

In discussing the construction of the Aron HaKodesh [25:15], we are taught that the wooden poles used to carry the Aron were inserted into rings on either side, and were never removed [Yoma 72a]. Many explanations for this have been proffered. I share with you a sharp insight from the writings of Rav Moshe Tzvi Neriah, zt'l. who was the religious leader of the Bnai Akiva movement in Eretz Yisrael.

The Aron HaKodesh and its Torah content were meant to represent the dedicated dissemination of Torah knowledge-namely, the “mesorah”. Of course, without the dedication of our rabbeim, and teachers, we would be bereft of the fundamental source of our very existence as Jews. However, there is another element, no less important and critical to the perpetuation of our Mesorah.

There are many people, adults and classroom students who, while no great Torah scholars by any means, but they admire and love their great teachers. They sit at their feet, attend every shiur and try to understand whatever they can. They may not be the smartest in the group, they may not answer or ask any pertinent questions, but are ready to serve their teacher, be around him and observe every nuance of his mannerism and behavior. That is called “shimush” and is also an aspect of Torah learning. In short, just like the wooden poles of the Aron HaKodesh, these unpretentious and precious students, cling to their teachers and thoroughly enjoy being in their presence. The Torah is telling us that just as the Aron HaKodesh would simply not be complete without these poles, so too the eternity of our people would be irreparably compromised without the vast multitude of loyal Jews so devoted to the supreme value of Torah study.

I know several students in that category. As they grew in their commitment to Torah and Mitzvot, they slowly chose to orbit their lives around the rabbinic scholars in the community. Often, they did not understand all what they were taught and yet, they never missed a shiur and were among the first at Minyan. Clearly, they identified with them and revered all they stood for. Somehow, they possessed a dimension of neshama that drew them to Torah. We need not look any further than Yehoshua, the successor of Moshe Rabbeinu. He was not the brightest student of Moshe, but he was constantly around Moshe, and when Moshe dies, GD speaks to Yehoshua, “And it was after the death of Moshe, the “servant” of HaShem, that HaShem speaks to Yehoshua-Bin-Nun, the “attendant” of Moshe.[Yehoshua 1:1]

A student in the Yeshiva of Rav Moshe Feinstein (Mesifita Tiferet Jerusalem MTJ) was thrown out of every class by every teacher because he was disruptive, physically strong, and a big “bully”. The Menahel [principal] asked permission of Rav Moshe to expel him from the Yeshiva. Rav Moshe, reluctant to expel a Yiddische Neshama from the halls of the Yeshiva, assigned this

student to his shiur, the highest and most prestigious class of the Yeshiva. Rav Moshe assigned him to be his assistant; to help carry his sefarim, and particularly, to escort him when walking the streets from the Yeshiva to his home in the evenings and to the Yeshiva in the mornings. After several years, the student loved Rav Moshe and began to take his Torah learning seriously. He eventually graduated and the Yeshiva gave him a job as a Rebbe for troubled students and as head of security for the Yeshiva.

Shabbat Shalom-from YERUSHALAYIM

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KOL HAKAVOD TO THOSE WHO ANSWERED ON PARASHAT MISHPATIM:

TO SATISFY THE REQUEST OF MANY READERS I'M SENDING THE ANSWERS TOGETHER WITH THE QUESTIONS. THIS WILL SERVE AS A SHABBAT TABLE LEARNING PROGRAM IF YOU SEND IN YOUR ANSWERS I WILL ASSUME YOU DID SO BEFORE LOOKING AT MINE.**

QUESTIONS ON PARASHAT TERUMAH

1-What was the functional purpose of the

"Shulchan", the table?

2-Why is it that by making all objects of the Mishkan the commandment is in the singular, "VE'Asita" –YOU shall make, but when it comes to making the "ARON"[ARK] it says "VE'ASU"- and THEY shall make??

3-In Divrei HaYamim 2-[3:13], When Shlomo HaMelech built the Bet HaMikdash, it is written that the two Kruvim "faced the House" but in our parasha [25:20] the two Kruvim faced each other. Can you explain the difference?

4-What was the functional purpose of the Menorah??

5-RambaM, when listing the Mitzvot, if a Mitzvah has many parts –he lists it as one,(eg-he lists all 39 melachot of Shabbat as ONE.) In 25:8, he lists "VE'ASU LI MIKDASH" –a one Mitzvah. He does not list all parts (Shulchan, Menorah, etc. as separate Mitzvot. RambaN disagrees and states that the Aron should be listed as a separate Mitzvah. What do you think is the conceptual disagreement between them??