

## Parshat Mishpatim- 5770

Once again, in our parsha (23:12), Shabbat is mentioned, in one pasuk. Last week, in the Aseret HaDibrot, no less than four pesukim (20:8-11) were designated to the theme of Shabbat. Let us examine the difference.

We know, that there are two categories of Mitzvot; commitments Bein Adam LaMakom, between man and G-d, and commitments Bein Adam LeChaveiro, to our fellow human beings. There is a mesorah, that the first five statements of the Aseret HaDibrot are associated with our commitment to HaShem, while the second five deal with our relationship to our fellow mankind. According to this tradition, relating to G-d seems to be more important than the way we interact with other people.

There are several sources that take the opposite view. For example, the well known Midrashic comment on the pasuk describing Avraham being visited by HaShem after his Brit Milah. As the story tells us (Bereishit 18:3), he sees three visitors. Running to greet them, he asks G-d to wait as he welcomes his guests. "From here" the Midrash comments, "we learn it is more important to attend to guests than to receive the presence of HaShem". So now we have two opinions.

Rabbi Avi Weiss once suggested that there is also a third opinion. This position claims that there is no difference in importance between *bein adam laMakom and bein adam le'chaveiro*. Since every human being is created BeTzelem Elokim, then the way we conduct ourselves towards our fellow person, impacts directly on G-d. If we bring joy or sorrow to another, then we bring joy or sorrow to the Tzelem Elokim within that person. The flip side to this, observance of ritual Mitzvot, (tzitzit, Tefillin) clearly associated with our relationship to G-d, invariably connects us to other human beings. Gemara Bava Batra (10a) states: "yahiv peruta le'ani ve'hadar matzli" first give tzedaka to a poor person and then stand Shmoneh Esrei.

So too the Shabbat. In the Asseret HaDibrot the reason for Shabbat is given because HaShem created the world in six days and He rested on the Seventh Day. However, in our parsha the Shabbat teaches us about human relationships and our responsibility to others. We are to rest on Shabbat so that all in our household our animals, the son of the maid and the stranger will be refreshed. We are taught about importance of giving dignity to all.

So the Two Luchot, on one side the Bein Adam LaMakom, and the other side of bein adam le'chaveiro are not opposing forces, but rather compliment each other, leading us to help achieve unity between heaven and earth.

Rabbi Aharon Ziegler