



RABBI SHALOM

ROSNER

Rav Kehilla, Nofei HaShemesh
Maggid Shiur, Daf Yomi, OU.org
Senior Ra"m, Kerem B'Yavneh

Child-Like Attitude

וְנוֹעַדְתִּי לְךָ שֵׁם וְדַבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְרֻבִּים אֲשֶׁר עַל־אֲרוֹן הָעֵדוּת אֵת כְּלֵי־אֲשֶׁר אֲצַוֶּה אֹתְךָ. אֶל־בְּנֵי יִשְׂרָאֵל (שמות כה:כב)

I will arrange My meetings with you there, and I will speak with you from atop the ark cover from between the two keruvim that are upon the Ark of the Testimony, all that I will command you unto Bnei Yisrael. (Shemot 25: 22).

The Pasuk above states that the conduit through which Hashem spoke to Moshe was the *keruvim*. These were angelic structures that rested above the Aron. Rashi (shemot 25:18) posits that they had the features of a child (דמות פרוצוף תינוק להם). What can we learn from the fact that these holy structures had a childlike appearance?

Dependence

The Vilna Gaon suggests that this was to teach us that just as a child is dependent on his/her parents for sustenance, so too we are to have unequivocal faith and reliance on Hashem. Even King Solomon who was one of the wisest men who ever lived, asked God for wisdom and did not rely solely on his capabilities.

Curiosity

Rabbi Shmuel Rozovsky the Rosh Yeshiva of Ponovitz offers an important insight. A

child is curious and seeks to learn about his environment. A child absorbs what he/she hears and internalizes messages conveyed. We ought to mimic this aspect in our religious observance. The words God transmits via the *keruvim*, the words of the Torah, are to be absorbed by us. We are to internalize its message. To accept and abide by every command. Like a child accepting the words of his superiors, we are to accept the laws and precepts of the Torah.

In *Parshat Ki Tisa*, Yehoshua is referred to as a “na’ar” (a youth or “lad”):

וּמִשְׁרָתוֹ יְהוֹשֻׁעַ בֶּן־נּוּן עֶבֶר, לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל.

His attendant, Yehoshua bin Nun, **a lad**, would not depart from the tent” (*Shemot* 33:11).

Yehoshua was in his late fifties. Why is he referred to as a “na’ar” - lad?! Perhaps the Torah is seeking to highlight his youthful attitude. He shadowed Moshe and served him so that he could learn and constantly improve. Although he was in his fifties, he acted as a child, thirsting for knowledge and clinging to his Rebbe.

It is no coincidence that a great scholar is referred to as a תלמיד חכם – a wise student. There is always more to learn. No matter how much one has achieved or how many times

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one completed *shash*, that individual is still referred to as a “*talmid chacham*” – a student, who has more knowledge to acquire.

May we retain this “*keruvim*” attitude, constantly thirsting for knowledge and seeking to absorb new material. In addition, one should never be afraid to change their behavior when revealing that one has erred. We seek the truth and should do all we can to obtain and observe it. ■



Be'er Tziporah a"h - Bottled Water Gemach



Walking down King George St. in Jerusalem and want a cold bottle of water?

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In loving memory of Yoni's wife **Tziporah a"h**, a true Eishes Chayil, always full of chessed, kindness and laughter, and brought life and strength to so many people, that she touched! She was like Aron, who loved peace and pursued peace.



Yoni thanks Hashem for having the opportunity of having Tziporah in his life, to learn of her caring, patience and happiness, to overcome her challenges. May Tziporah's Neshama be a light onto the world, in a time of darkness, and may her Neshama shine to Gan Eden. Yoni misses Tziporah with tears in his eyes, as Hashem gave him a gift, a crown jewel, now he returns her to Hashem.

With thanks and Toda. Love, Yoni

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