

INSIGHTS from the SEDRA

Insights from the Sedra is a project of the Scholar's Kollel of Great Neck. It aims to provide several questions and answers about the Sedra, culled from various commentaries, including the following: Baal Haturim, Darash Moshe, Vedibarta Bam by Rabbi Moshe Bogomilsky, Torah Treasures by Dov Furer, Wellsprings of Torah by Alexander Friedman, and Kol Dodi by Rabbi Dovid Feinstein, Great Torah Lights by Rabbi Yitzchak Meir Goodman, Something To Say by Rabbi Dovid Goldwasser, The Vilna Gaon, Growth Through Torah by Zelig Pliskin and The Call of the Torah.

**INSIGHTS from the SEDRA for the year 5783 is being dedicated by
Ruvane & Stephanie Vilinsky in memory of Tzvi Ben Yakov & Shimon Ben Pinchus z"l**

ועשו ארון עצי שטים

"They shall make an ark of acacia wood..." (25:10)

If we examine the verses, we find that regarding every vessel of the *Mishkan*, Hashem spoke in the singular, telling *Moshe*, "**You shall make...**" Regarding the *Aron*, however, the command was in the plural: "**They shall make.**" Why?

The reason is that the *Aron* held the Torah. Hashem wanted everyone to have a part in making it so one Jew couldn't say to another, "I made a big contribution for building the *Aron*; therefore, I learn much Torah, and my portion of the Torah is bigger than yours." So too, no one could say, "I gave a lot for the building of the *Aron* while you gave nothing, therefore you have no portion in the Torah."

The Torah belongs to the entire Jewish nation. Just as someone who learns Torah has a portion in Torah, so, too, he who supports the Torah – and both receive substantial reward for their efforts. (Chafetz Chaim)

Aron comes from the word *ohr*, meaning light. *Ohr* is referring to the Torah that is in the *aron*, as it says, *כי נר מצוה ותורה אור* – for the *mitzvah is like a candle and the Torah, light.* (Maharal)

אמתים וחצי ארכו ואמה וחצי רחבו ואמה וחצי קמתו

"Two and a half amos its length; an amah and a half its width; and an amah and a half its height." (25:10)

Why do all the measurements of the *Aron* have a half of a measurement – two and a half *amos* in length, one and half *amos* in width, and one and half *amos* in height? The reason is to teach us that the only way to acquire the Torah is for the person to realize that he is not a complete person. There is no room for *ga'avah*. (Ba'al HaTurim)

It is noteworthy that the dimensions of the Tabernacle's utensils are generally stated in halves (e.g. the *Aron* was 2 and ½ cubits long, 1 and ½ wide and 1 and ½ high), with the major exception being the *Shulchan*, the Table which was two cubits long and one cubit wide.

This testifies to the great esteem that the Torah bestows upon those who support learning. The length and width of the *Shulchan* was measured in full cubits, suggesting that those who support Torah should be appropriately confident and ambitious, unafraid to dream ambitiously about expanding the scope of Torah. On the other hand, the height of the *Shulchan* is stated in fractional terms (1 and ½ cubits) to remind the supporters of Torah that, although they should be ambitious in promoting their causes, their personal status (i.e., their height) should remain intact, cloaked in humility. (Chasam Sofer)

ועשו ארון...ועשית שלחן...ועשית מנרת זהב טהור

“They shall make an ark...You shall make a Table...You shall make a Menorah of pure gold.”
(25:10,23,31)

The order of the Torah’s description of the *Mishkan*’s utensils teaches us a great deal about the relationship between Torah and its supporters. The Table, symbolizing financial prosperity, precedes the *Menorah*, representing Torah, to indicate that an adequate financial base is a prerequisite for Torah study. However, the *Aron*, also symbolizing Torah, precedes the Table. This suggests that the fundamental observance of Torah and *mitzvot*, as depicted by the *Luchot* and *Sefer Torah* housed in the *Aron*, is not contingent upon a secure financial base. It is only the sophisticated, in-depth learning of Torah, represented by the *Menorah*, that requires freedom from financial worries. Certainly, the basic commitment to Torah applies equally to all Jews.

(Chasam Sofer)

ונתת את הפרכת תחת הקרסים

“You shall put the partition under the hooks...” (26:33)

The side of the Partition leading into the Holy of Holies was directly under the hooks. This may symbolize the overriding importance of unity among various segments of *Klal Yisrael*. The hooks linking together different curtains – different constituencies of Jews – remind us that bringing peace and unity was (and is) a necessary prerequisite for Hashem’s Presence in the Holy of Holies.

(Chasam Sofer)

SHABBAT SHALOM!

This week’s Divrei Torah are dedicated in memory of Aaron Feinerman, father of Shellie Zuckerman and family. For future sponsorship opportunities or to receive this publication, please call Steve Zuckerman at 516 652 5266 or email zkster@aol.com. Sponsorships in memory of or in honor of someone are \$50.00 per issue.