

"And He buried him in Gai." (34:6)

Rashi explains that Moshe was buried personally by Hashem. In the *Talmud Sotah* 14 Chazal remark how the final activity in the *Torah* is an act of *chesed*, loving-kindness. They reflect upon the fact that the *Torah* begins with an act of *chesed*, Hashem clothing Adam and Chavah, and closes with Hashem burying Moshe. This is why the *Torah* is referred to as *Toras Chesed*, the *Torah* of loving-kindness. The *Maharsha* explains that *Chazal* are describing the true nature of *Torah* as the ultimate source of *chesed*. Every commandment has its source in the development of *chesed*.

The *Me'il Tzedakkah* approaches this *Chazal* homiletically. The *Torah* begins with an act of clothing someone and culminates with an act of burial. We are enjoined to "clothe ourselves" with *Torah* and *mitzvos*. Thus, when the time to greet our Creator arrives, we will be dressed in the "finery of *Torah* and *mitzvos*," so that we will merit *Gan Eden*.

The *Kalisher Rav*, *Horav Yecheskel Lipshitz*, suggests that this *Chazal* applies to man's interrelationship with others. When we enter the world we are dependent upon others to clothe and care for us. When we leave this world, we are once again subject to the "final *chesed*" of *taharha*, purification, and burial. The "beginning" and "end" markers suggest that all throughout our lives we are reliant upon others. This awareness should inspire us to think of others, seeking to help them when the need arises.

Horav Yechiel Epstein z.l. asserts that the motivation for imparting *chesed* should be the *Torah* and not humanistic instinct. The *Torah* begins with *chesed* and closes with *chesed* in order to teach us that the antecedent for *chesed* must be the *Torah*. He mentions an amazing *gematria*, numerical equivalent. The words ,ukhnd ohsxj and vru, both equal 611. The obligation to perform acts of loving kindness is incumbent upon us only because the *Torah* requires it of us!