיוקנין לא קיימין בההוא חיוו בדיוקנא בקיומא אלא מתעברין מיניה.  
[I]t is said that God made humanity in the "likeness" of God.  
By the word "likeness" we are to understand a kind of mirror  
in which images appear momentarily and then pass away.  
**Zohar II, *Shemot*, 70b**

should learn from others the proper way of doing things, but in the end each person has to follow his own winding path to the goal that is his heart's desire. Some lives

have an emotional emphasis; others, an intellectual; for some the way of joy is natural; for others existence is full of effort and struggle; there are people for whom purity of heart is the most difficult thing in the world, while for others it is given as a gift from birth. What is more, not only is there no equality among people, there is even no consistency within the life of a single person. . . .

### Sifrei Deuteronomy, Ekev, Piska 13

ללכת בכל דרכיו. אלו דרכי הקב"ה שנ' (שמות לד) ה'  
ה' אל רחום והנוך ארץ אפים ורב חסד ואמת נוצר  
חסד לאלפי' נושא עון ופשע וחטאה ונקת. . . . אלא  
מה המקום נקרא רחום והנוך אף אתה הוי רחום והנוך  
ועשה מתנת חנם לכל. מה הקב"ה נקרא צדיק שנ'  
(תהלים קמה) צדיק ה' בכל דרכיו וחסיד בכל מעשיו  
אף אתה הוי צדיק. הקב"ה נקרא חסיד. . . . אף אתה  
הוי חסיד.

"To walk in all God's ways" (Deut. 11:22).

These are the ways of the Holy Blessed One:

"Compassionate and gracious, patient, abounding in kindness and faithfulness, assuring love for a thousand generations, forgiving iniquity, transgression and sin, and granting pardon . . ." (Exod. 34:6).  
This means that just as God is compassionate and gracious, you too must be compassionate and gracious.  
"Adonai is just in all God's ways and loving in all God's deeds" (Psalm 145:7).  
As the Holy One is just, you too must be just.  
As the Holy One is loving, you too must be loving.

### Babylonian Talmud, Sotah 14a

ואמר רבי חמא ברבי חנינא. מאי דכתיב: (דברים יג) אחרי  
ה' אלהיכם תלכו? וכי אפשר לו לאדם להלך אחר שכינה?  
. . . . אלא להלך אחר מדותיו של הקב"ה, מה הוא מלביש  
ערומים, דכתיב: (צלאשית ג) ויעש ה' אלהים לאדם ולאשתו  
כתנות עור וילבישם, אף אתה הלביש ערומים הקב"ה ביקר  
חולים, דכתיב: (צלאשית יח) וירא אליו ה' באלוני ממרא, אף  
אתה בקר חולים הקב"ה ניהם אבלים, דכתיב: (צלאשית כה)  
ויהי אחרי מות אברהם ויברך אלהים את יצחק בנו, אף  
אתה ניהם אבלים הקב"ה קבר מתים, דכתיב: (דברים לד)  
ויקבר אותו בגיא, אף אתה קבור מתים.

Rabbi Hama son of Rabbi Haninah said:

What does this verse mean, "You shall walk after Adonai your God" (Deut. 13:5)?

Is it possible for a mortal to follow God's Presence? . . . .

But the meaning is to follow the attributes of the Holy Blessed One.

As God clothes the naked (it is written: "Adonai God made for Adam and his wife coats of skin, and clothed them"), so you also clothe the naked.  
As the Holy Blessed One visited the sick (it is written: "Adonai appeared to him by the oaks of Mamre") so you also visit the sick.  
The Holy Blessed One comforted mourners (it is written: "It came to pass after the death of Abraham, that God blessed Isaac his son"), so you also comfort mourners.  
As the Holy Blessed One buried the dead (it is written: [God] buried him in the valley") so you also bury the dead.

*Tzelem* (image) refers to the personal relationship that can only be found between “persons”. The personality of man is placed vis-a-vis the personality of God. For there is a religious approach (not Jewish) that sees the religious ideal in the effacement of man’s personality. Man’s personality is regarded (according to this approach) as a barrier between him and things . . . but this is not the case

**S. R. Hirsch on Gen. 5:1-2**

[A]ll the manifold marked differences in human beings are naught but the natural development of the fact that God made Man in His own likeness. . . . The whole history of mankind, with its lowest depths and loftiest heights, which shows human beings in the most varied happenings, forms one whole. One thought, one idea lives and is realized in them; in spite of their striking contrast they are all nothing but the developments of Adam having been created in the likeness of God. . . . So ALL men are human beings, the *tzelem Elohim* is never completely lost, that is the first Truth which stands at the head of the history of Man.

**Emmanuel Levinas, *The Levinas Reader*, pp. 230-231**

Th[e] responsibility for others comes to be for man the meaning of his own self-identity. His self (*son moi*) is not originally *for itself* (*pour soi*); ‘through the will of God’ it is ‘for others’. In this way man becomes, in turn, the *soul* of the world, as if God’s creative word had been entrusted to him to dispose of as he liked, to let it ring out, or to interrupt it. This is the ultimate meaning of Genesis 1:27 which affirms that humanity was conceived “in the image of God”; . . .

That the all-powerful Divinity, wishing to create and to secure the being of beings or worlds by his association with them, should depend on man’s submission to the Torah demonstrates not only God’s humility, alongside -- or perhaps contributing to -- his greatness. It also articulates, quite radically, the inability of being (*etre*) *qua* pure being to provide beings (*etants*) with an adequate *raison d’etre*. Onto-logy -- that is the intelligibility of being -- only becomes possible when ethics, the origin of all meaning, is taken as the starting point. . . .

with an ethical religion. Only as long as man is a person can he preserve his relationship with God. Man is a world of his own and is not required to merge himself in nature. **Prof. Guttman, *Dat Umadda (Religion and Science)*, p. 265, quoted in Nechama Leibowitz, *New Studies in Bereshit*, p. 2**

**Joseph B. Soloveitchik, *Derashot HaRav*, p. 64**

The veracity of any witness is based on the fact that he was created in God’s image, which in turn is reflected in the *kavod habriyot* due him through his *sheliḥut*. If a person lacks self-respect, he has relinquished the basis for *kavod*, and has therefore lost the element of believability as a witness.

Yet this same attribute of honor, so

central to humanity’s election by God, turns negative when one aggrandizes the significance of his own perceived assignment over that of his fellow. . . . In other words, *kavod* becomes a negative trait when it becomes confused with *gedulah*, which can be loosely translated as superiority.

**Avivah Zornberg, *The Beginning of Desire*, p. 15**

[M]an as alone and autonomous is “not good,” because he would live a static, unchanging,

and unwilling life. Man needs to live face-to-face with the Other, dancing to the choreography of his own freedom.

וַיֹּאמֶר ה' אֱלֹהִים לֹא-טוֹב הָיִית הָאָדָם

לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֹזֵר כְּנֶגְדּוֹ:

Adonai Elohim said,

“It is not good for the human to be alone.  
I will make for him a corresponding other.”

(Genesis 2:18)

תמותי . . . ר' יהושע דסכנין בשם ר' לוי  
תאומתי מה התאומים הללו אם חושש אחד  
מהן בראשו חבירו מרגיש כך כביכול אמר  
הקדוש ב"ה (תהלים צ"א) עמו אנכי בצרה

“My pure one (*tamati*) (Song of Songs 5:2). . . Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: It means, My twin (*te'umati*). Just as, if one twin has a pain in his head, the other feels it also, so too the Holy Blessed One said, as it were, “I will be with him in trouble” (Psalm. 91:15). (Shir HaShirim Rabbah 5:3)

the world. To be sure, the world as a whole may be viewed as a divine manifestation, but the world remains as something else than God, while the soul of man, in its depths, may be considered to be a part of God.

**Adin Steinsaltz, *The Thirteen Petalled Rose*, pp. 51-52**

The human soul, from its lowest to its highest levels, is a unique and single entity, even though it is many-faceted. In its profoundest being, the soul of man is a part of the Divine and, in this respect, is a manifestation of God in

אמר רבי מאיר: בשעה שאדם מצמער שכינה מה  
לשון אומרת: קלני מראשי, קלני מזרועי

Rabbi Meir said: When a person suffers, what expression does the Shekhinah use? — My head is too heavy for Me, My arm is too heavy for Me. (Sanhedrin 46a)

## NEILAH

### Abraham Joshua Heschel, *Moral Grandeur and Spiritual Audacity*, p. 316

How are we to understand this kinship of man with the divine? One indication of man's affinity with God is his persistent aspiration to go beyond himself. He has an ability to dedicate himself to a task which goes beyond his own interests and his own life, to live for an ideal. This ideal may be the family, a friend, a group, the nation, or it may be art, science, or social service. In many persons this will to serve is kept under, but in the pious man it blooms and flourishes. In many lives these ideals seem blind alleys, but in the pious man they are thoroughfares to God.

### Abraham Isaac Kook, *The Essential Writings of Abraham Isaac Kook*, p. 32

What we said previously, that the inclination to aspire for the nearness of God is the mightiest and most central of the inclinations, yearnings and aspirations of the human psyche, was only to make it comprehensible to the human ear. [It] . . . can, under no circumstances, be regarded as a *particular* force or a central force or even *the* central force, in a general way. This would make it possible to regard the manifestation of this force as a separate phenomenon, and the essence of the psyche itself also as a separate phenomenon. We sum up our position by saying that this (the quest for the nearness of God) is the essence, the nature, the basis of existence of the psyche. In other words, this is the general nature of the psyche itself, the essence of its life, which is revealed to us as one basic reality with diverse expressions, with many endless inclinations, yearnings and aspirations under one umbrella. They all play some role in life, but life itself, all life, the essence of life, is this and nothing else, and there cannot be anything else -- only the foundation, which is the aspiration for the nearness of God.

This formulates for us the definition of man's uniqueness. His life shares with all other creatures the inclination to feel its autonomous nature, together with the aspiration for perfection, which appropriately stems from the profound influence reflected from the perfection of God. The inwardness of the soul has its source in the absolute and eternal perfection in the *Ein Sof* [the Infinite]. The process works to satisfy our aspiration for the nearness of God, in all its aspects. Thereby the soul becomes a faithful reflection of the absolute life of absolute divinity. "In the image of God made He him" (Gen. 1:27).

### Steinsaltz, Adin, *The Strife of the Spirit*, pp. 235-36

It is said that God created man in his own image. The only way that can be understood is that man was created on the same scale and on the same level . . . One of the stories is that Adam was created tall -- that he reached from earth to heaven. And God put his hand on him and squashed him to a certain size. We do believe that a human being is a multilevered being, a being that is made of, so to say, several stories, one above the other. The highest one is really identical with the Godhead: the highest one. But there is a point of the self, and the point of the self is the point on a column that goes from earth to the highest heaven. I would say that self-consciousness and self-image are at a certain level of this column. Perhaps very small children are almost entirely on the physical level. Later on, perhaps a person may move slightly higher into something that is less corporeal or not entirely corporeal. The column itself can become higher and higher still, which means that the self can reach to higher and higher levels.

### HaKetav v'HaKabbalah on Gen. 1:26-27

כדמותנו. כהתדמות אלינו  
וטעמו כערך שיטהר  
האדם את עצמו בעיונו  
ובמעשיו לעלות מעלה  
מעלה

"Like Our likeness." That he would become ever more like Us. And its meaning is that a person should purify himself in thoughts and deeds to ascend higher and higher

### Martin Buber, *On Judaism*, pp. 112-113

Realization -- this is the awesomeness of the covenant between God and man . . . : the first covenant with the lump of clay which the Creator, kneading, and by the breath of His mouth, imbues with His own likeness, so that it might unfold in man's life and thus reveal that not being but becoming is man's task . . .

One of the definitions of the name “Man” or “Adam” is likeness (*domeh*) to the Supreme.  
For like God, man creates the worlds in the image of himself.

**Adin Steinsaltz, *The Thirteen Petalled Rose*, p. 117**

Man created in the likeness of God is called upon to re-create the world  
in the likeness of the vision of God.

**Abraham Joshua Heschel, *Between God and Man* p. 170**

**Joseph B. Soloveitchik, *The Lonely Man of Faith*, p. 12**

There is no doubt that the term “image of God” in the first account refers to man’s inner charismatic

endowment as a creative being. Man’s likeness to God expresses itself in man’s striving and ability to become a creator.

**Sfat Emet, Likutim, Parashat Bereshit**

ועל זה כתיב בצלמנו שהאדם נברא שישלים הוא  
את עצמו על ידי מעשיו וכאילו הוא עושה עצמו  
אף כי הוא על ידי כח הש"י וזה הטעם שניתן  
הבחירה לאדם כי אם ה' נברא טוב ה' העשי'  
פחיתות אצלו ועתה היא יתרון על ידי השלמת  
עצמו כנ"ל:

For this reason it is written, “in Our image,”  
i.e., that Adam was created in such a way  
that he would complete himself, by means  
of his deeds, as if he made himself, even  
though it is by means of the power of the  
Holy Blessed One. And it is for this reason  
that free will was given to humanity. . .

**Adin Steinsaltz, *The Thirteen Petalled Rose*, pp. 51-52**

[O]nly man, by virtue of his divine soul, has the potential, and some of the actual capacity, of God Himself. This potential expresses itself as the

ability to go beyond the limits of a given existence, to move freely, and choose other paths, enabling man to reach the utmost heights -- or to plumb the deepest hells. It is, in other words, the power to will and to create.

Man’s free will thus derives its unique potential from the fact that it is a part of the divine will, without limit and without restriction. Man’s creative power is also derived from the same divine power to create things that never existed before, to destroy things already in existence, and to fashion new forms. In this sense, too, man is made in the image of God.

**Moshe Cordovero, Tomer Devorah, p. 6**

[W]hen a person transgresses, a destructive creature is created. As stated in the Mishnah, “One who commits a single transgression acquires against himself a single accuser” who stands before the Holy Blessed One and states, “so-and-so made me.”

All of these attributes of humanity: being the *tselem 'Elohim*, "the image of God" (*imago Dei*), having *kavod* ("glory"), and being *qadosh* ("holy") refer to behavior. But what about the physical body? . . . [R]ather than conclude that the human body was not . . . a sacred object, Jewish thinking turned to another aspect of God: the name of God, which, they held, was placed in the human body. The Midrash *Tanhuma* tells us that God placed God's name *Shaddai* (usually translated the "Almighty") on the human form: the *shin* is the humanoid nose that sticks out from the face; the *dalet* the arm with bending elbow and the hand with opposite thumb; and the *yod* the genitalia (penis and clitoris) that create human sexuality. In this way, even after people no longer thought of God as having a body, the human body retained both its God-like nature and the aura that surrounded it. Each human being comes both in the image of God and in God's name to be God's agent on earth.

. . . [T]his biblical language and thinking provides an alternative to the long use of the language of self-abnegation and submission. While ostensibly preaching humbleness, this language has provided a rationale and justification for ignoring human responsibility for the world and for each other. The Bible's triple concepts of *kavod*, *qadosh*, and, above all, the *tselem 'Elohim*, demand that human beings fulfill their destiny as images of God to treat others as they would treat God. All human beings are sacrosanct and must not be killed. That is the barest minimum of righteous action. To that we add our responsibility to supervise the world to ensure its well-being, and then we behave in such a way as to "grow" our *kavod* and to be *qadosh*. We are the presence and face of God in this world. That is both our nature and our challenge.

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מי אֵל כְּמוֹךָ  
MI EL KAMOKHA  
(Who is like You, O God?)

Adir v'na-or	Borei dok vahelek	בּוֹרֵא דוֹק וְחָלֵד.	אֲדִיר וְנָאוֹר.
	Mi El kamokha	מִי אֵל כְּמוֹךָ:	
Goleh amukot	Dover tz'dakot	דּוֹבֵר צְדָקוֹת.	גּוֹלֶה עֲמוּקוֹת.
	Mi El kamokha	מִי אֵל כְּמוֹךָ:	
Hadur bilvusho	V'ein zulato	וְאֵין זולָתוֹ.	הַדּוֹר בְּלִבּוּשׁוֹ.
	Mi El kamokha	מִי אֵל כְּמוֹךָ:	
Zokher hab'rit	Honen sh'erit	חוֹנֵן שְׂאֵרִית.	זוֹכֵר הַבְּרִית.
	Mi El kamokha	מִי אֵל כְּמוֹךָ:	
T'hor einayim	Yoshev shamayim	יוֹשֵׁב שָׁמַיִם.	טָהוֹר עֵינָיִם.
	Mi El kamokha	מִי אֵל כְּמוֹךָ:	
Kovesh avonot	Lovesh tz'dakot	לוֹבֵשׁ צְדָקוֹת.	כּוֹבֵשׁ עֲוֹנוֹת.
	Mi El kamokha	מִי אֵל כְּמוֹךָ:	
Melekh m'lakhim	Nora v'nisgav	נּוֹרָא וְנִשְׁגָּב.	מֶלֶךְ מְלָכִים.
	Mi El kamokha	מִי אֵל כְּמוֹךָ:	
Somekh noflim	Oneh ashukim	עוֹנֶה עֲשׂוּקִים.	סוֹמֵךְ נוֹפְלִים.
	Mi El kamokha	מִי אֵל כְּמוֹךָ:	
Podeh umatzil	Tzo-eh b'rov ko-ah	צוֹעֵה בְּרֹב כּוֹ-אָה.	פּוֹדֵה וּמְצִיל.
	Mi El kamokha	מִי אֵל כְּמוֹךָ:	
Karov l'korav	Rahum v'hanun	רַחוּם וְחַנוּן.	קָרוֹב לְקוֹרְאָיו.
	Mi El kamokha	מִי אֵל כְּמוֹךָ:	
Shokhen sh'hakim	Tomekh t'mimim	תּוֹמֵךְ תְּמִימִים.	שׂוֹכֵן שְׂחָקִים.
	Mi El kamokha	מִי אֵל כְּמוֹ	