# Table Talk Parshat Ki Tisa

*"Kindness, empathy, and care arise from standing so close, feeling what the other feels."*
-Alan Morinis

**שמות ל״ד:ה׳-ט׳**

וַיֵּרֶד ה׳ בֶּעָנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם וַיִּקְרָא בְשֵׁם ה׳: וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃ נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃ וַיְמַהֵר מֹשֶׁה וַיִּקֹּד אַרְצָה וַיִּשְׁתָּחוּ׃ וַיֹּאמֶר אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אדושם יֵלֶךְ־נָא אדושם בְּקִרְבֵּנוּ כִּי עַם־קְשֵׁה־עֹרֶף הוּא וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ׃

**Exodus 34:5-9**

The LORD came down in a cloud; He stood with him there, and proclaimed the name LORD. The LORD passed before him and proclaimed: “The LORD! the LORD! a God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin; yet He does not remit all punishment, but visits the iniquity of parents upon children and children’s children, upon the third and fourth generations.” Moses hastened to bow low to the ground in homage, and said, “If I have gained Your favor, O Lord, pray, let the Lord go in our midst, even though this is a stiffnecked people. Pardon our iniquity and our sin, and take us for Your own!”

**שמירת הלשון, חלק ראשון, חתימת הספר ז׳:ב׳**

וּבֶאֱמֶת מַה מְּאֹד גְּדוֹלָה מִצְוָה זוֹ בְּעֵינֵי ה׳ יִתְבָּרַךְ, שֶׁעָלֶיהָ נֶאֱמַר (מיכה ו׳ ח׳): "הִגִּיד לְךָ אָדָם מַה טּוֹב, וּמָה ה׳ דּוֹרֵשׁ מִמְּךָ, כִּי אִם עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד" וְגוֹ׳. וְאָמְרוּ חֲזַ"ל (סוכה מ"ט:): עֲשׂוֹת מִשְׁפָּט זֶה הַדִּין, וְאַהֲבַת חֶסֶד זוֹ גְּמִילוּת חֲסָדִים, וְגַם הוּא מְקַיֵּם בָּזֶה הַמִּצְוָה דְּ"וְהָלַכְתָּ בִּדְרָכָיו", כִּדְאִיתָא בְּסִפְרִי עַל הַפָּסוּק (דברים כ"ח ט'): "לָלֶכֶת בְּכָל דְּרָכָיו" אֵלּוּ דַּרְכֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר (שמות ל"ד ו'): "ה' ה', קֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפַּיִם וְרַב חֶסֶד" וְכוּ'. וְאָמְרִינַן (בבא מציעא ל':): תָּנֵי רַב יוֹסֵף (שמות י"ח כ'): "וְהוֹדַעְתָּ לָהֶם אֶת הַדֶּרֶךְ" זוֹ גְּמִילוּת חֲסָדִים.

**Shemirat HaLashon, (Chofetz Chaim) Book I, Epilogue 7:2**

And, in truth, how great is this mitzvah in the eyes of the Blessed L-rd, it being written (Michah 6:8): "He has told you, O man, what is good, and what the L-rd requires of you — but to do justice and to love *chesed*, etc." And Chazal have said (Succah 49b): "'to do justice' — this is *din*; 'and to love *chesed*' — this is *gemiluth chasadim*." And he also fulfills in this the mitzvah of (Devarim 29:9): "And you shall walk in His ways," as we find in *Sifrei* on the verse (*Ibid*. 10:12): "'to walk in all His ways' — these are the ways of the Holy One Blessed be He, as it is written (Shemoth 34:6): '*Hashem, Hashem*, the G-d who is merciful and gracious, slow to anger, and abundant in *chesed*, etc.'" And Chazal say (*Bava Metzia* 30b): "R. Yosef taught (Shemoth 18:20): 'And you shall apprise them of the way' — this is *gemiluth chasadim*."

"That God is seen to be compassionate is fundamental to a Jewish view of the divine. The high point of the closing prayers on Yom Kippur, the holiest day of the Jewish calendar, is the recitation of the thirteen divine middot ha'rachamim (attributes of compassion) of God. This is also the central refrain of the forgiveness prayers that are repeated periodically throughout the year. When do these thirteen attributes of compassion that we invoke on Yom Kippur and in these special prayers make their appearance in the Torah? They show up in the immediate aftermath to the sin of the Israelites building the Golden Calf to worship, when Moses successfully pleads with God not to wipe out his people who have sinned, but instead be compassionate and forgiving. So it is appropriate that we, too, call on the compassion of God as we confess out own weaknesses and transgressions."

- Alan Morinis

## Let's Talk!

*What do we learn about Hashem after the sin of the Golden Calf?*

*Why do we imitate Hashem?*

*How can we be forgiving like Hashem?*

*Why does compassion lead to forgiveness?*

*Have you ever asked anyone for forgiveness? How did that feel?*

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