﻿אמר רבי אלעזר: אפילו בשעת כעסו של הקדוש ברוך הוא זוכר את הרחמים.

R. Eleazar said: Even at the time of the anger of the Holy One, blessed be He, He still remembers compassion.

Pesahim 87b

|  |  |
| --- | --- |
| 1 | ﻿ו וַיַּעֲבֹר ה’ | עַל-פָּנָיו וַיִּקְרָא ה’ | ה’ **אֵל רַחוּם** וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב-חֶסֶד וֶאֱמֶת: ז נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵֹא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה  6. The Lord passed before him and proclaimed: “The Lord! The Lord! **A God compassionate** and gracious, slow to anger, abounding in kindness and faithfulness, 7. extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin;  - Exodus 34:6-7 |
| 2 | **ברא אלהים.** ולא אמר ברא ה׳, בתחלה עלה במחשבה לברֹאותו במדת הדין, וראה שאין העולם מתקיים, והקדים מדת רחמים ושתפה למדת הדין, והיינו דכתיב נ ביום עשות ה׳ אלהים ארץ ושמים.  **God’s creating.** It does not say, “YHVH’s (God or Judge [Ex. 21:6]) creating,” because at first it rose in thought to create it with the Attribute of Strict Judgment. But He saw that the world could not last if he did. He gave precedence to the Attribute of Mercy and joined it to the Attribute of Strict Judgment. This is that which is written, “On the day of YHVH’s, God’s, making of the earth and heavens.   * Rashi on Genesis 1:1 |
| 3 | Compassion is the feeling of empathy which the pain of one being of itself awakens in another; and the higher and more human the being are, the more keenly attuned are they to re-echo the note of suffering which, like a voice from heaven, penetrates the heart.   * Samson Raphael Hirsch, Horeb 17:125 |
| 4 | תנו רבנן: אדם יחידי נברא, ... מפני הצדיקים ומפני הרשעים. שלא יהו הצדיקים אומרים: אנו בני צדיק, ורשעים אומרים: אנו בני רשע.  Our Rabbis taught: Man was created alone for the sake of the righteous and the wicked. So that the righteous would not say [to diminish their righteousness]: “we are the children of a righteous person.” And that the wicked would not say [to justify their wickedness]: “We are the children of a wicked person.”   * Sanhedrin 38a |
| 5 | When I was eleven years of age, spending the summer on my grandparent’s estate, I used… to steal into the stable and gently stroke the neck of my darling, a broad dapple-grey horse… When I stroked the mighty mane… and felt the life beneath my hand, it was a though the element of vitality itself bordered on my skin… It let me approach, confided itself to me, placed itself elementally in the real relation of Thou and Thou with me. The horse, even when I had not begun by pouring oats for him in the manger, very gently raised his massive head, ears flicking, then snorted quietly, as a conspirator gives a signal to be recognizable only by his fellow-conspirator; and I was approved.   * Martin Buber, Between Man and Man, pg. 23 |
| 6 | ﻿Express compassion when you encounter the impoverished, the poor, and the diseased; with people who are outside the mainstream of society, who do not know how it improve their lot, who do not know how to conduct themselves, who are imprisoned by enemies, who have lost great fortunes, who regret having transgressed, and who weep for the consequences of their sins.  - Rabbi Bachya Ibn Pakuda, Duties of the Heart |
| 7 | תני רבי חייא: … יודע הקדוש ברוך הוא את ישראל שאינן יכולין לקבל גזרות של רומיים, לפיכך הגלה אותם לבבל.  Rabbi Chiya taught that the Holy One Blessed be He, knew that Israel could not withstand the cruel decrees of Rome, and therefore He exiled them to Babylonia.   * Pesahim 87b |

﻿

1. Why is compassion so important a trait?
2. World can’t exist w/o compassion
3. Compassion is what we feel when connected to others
4. We are all connected
5. I/Thou
6. Compassion is not just a feeling – but action
7. Compassion as an action towards others