



# Ohr Yerushalayim News

פרשת תרומה - ב אדר תשע"ה - 21st February 2015 - Volume 7 - Issue 32

## T NEWS ... LATEST NEWS ... LATEST

### מזל טוב

Mazel Tov to the Rov & Rebbetzen on the birth of a great grandson, born to Mr & Mrs Kopokovitch.

Mazel Tov to Dr & Mrs Meir Wilks on the engagement of their daughter Shulamis to Chaim Lichtenstein of Toronto..

## T NEWS ... LATEST NEWS ... LATEST

### Keruvim, What's The Message?

David Jacobs

The keruvim appear in this week's parsha on the ark of the covenant. Terumah 25/17-20 explains the kaporet had a solid gold cover. Out of this one chunk of gold there were angelic images of these two keruvim (almost like children) with their wings arching out toward one another, a sheltering presence over the ark. It was from between these keruvim that the voice of G-d would speak to Moses once the Mishkan was constructed. (Ibid 25/22)

This is the most famous place where we encounter the keruvim in the Mishkan but it's not the only place. We also find them in two other places. One of them is on the parochet – A veil, woven out of beautiful tapestry and woven into the veil was supposed to be representations of keruvim. This veil separated between the Holy of Holies (location of the ark) and the rest of the Mishkan. The other was the yeriyyot, the curtains that formed a roof for the Mishkan. The keruvim were part of the curtain tapestries.

Why were there keruvim in the Mishkan at all, and why these particular places? You don't find them etched into the menorah, inlaid into the shulchan or on any of the alters. Only these three places. The coverings for the 1) Ark 2) Veil and 3) Curtains.

Any discussion of the keruvim in the Mishkan must take into account the only other time we met keruvim. This was at the gates of the Gan Eden. When G-d banishes Adam and Chava from the garden, he sets up two cherubs with flaming double edged swords to make sure that Adam and Eve will never return to the Tree of Life. There must be a connection between these cherubs at the gates and those here at the Mishkan. There is also a contrast between these two sets of cherubs. The first ones are holding that flaming double edged sword whereas there is no sword being held by the cherubs in the Mishkan.

What are we really doing when we create this Mishkan? We are emulating G-d. Man was created to emulate G-d. He was made b'tzelem elokim, in the image of G-d. What does it mean to create like G-d created? What did G-d create? G-d made a world for us, a universe for us G-d carved out a little bit of everything and made an apartment just for us.

G-d lives in a world beyond space and time. G-d carved out a little piece of that so that we would be able to live. We, in turn, reciprocate by creating an environment for him, a little apartment. We take our world of space and time, and we carve out a little space for him, and we call it a Mishkan. That's how we reciprocate G-d's great act of love. In order to make that apartment work, we, too, have to abide by laws. G-d doesn't need the laws of physics. He pays attention to them so that we can

have a place to live. We, too, abide by G-dly laws. The laws of taharah and tumah, kodesh and chol halachot that we don't understand, because they are for G-d. We make a space for G-d like G-d makes a space for us

If the Mishkan is really intended to be the place that we make for G-d in this world, then it has a prototype, doesn't it? Because the world once had a place like that – Gan Eden. Why was the Garden of Eden called a garden? A garden is a cultivated place that the master of the garden makes for himself, for his own enjoyment. Eden was G-d's garden in our world. Back in the original garden, Adam and Chava hear the voice of G-d strolling through the garden in the afternoon, what kind of imagery is that? It's almost as if G-d, the master of the garden was inviting Adam to join him in that stroll. Instead, they were hiding due to the sin of the forbidden fruit. After the sin of the forbidden fruit, what happens? G-d stations the keruvim, the angels with the flaming swords, to make sure that we never get back. It's not a place in which we can live anymore after eating from the Tree of Knowledge. The garden that G-d made is no longer accessible for us.

Now, we have to build the garden. When we do, the keruvim are back, But they don't have a sword in their hands anymore because they're not there to keep us away, They are there to usher us in. How, exactly, do they usher us in? That brings us to the three times the keruvim appear in the Mishkan - The curtains, the veil and the covering for the ark. What are all of these things? They are three partitions. The curtains that create the roof of the Mishkan which separates the Mishkan from the rest of the world, the veil separates the Holy of Holies from the rest of the Mishkan and the covering separates the ark of the covenant from everything else.

So we make three partitions/separations when we create an apartment for G-d, what did G-d do when he created the apartment for us? The apartment for us was the universe itself. Going back to the creation story, you will find three separations. Between light and darkness,

### The Week Ahead

#### פרשת תרומה

Candle Lighting	5.13pm
Mincha & Kabbolas Shabbos	5.18pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.49am
1st Mincha	1.30pm
Rov's Hilchos Shabbos Shiur	4.30pm
2nd Mincha	5.00pm
Seuda Shlishis	following
Motzei Shabbos	6.20pm
Ovos uBonim	7.35pm
Sunday	7.15am / 8.20am
Monday / Thursday	6.45am / 7.10am
Tuesday / Wednesday / Friday	6.45am / 7.20am
Mincha & Maariv	5.25pm
Late Maariv	8.00pm

between waters – air and sky and between day and night using the luminaries in the heavens to allow humans the consistent experience of time, through the cycles of darkness and light brought to us through the heavenly bodies. So G-d used three separations to create the world and we make three separations to create the world we make for G-d.

On each of these partitions that we create, we meet keruvim - The angelic beings that were part of the fourth separation in creation. A separation that shouldn't have been there, A separation that locks us out of G-d's world forever - The instruments of that very separation, the instruments of the keruvim, the flaming sword. They show up one more time, but without the sword, ushering us into this garden that we create for G-d - The keruvim bring us through the partitions from one separation, the curtain, the veil, to the covering where we finally encounter the voice of G-d itself - It's the voice that we human beings have a faint memory of, going all of the way back to the original garden. When Adam and Eve encountered G-d in the garden, how did they encounter him? They heard the voice of G-d walking through the garden. The keruvim bring us back there, they bring us home. Shabbat Shalom.

(This dvar torah was adapted from a website called alephbeta.org. I would thoroughly recommend)

## The World in Miniature

Shlomo Katz (Torah.org)

In this week's parashah, we begin to read about the design and construction of the mishkan / Tabernacle. R' Menachem ben Meir Tzioni z"l quotes the kabbalistic midrash, Sefer Ha'bahir, as follows: The structure of the mishkan parallels the creation of the world. We read about Creation (Bereishit 1:1), "In the beginning of G-d's creating the \*heavens\* . . .," and regarding the mishkan G-d said (Shmot 26:7), "You shall make curtains of goat hair for a \*covering\* over the Tabernacle."

On the second day, G-d said (Bereishit 1:6), "Let there be a firmament in the midst of the waters, and let it \*separate\* . . .," and regarding the mishkan He said (Shmot 26:31), "You shall make a \*partition\* . . ."

On the third day, G-d said (Bereishit 1:9), "Let the waters be gathered," and regarding the mishkan He said (Shmot 30:18), "You shall make a copper basin . . . for washing."

On the fourth day, G-d said (Bereishit 1:14), "Let there be luminaries," and regarding the mishkan He said (Shmot 25:31), "You shall make a menorah."

On the fifth day, G-d said (Bereishit 1:20), "Let there be fowl that fly about over the earth," and regarding the mishkan He said (Shmot 25:20), "The keruvim shall be with wings spread upward."

On the sixth day, man was created, and regarding the mishkan G-d said (Shmot 28:1), "Draw close Aharon, your brother . . ."

About the seventh day, it says (Bereishit 2:1), "The heaven and the earth were finished," and about the mishkan we read (Shmot 39:32), "All the work of the mishkan, the ohel mo'ed / Tent of Meeting, was finished."

In addition, R' Tzioni writes, the mishkan parallels the revelation at Har Sinai. For example, just as Hashem spoke at Har Sinai from within a fire, so in the mishkan, His voice seemed to emanate from between the keruvim made of fiery gold. (Sefer Tzioni)

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"The keruvim shall be with wings spread upward, sheltering the Cover with their wings with their faces toward one another . . ." (25:20)

R' Michel Zilber shlita writes: We read in the book of Yechezkel that Hashem instructed that prophet to recite a lamentation over the King of Tyre, including the phrase (Yechezkel 28:14), "You were a great sheltering keruv." Rashi z"l cites a midrash that interprets that verse as referring to Adam. In effect, the prophet said to the King of Tyre, "Why are you so vain? Are you as great as Adam, whose reach extended from one end of the world to the other like the wings of a keruv? Were you in Gan Eden with Adam?"

What does it mean that Adam's reach extended from one end of the world to the other, and why is a keruv an appropriate metaphor? R' Zilber explains: The Zohar teaches that man's good deeds "strengthen" G-d, so- to-speak, and man's bad deeds "weaken" G-d, so-to-speak. Rashi (to Devarim 32:18) explains that G-d wants to do good for man,

but man's bad deeds prevent Him from doing so; in this sense, man "weakens" G-d. R' Zilber continues: The keruvim are meant to remind us of the power that G-d gave man to influence events in the entire universe through his good deeds and bad deeds, his power to stretch out his "wings" until they reach the Heavens and cover the entire world. (Ba'yam Darech Vol. II p.18)

A related thought:

When explaining the Torah's statement that man was created "in G-d's image," R' Chaim of Volozhin z"l writes as follows: Of course, this is not to be taken literally, for G-d has no image. Rather, the Torah means that man is like G-d in some respect. How so? Just as G-d has the power to create and destroy worlds, so man's actions--his good deeds and his bad deeds, and even his words--have the power to move the Heavens and create and destroy spiritual worlds.

R' Chaim adds: We read in our parashah (25:8-9), "They shall make a Sanctuary for Me so that I may dwell among them. Like everything that I show you, the form of the Tabernacle and the form of all its vessels; and so shall you do." What is added by the words, "and so shall you do"? R' Chaim explains that the Torah is teaching: Just as you have the power to build a mishkan, which kabbalists say is a microcosm of the universe, "so shall you do"--so you have the power through your actions and words to build and destroy real universes. This knowledge, of course, places a great obligation on a person. (Nefesh Ha'Chaim Part I, chapters 1 & 4)

## Workout

Rabbi Raymond Beyda (Torah.org)

"Like all that I show you the form of the Tabernacle and the form of all its utensils-- and so shall make" [Shemot 25:9]

The Tabernacle and the Temple that replaced it in Jerusalem are replicas of a heavenly Temple. It is similar to an artist who as commissioned to duplicate the capital city on a small piece of paper. The marketplace was represented by a scratch and the palace by a dot so that the paper could encompass the entire city.

Imagine an expert artist who had many students and one of his best asked for his mentor's approbation. The student drew his work on a small piece of paper and submitted it to his teacher to review. When the expert looked at the rendition of the capital city he slapped his student in the face. "Why did you slap me?" inquired the shocked disciple. "You left out a small dot," answered the artist. "Because of one small dot you hit me? It is only a tiny detail in a beautiful work of art." said the shocked student. "Don't show your ignorance," said the teacher. "It is true that on this tiny paper it is only a tiny spot, however, in the capital city it is the royal palace. By neglecting that dot on your paper you have removed the royal palace from the capital."

The Mishkan -- Tabernacle -- is a representation of a Heavenly abode, therefore all of its details must be perfect down to the smallest measurements because an inch on earth could be a mile on high. Moshe and Besalel supervised the collection of funds and materials to insure precision and purity. They both realized the effect a slight variation down on Earth would have when magnified in Heaven. Actions people do are magnified on their way to Heaven where they are recorded in a person's life file. One must be meticulous in misvah performance to insure the purity of intent and deed so that one's deeds stand up to the Heavenly magnifier on Judgment day.

