

## **"You shall make a table.. you shall cover it with pure gold and you shall make for it a gold crown all around." (25:23,24)**

*Rashi* contends that the gold crown which surrounded the *Shulchan* was above the *misgeres*, molding. In contrast, the crown surrounding the *Aron* was part of the actual box that projected upward, encircling the top of the *Aron*. The crown of the *Shulchan* is called the *keser malchus*, crown of monarchy. The *Shulchan* was the medium through which the blessing of nourishment flowed to the world. The golden rim surrounding the upper edge of the *Shulchan* symbolized the loftiest position of material power in *Klal Yisrael* -- the crown of monarchy. The *Aron* which contained the *Luchos* symbolized the *Torah*, and its rim represented the crown of *Torah*, the *keser Torah*.

*Horav Elyakim Schlesinger, Shlita*, observes the disparity between the way each of these two crowns was made. He also notes the connection of each to its respective base. The crown of the *Aron* was part of the actual *Aron*, while the crown of the *Shulchan* was fashioned separately by hand and attached to the *Shulchan*. He suggests that the unique function of each is inherent in the distinct manner in which it was crafted. A monarch is clothed with royal garments. His sovereignty is *conferred* upon him. He does not become a king on his own. The *keser Torah*, on the other hand, is not conferred upon a person. He *earns* it through his diligence and excellence in *Torah* study. The crown of *Torah* cannot be attached externally. It must be earned and will then emanate from within. It is an integral part of the *Aron*. Indeed, the more the *Kapores*, cover of the *Aron*, is pushed down, the more the crown is exposed. His preeminence in *Torah* scholarship is more evident, if it is consistent with one's humility and self-effacement.