

Translation

He used to say: Beloved is man who was created in the Image; a greater love is shown to him when it is known that he was created in the Image, as it says: "For He made man in the Image of God" (Gn 9:6). Beloved are Israel who are called children of the Place; a greater love is shown to them when it is known that they were called children of the Place, as it says: "You are children of the Lord, your God" (Dt 14:1). Beloved are Israel who were given a desirable instrument; a greater love is shown to them when it is known that they were given a desirable instrument, as it says: "For I have given you a good teaching, do not forsake My Torah" (Proverbs 4:2).

Maimonides

He used to say that making known the value of the favor which they extended to him constitutes another beneficence. For at times a man will bestow a favor upon some other man by way of mercy, and he will not make known to him the value of what he did for him because he is contemptible in his sight.

Rav Chaim of Volozhin

(As Read by Chanoch Levi in "Ruach Chaim")

Beloved is man, etc. Avos 3:1 painted a bleak picture of man's past, present, and future. Rav Akiva counters those points. He notes that man is born of a putrid drop, but created in the Image of God. "You are sons to Hashem your God. Do not cut yourselves or make a bald spot over a dead person" (Devarim 14:1). Death is certainly a cause for sorrow, but do not be overly troubled, for the son is being reunited with

his Father. Man must give a full reckoning before Hashem, but Hashem gave him the Torah which saves him from the evil inclination (Kiddushin 30b). With this treasure he can vindicate himself in judgment. I have given you a good teaching. "Lekach" also means "purchase." A good purchase refers to an item that is in great demand. The buyer considers himself fortunate even if he has to pay full price

(Nedarim 31a). We would have considered ourselves fortunate to receive the Torah even if we had been required to pay. Certainly we are fortunate to have received it as a gift. Do not abandon it.

הוא הִיָּה אוֹמֵר: חָבִיב אָדָם
שֶׁנִּבְרָא בְּצֶלֶם. חֶבֶה יִתְּרָה
נוֹדַעַת לוֹ שֶׁנִּבְרָא בְּצֶלֶם,
שֶׁנֶּאֱמַר (בראשית ט), כִּי
בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת
הָאָדָם. חֶבִיבִין יִשְׂרָאֵל
שֶׁנִּקְרְאוּ בָּנִים לְמָקוֹם. חֶבֶה
יִתְּרָה נוֹדַעַת לָהֶם שֶׁנִּקְרְאוּ
בָּנִים לְמָקוֹם, שֶׁנֶּאֱמַר (דברים
יד), בָּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם.
חֶבִיבִין יִשְׂרָאֵל, שֶׁנִּתְּנוּ לָהֶם
כָּלִי חֻמְדָּה. חֶבֶה יִתְּרָה נוֹדַעַת
לָהֶם שֶׁנִּתְּנוּ לָהֶם כָּלִי חֻמְדָּה
שֶׁבוֹ נִבְרָא הָעוֹלָם, שֶׁנֶּאֱמַר
(משלי ד), כִּי לָקַח טוֹב נִתְּנִי
לָכֶם, תּוֹרַתִי אֶל תַּעֲזוּבוּ: