



FORGIVE US OUR FATHER

PARDON ME

סלה לנו אבינו

SHEMONEH ESREI SERIES



PARDON ME

Blessing of Forgiveness	ברכת סליחה
Forgive us our Father because we have sinned. Pardon us our King because we have transgressed. Because You pardon and forgive. Blessed are you Hashem, who forgives abundantly.	סלח לנו אבינו כי חטאנו. מחל לנו מלכנו כי פשענו. כי מוחל וסולח אתה. ברוך אתה ה', חנון המרבה לסלח

Should I love you as you are?

Based on: Published October 11, 2010 | By Francesca Minerva

Apparently parental unconditional love is a quite relevant argument against human enhancement. The argument goes, more or less, like this “we have to unconditionally love our children but enhancing them would mean we don’t accept them for what they are”. As Sandel writes “To appreciate children as gifts is to accept them as they come, not as objects of our design, or products of our will, or instruments of our ambition. Parental love is not contingent on the talents and attributes the child happens to have ... we do not choose our children”

❖ DO YOU THINK UNCONDITIONAL LOVE MEANS PARENTS CANNOT TEACH YOU OR ENCOURAGE YOU TO GROW?

Such a claim raises interesting questions. First of all, do parents really love their children unconditionally? And if so, is that a good thing in a moral perspective? And if it is good, are we sure it is better than “conditional” love?

Do parents love their children unconditionally? To love unconditionally can mean at least two things: (a) to love in a priori way: someone is loved for the sake of being herself, and in despite of anything, good or bad, she will do or she is (b) to forgive any mistake the person would possibly make.

I wonder if parents love their children for what they are under any condition or if they instead try to influence their offspring so that they have good reasons for loving them (even more). For instance parents try to shape their children teaching certain values, rules, idea, reading them certain books instead of others, pushing them to practice a sport or another, choosing a school, clothes, food and friends. Education is a strong attempt to shape, modify and influence a



child, but even if we can discuss goals and means, we all would agree that education is a good thing and an essential parental duty.

Do parents who educate their children love them less than the ones who don't educate them? I would say no, and even more, I would say that parents who put a lot of effort in the education of their kids show to care about them much more than parents who don't put that effort. One could object that anyway parents love their children even if all their attempts to educate them, fail. Even if we suppose that parents, in general, feel unconditional love for their kids, is that feeling something as a contract one cannot rescind? I mean, couldn't that be that if our child does something bad, or even horrible, like killing other innocent human beings, we stop loving her?

So maybe unconditional love is more about **forgiving**, since, as a parent, one is more keen on forgiving (and therefore on keeping loving) her children instead of other people. Or you are more keen on forgiving your child even if he is selfish, lazy, arrogant and annoying but you would not accept these behaviors in other people. Or you **would even forgive your child who stole your money to buy drugs?** But you probably would not forgive your cousin.



It is not clear what would be morally good and praiseworthy to have a kind of love that is so “blind” and unconditioned that doesn't stop even when the other person behaves like a “monster”. We might agree that this kind of love is the strongest or the deepest but should we say it is also the most moral?

If I think that killing people is a bad thing, well, it is a bad thing even if it is my child's favorite hobby. If I think that being selfish and arrogant is bad, then there is nothing (morally) intrinsically good in loving my selfish and arrogant child. If I think that smart people are more interesting than stupid ones, then I have a reason to believe that I would prefer my daughter to be smart instead of stupid.

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- ❖ IS A PARENT'S UNCONDITIONAL LOVE AND FORGIVENESS POSSIBLE?
 - ❖ DO YOU THINK WE SHOULD HAVE THEIR UNCONDITIONAL LOVE?
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Rambam Hilchos Teshuva Chapter 1	רמב"ם הלכות תשובה פרק א
When a person does teshuva and returns from his sin, he must confess before Hashem, this is a positive commandment.	כשיעשה תשובה וישוב מחטאו חייב להתודות לפני האל ברוך הוא שנאמר איש או אשה כי יעשו וגו' והתודו את חטאתם אשר עשו זה וידוי דברים, וידוי זה מצות עשה

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- ❖ WHY DO YOU THINK IT IS IMPORTANT TO SAY ALOUD WHAT YOU DID WRONG?
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BROKEN DOWN

Type of forgiveness	מחל	סלח
Type of Relationship	מלכנו	אבינו
Type of sin	פשע	חטא

Malbim - Hacarmel	מלבי"ם- הכרמל
<p>The difference between negligence, sin, and iniquity is that negligence is expressed by rebellion who threw off the yoke of his master and he acts purposefully, and it is worse than sin and iniquity, for they are both somewhat forced, the sinner sins because of his desires and his yezter hara, and one who errs because of some error in his mind, and he goes astray and confused after heretical ideas, but one who is negligent his mind is whole and he knows he is sinning, and desire is not forcing him to sin, rather he is throwing off the yoke of heaven and he goes freely following his heart's desire in rebellion, and this is the order of the confession according to the sages namely I sinned, I committed an iniquity, and I was negligent, whether it was something light or something severe.</p>	<p>ההבדל בין פשע ובין חטא ועון הוא, שפשע מציין המרד שפורק עול אדוניו ועושה בזדון ובשאט נפש, והוא גדול יותר מחטא ועון, ששניהם הם אנוסים קצת, החוטא מדוחק התאוה והיצר, והמעוות מצד הטעות ששכלו נפגע והוליכהו תועה ונבוך בכפירה במצוה או במצוה, אבל הפושע שכלו שלם ויודע שהיא עבירה, גם לא תאנסהו התאוה לפי שעה רק פורק עול והולך חפשי בשרירות לבו על דרך המרד, ולזה גם כן סדר הוידוי לפי ההלכה כחכמים, חטאתי עויתי פשעתי, מן הקל אל החמור...</p>

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- ❖ WHY DO YOU THINK WE ASK GOD AS OUR FATHER TO FORGIVE SIN AND AS A KING TO FORGIVE NEGLIGENCE?
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Rav Hirsch Commentary	רש"י הירש תהלים כה י:
<p>The word סלח to forgive is related to the word צלה which means to jump or overlook.</p>	<p>וסלחת - קרוב לצלח ושלח, נתת להתקדם לעתיד יותר טוב, שלא תעוכב ההתקדמות על ידי העוון.</p>

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- ❖ WE ASK GOD TO FORGIVE AND **OVERLOOK** SINS OF PASSION OR ERROR.
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OUR FATHER OUR KING

Abudraham	אבודרהם שמונה עשרה
<p>Forgiveness and sin are juxtaposed to Hashem being called a Father, and pardon and rebellious sin are juxtaposed to Hashem being called a King, because all willful sins that a son does, the</p>	<p>וסמך סליחה וחטא לאב ומחילה ופשע למלך מפני שכל זדונות שעושה הבן דומות לפני האב כשגגות ונקלים יהיו בעיניו לסלחם כמו שחטא נקל מפשע. ולפני המלך דומות שגגות העם כזדונות ולכן יש לומר לו כי פשענו לפי שפשע גדול מהחטא</p>

father views as unintentional, and therefore He can easily forgive them, but in front of a King even unintentional sins appear intentional, and therefore we say that we have been rebellious, for rebellion is worse than a regular sin.

- ❖ WHICH RELATIONSHIP DO YOU RELATE TO MORE- GOD AS A KING OR AS A FATHER?
- ❖ WHICH ONE WOULD YOU PREFER GOD TO RELATE TO YOU AS?



TURNING THINGS AROUND

Talmud Bavli: Yoma 86b	תלמוד בבלי מסכת יומא דף פו עמוד ב
<p>Reish Lakish said: such is the power of teshuva that purposeful sins are mitigated and reduced to a level of inadvertent acts. Reish Lakish said further: Such is the power of Teshuva that you can even turn your purposeful sins into merits</p>	<p>אמר ריש לקיש: גדולה תשובה, שזדונות נעשות לו כשגגות... והאמר ריש לקיש: גדולה תשובה שזדונות נעשות לו כזכיות</p>



Rav Tzadok Hakohen	ר צדוק הכהן
<p>King David did a complete repentance to act as a total rectification, and this is the trait of kingship which Yehuda merited that he overpowered his brothers by conquering his yetzer hara by admitting to what he did after the sin with Tamar. This is considered more important than when Yosef conquered his yetzer hara, for he</p>	<p>בכך – מבאר ר' צדוק את חטאו של דוד המלך וז"ל: "אבל דוד המלך ע"ה הקים עולה של תשובה הגמורה לתקן לגמרי, וזהו מידת המלכות שזכה יהודה אשר גבר באחיו בכבישת היצר להודות אחר החטא, דזה נחשב יותר מכבישת היצר דיוסף שכבש בלא חטא כלל ונוסף לו רק אות אחד משמו של הקב"ה, מה שאין כן יהודה דנקרא כולו על שמו של הקב"ה, כמו שאמרו במסכת סוטה (דף י')- כי הוא זכה שיהיה חטאו נחשב לזכות גדול – בריאת אורו של משיח שיצא מאותה מעשה. דאין זכות גדול מזה,</p>

conquered his yetzer hara without actually sinning, ... This is the greatest kind of power, that the evil itself turns into something very good....	זוהו גבורה יותר גדולה שיהיה גם הרע עצמו נהפך לטוב מאוד.
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- ❖ OBTAINING COMPLETE FORGIVENESS FROM GOD CAN TURN EVIL INTO GOOD.
- ❖ HAVE YOU EVER SEEN THIS PHENOMENON IN HUMAN RELATIONSHIPS?



FORGIVE AND PARDON, PARDON AND FORGIVE

Netiv Bina Commentary on Siddur	נתיב בינה
<p>We say forgive us one time and then we say Pardon us the second time. At the end of the bracha, the opposite "For you pardon and forgive" Why?</p> <p>Because at the beginning we start by asking for the simpler and easier, pardoning is greater than forgiveness. But at the end we are praising God and there we bring the bigger praise first.</p>	<p>"סלח לנו" אומרים שפעם להסביר אפשר כיצד ופעם שנייה "מחל לנו" ובסוף הברכה אומרים להפך " כי מוחל וסולח אתה " ?</p> <p>נשמע שוב את ההסברה של הרבמקלנבורג בהמשך דבריו, הוא מבדד : "והנה תחילה הקדים סלח למחל ולבסוף חתם מוחל וסולח, דתחי לתהבר כה היא תפלה וצריך לבקש על הקל תחילה, כי מחילה גדולה מסליחה... אבל בסוף הברכה שהוא שבח ...מקדימין השבח הגדול".</p>

CONCLUDING THOUGHTS

- ❖ Like our parents, God loves us and wants us to be close to Him. He will forgive us for almost anything with proper apology and teshuva.
- ❖ Each day we take the opportunity to apologize for offenses we do as we relate to Him both as a King and as a Father.
- ❖ We ask Him to overlook any mistakes and errors we have made, and treat us like a parent with unconditional love.
- ❖ We also ask Him to treat us like a merciful King, who pardons His subjects rebellious behavior.
- ❖ The uniqueness of the relationship we have with God is that we have the ability with real regret to turn the negative into positive.