

Parshas Teruma – Tolly Rose

ד' אדר א' תשע"ו – 13th February 2016 – שבת פ' תרומה

"The Badim shall remain in the rings of the Aron; they may not be removed from it" (Shemos 25:15).

The Torah teaches us to insert the badim, poles, into the rings of the Aron and to never remove them. In contrast, the poles of the other keilim of the Mishcon were only inserted when they were required to help transport the keilim. This halacha is one of the 613 mitzvos and although it may hold no practical relevance today it teaches us a very important lesson

We have to understand what is it about removing the poles from the Aron that is so severe that it merits its own Lo Saase in the Torah.

The Aron represents Torah. The Sefer Hachinuch explains (Mitzva 96) that the Aron housed the Torah, the foundation of our people.

Success in Torah depends on how much one toils over his learning. One must seriously labour over his learning in order to see results.

In Tehillim (119:54) Dovid Hamelech writes זמירות היו לי חוקיך, "Your laws (the Torah) were like songs to me" and he was punished for forgetting the mitzvah that the Aron must be carried on one's shoulders. Instead he transported it on a wagon which caused devastation.

R' Dovid Povarsky explains, why did Dovid forget specifically this mitzvah, that the Aron must be carried on the shoulders?

Hashem was sending Dovid a message that the Torah is not a song. Dovid Hamelech used the term "זמירות" to show his love for the Torah. However this also unwittingly implied effortlessness and ease. Torah requires effort. We must always toil and invest effort into that which we do. As we learn in Pirkei Avos (5:23), "לפום צערא אגרא".

On the other hand Chazal tell us the Aron carried the persons who carried it. Those carrying the Aron did not even feel its weight. As the Mishna says in Avos (3:6), "whoever accepts on himself the yoke of Torah; the yoke of worldly concerns will be removed from him". In order for the Torah to carry its own weight, we must truly accept it as a yoke. But then we will reap the rewards iyH.

This same point is seen again in Parshas Pekudei (39:33) where Rashi brings a Midrash that Hashem wanted to honour Moshe with erecting the Mishcon. Moshe wondered how it was possible for any human being to raise such a heavy structure by himself. Hashem told him to just make the effort, and the Mishcon would raise itself up. That's why the parsha there says "hukam hamishcon," the Mishcon was erected, and not that Moshe erected it, because in truth it stood of its own accord.

Gut Shabbos
Tolly