

"Within the rings of the Aron shall remain the poles, they may never be removed from it." (25:15)

Rashi adds one word, *okugk*, forever, which according to *Horav Yitzchak Goldwasser*, *Shlita*, implies a profound thought. The *badim*, carrying poles of the *Aron Ha'Kodesh*, were never to be removed from the *Aron*. Thus, the *badim* were an integral part of the *Aron*. The *Leviim* who carried the *Aron* by "*the badim*" were carrying the actual *Aron*. There is no distinction between the *Aron* and its *badim*; they are one and the same.

We may add to this thought. *Badim* serve as a metaphor for the supporters of the *Torah*. They can never separate themselves from the *Torah* which they support. Indeed, by establishing an irrevocable bond with the *Torah* they will come to realize a basic truth. They are not the supporters of the *Torah* but rather it is the *Torah* which supports and sustains them throughout their continued relationship with it. As the *badim* are part of the *Aron*, so, too, are the supporters of the *Torah* to be considered part of the *Iomdei Torah*, those who study *Torah*.

For the *Torah* supporter to be bonded with the *Torah*, he must respect those whom he supports, be it the institution or its disseminators. The supporter of *Torah* views this opportunity as a privilege by which he is able to repay Hashem for the good he has received. When the *Torah*'s supporters attempt to dictate policy or impose their own orientation upon the *Torah*, they are actually severing their relationship with it. We may note that this respect should be reciprocal. This is not only due to the sense of gratitude which the *Iomdei Torah* must have, but also because they are two sides of a single bond. Each side must merge together with the other in order to develop a healthy symbiotic relationship.