

RABBI YOSEF DEUTSCH 05/28/2014

## THE TWO HALVES OF THE TORAH

We know there are 2 parts of the Torah, bein adom l'mokom and bein adom l'chavero. With the luchas it is the same thing, one side is bein adom l'mokom and one side bein adom l'chavero. We tend to judge how good a Jew someone is by their bein adom l'mokom i.e. by how they keep shabbos, how much they learn etc. we forget what an important role, bein adom l'chavero plays.

The DNA of the Torah is predicated on machlokes-which day is Shavous on-the 6<sup>th</sup> or 7<sup>th</sup> of Sivan, the machlokes of Bais Hillel and Bais Shamayi; should a boy stay in Kollel or go to college, to be a Zionist or not etc. One thing everyone can agree on is the mesora of chesed –bein adom l'chavero-on that there is no machlokes.

The gemara in Makkos-says that Dovid haMelech saw that the Yidden were not on the madreiga to keep all 613 and chose 11 mitzvos for them to keep. Yishayahu chose 6 mitzvos, Even that was too hard, and Micha chose 6 mitzvos and then Chabakuk chose 1 mitzva for them to keep which he says, 'tzaddik b'amunso yichah'-that the entire Torah revolves around this one mitzvah. (to have emuna)

But if this is true, then what's with the saying, "v'avavto l'reiacho komocho za Klal goldol b'Torah"-loving your friend as your love yourself-that encompasses the whole Torah.

They are both true, says Rabbi Deutsch. If you break the luchos in half, half have to do with emuna and half have to do with loving your friend as your love yourself.

Shavous is unique that it is , 'chazi la'Hashem, v'chazi lochem' half of the yom tov is for Hashem-learning , davening, and half is for our physical pleasure-the eating part. And this represents both sides of the Luchos.

What is the Torah about? First it says, Berishis boro Elokim"-Hashem created the world-this is 'emuna'. "olam chesed yibonah'-the world was built on chesed-this is bein adom l'chavero.

The medrash says Torah teichiloso chesed, v'sofo chesed" The torah starts with chesed and ends with chesed. Techiloso chesed –The Torah starts off with Hashem clothing Adam and the Sofo Chesed, the Torah ends with Hashem burying Moshe. Chesed is the bookmark of the Torah

But this concept applies to us as well. We do this every day. Human beings are born needy. Babies need to be fed, diapered etc (unlike animals who are more self-sufficient at a much earlier age) so parents do chesed with us from the time we are born.

Rabbi Deutsch emphasized that the importance of doing chesed is often overlooked by Yidden. They view it as being ethical, and the right thing to do, when in fact, it is equal to keeping

shabbos . We don't do it, because it is the right thing to do, but because the Torah commands us to do it.

In Pirkei Avos, we read, "Al Sholosh Devorim Ha'olam Omade-UI Hatorah, ul Ha'Avodah , V'ul Gimilus Chesed" the simple meaning is that the world survives on 3 things-Torah, Avodah and doing Chesed. But "al derech dirush" this posuk can be explained as 'If you need to know what is the Torah-it is 'avodah (davening) and gemilus chasodim"-2 equal components of the Torah.

When we think of 'bein adam l'mokom' we automatically think of Hashem. But we don't necessarily associate Hashem with 'bein adam l'chavero'. One of the names for Hashem, is 'shechina'. What is the root word of 'shechina'-shochane-which means a neighbor. What does the mishna in avos tell us, what is the proper path for a person to take in this world-one tanna says, "ayin tov', one says 'chaver tov' and one says 'shochane tov'. The first 2 make sense, but why does having a good neighbor translate into being a good Jew?

Rav Ahron Kotler zt"l answers this question-when we say 'shochane' neighbor-the mishna doesn't literally mean, your next door neighbor-it means people you come in contact with , your spouse, your children, your siblings, your neighbor, the people in shul etc. Rav Ahron explains, if a person can put emphasis on getting along with his 'shochane'-this is one of the most important things a person can do in his life.

This leads to another question. After the Yidden left Mitzraim, experienced so many miracles , received the Torah and are now wandering in the desert and the mitzvos are being given to them-why is the first mitzvah, dealing with an 'eved ivri'-how to deal with a Jewish servant. This servant is a person who stole from you, can not pay you back and so you are allowed to have him work in your house as a servant. And what does the Torah tell us about this-how we are to treat him? If there is only 1 pillow in the house, the servant gets it, you have to feed him before you feed yourself etc. What greater example of 'bein adam l'chavero' is there than this? Why does the Torah start with this mitzvah-to teach us each and every human being must be treated with respect.

If we were asked to name the tzaddikim in the Torah, we could probably think of many people who were tzaddikim, but interestingly enough-the Torah only writes by 3 men that they were tzaddikim-Noach, Yosef and Mordechai. What is the common denominator for these 3 men-they took care of others. Noach-in the teva was working day and night to feed and clean the animals-even to the point that he got physically sick. Yosef-distributed food during the famine and Mordechai risked his life to save the Yidden.

This doesn't diminish learning Torah, which must be done, but sometimes greatness is measured by the yardstick of how we treat our fellow man, and not how we treat Hashem.

The Brisker Rav's son was learning and left his gemara to help a fellow Yid. Someone who observed this, asked the Brisker Rav, "how could you let your son leave the Bais HaMedrash? " and the Rav answered that he is still learning. Meaning there are people who even while they

are learning, in essence the gemara is closed while being opened, and there are others, that when the gemara is closed (and they are not in the Bais Hamedrash learning) but helping others, the gemara is open.

The importance of 'sholom' can not be overemphasized. One has to be like Ahron Hakoen and seek out 'sholom'. Moshe Rabbeinu left the palace to find Doson and Avirom and make peace with them. He wasn't successful, but the point is he tried to make peace. Ahron is the quintessential example of the division of the luchos-'avodah'-he is the one who can enter the holiest of holies on Yom kippur-the kodosh kodoshim and we know that he was 'rodef sholom'-he was equally as great in 'bein adam l'chavero' .

And all this brings us to Rus. Rus exemplifies 'bein adam l'chavero'. And this brings us to Dovid Hamelech, who inherited her middah. Rus gave over her life to her mother in law, Naomi, even to the point of being willing to marry an 80 year old man –Boaz-in order to perpetuate her mother-in-law's family and carry on the name. Rabbi Deutsch wrote a book on Rus, called, "Let Me Join Your Nation" which explains who Rus was. In our shiur, he explained that while Orpa carried on, and cried loudly when leaving Naomi, Rus was always 'tzonua' in all her actions. She didn't cry, no theatrics, she just clung to her mother in law. In the fields, she exemplified tzinus. Everything she did was 'hazna lolechtes im Elokim"

This bring us to the yom tov of Shavous-2 halves of the Torah-one avodo to Hashem, (davening , learning) and one –bein adam l'chavero. We need to always remember to 'handle our fellow Yidden with care". The zchar for helping another Yid carries over a thousand time-i.e.being m'karev someone-they become frum-have frum children-this zchus goes into your piggy bank in heaven and keeps growing and growing.

Rav Aryeh Levin was being driven in a taxi. The taxi driver asked him, Rebbe where is your home?" Rav Aryeh didn't answer. The driver asked, "what is your address?" and Rav Aryeh gave it to him. The driver was perplexed and asked-"Rebbe, when I asked you where is your home, why didn't you answer me?" and Rav Aryeh said, "since my wife died, I don't have a home, I only have an address." What a beautiful story of how our 'bein adam l'chavero' has to be with our spouses.

Rabbi Deutsch ended with a sad story, with a big message. A doctor was called for an emergency in the hospital. He drove quickly. He stopped by the red light, thinking of going through it. A man came up to me, and said, "get out of your car or I will kill you." He got out and the man drove away in his car. he ran, he took taxi-somehow he got to the hospital. By the time he got there, the head nurse, told him, the child had died. Everyone was angry at the doctor for coming late. He explained what happened. The head nurse told him, he must inform the parents about why he was late. He went to the waiting room and approached the parents, and who was the father of the dead child-the man who stole his car.... the father of the child killed his own son. The point of the story is –all our actions have ramifications, even something as small as rolling our eyes. Shavous comes to teach us, the importance of keeping both halves of the torah.