

**"...To cause a lamp to burn continually. In the Ohel Moed, outside of the cloth partition that conceals the Testimony..."  
(27:20-21)**

Various commentators reflect upon the two points emphasized by the *pesukim* regarding the *Ner Tamid*. *Horav Shimshon Raphael Hirsch Z"l* comments that, although the human mind turns towards the *Torah* as the source of spiritual sustenance, man must constantly be cognizant of its standing "outside" the *Torah*. The *Torah* has been presented to the human mind, not produced by it. Man must utilize the *Torah* in order to increase his knowledge, wisdom, and sophistication, but he can never inject his own enlightenment upon the *Torah* in an attempt to amend or reform it. He must always be aware of *Paroches* (curtain), and of the *Keruvim*, who stand vigilant "guard" over the *Torah's* sacredness. They strive to preserve the *Torah* against any tendency of the human mind to misjudge its true position and turn against the sacrosanct inviolability of the *Torah*. One must sit as a disciple at the feet of the *Torah*, never daring to assume an arrogant mastery over it.

The *Pardes Yosef* compares the constant burning of the *Ner Tamid* to the *Ner Tamid* of *Torah* which must maintain its continuity in the hearts of every Jew. All too often, we affix the *Ner Tamid* in the *Bais Hamedrash* or the *shul* and abandon it there. It must also burn "outside the testimony," in the home, in the street, and throughout our secular endeavors. The *Ner Tamid* of *Torah* guidance should direct every facet of our life.