

The Morris M. Horowitz Kollel

732 813 0682 / morrismhorowitzkollel@gmail.com

R' Yitzchok Blau
Nasi Hakollel

Moshe Rothenberg
Rosh Kollel



פרשת תרומה / Parshas Teruma

“ועשו ארון עצי שטים אמתים וחצי ארכו ואמה וחצי רחבו ואמה וחצי קמתו” שמות כה;

“And you shall make an Ark of acacia-wood, two and a half cubits its length, a cubit and a half its width and a cubit and a half its height.” Shemos 25:10

The *Baal Haturim* points out that all the measurements of the ארון (Holy Ark) are broken into half cubits. This teaches us that anyone who learns Torah must break himself in the quest for understanding while carrying himself in a humble fashion.

Perhaps we can illustrate the importance of practicing *Anava* (humility) in order to maintain our Torah knowledge with a Gemara in מסכת נדרים on דף נה. The Gemara says that R' Yosef demanded that Rava the son of R' Yosef bar Chama explain to him the following *pasuk*.

“וממדבר מתנה וממתנה נחליא-ל ומנחליא-ל במות ומבמות הגיא” He told him that if a person makes himself like a *midbar* (wilderness) that is trampled by all, the Torah will be given to him as a gift. Since the Torah is given to him as a gift he will have inherited it from Hashem and since he inherited it from Hashem he will become great, however if he becomes haughty, Hashem will demote him. But, if returns to his humility then Hashem will raise him up once again. The *Ran* explains that Rav Yosef had intention to remind Rava to be “שפל רוח ביותר” (exceedingly humble). That is why Rav Yosef asked him to explain this specific *pasuk* which highlights the correlation between Torah learning and humility.

The *Kli Yakar* as well explains that the reason why the ארון is built in broken measurements is to remind each and every one of us that we are missing something in the completion of our wisdom and we have to strive to fill the gap. He makes a דיוק in the *pasuk* in יובל כח; “חכמה מאין תמצא” - wisdom is found in the one who holds himself to be missing knowledge, not in one who views himself as a scholar who has already accomplished his goal. “אזהו חכם הלומד מכל אדם” - “Who is wise? Someone who learns from all mankind.” Says the משנה in פרק ד אבות פרק ד. One who feels that he is lacking understanding and still has what to learn; he is the wise man.

This is what it takes to grow in our Limud HaTorah and relationship with Hashem. We must break ourselves through fighting to gain true understanding all the while acting with humility. When we can admit that we don't know everything and that we are not in control, we can begin to truly learn and understand the Torah and its wisdom.