

"And you shall make two Keruvim of gold." (25:18)

Rashi explains that the *Keruvim*'s face had the form of a child's face. We must endeavor to understand the rationale for selecting the face of a child from among the myriads of Hashem's creations as the basis of the *Keruvim*. *Rabbi Meir Rubman Z"l* suggests that a child symbolizes an individual who strives to learn, one who does not yet feel accomplished, one who is always willing to listen, reflect, and accept guidance. He cites the *Baal Haturim* who states that the *pasuk* (*Hoshea 11:1*) "*For Yisrael is a youth and I love him,*" alludes to the *Keruvim*. Hashem knows that *Am Yisrael* is like a "youth". Therefore, He loves us. When a youth transgresses, he is forgiven with the hope that as he matures he will be able to accept rebuke and will develop increased sensitivity.

Willingness to learn and accept direction is one of the necessary qualities of a *Ben Torah*. This concept may be noted from the Hebrew term used to describe a *Torah* scholar "*talmid chacham*" a student of *Torah* wisdom. He distinguishes himself in his desire to continue learning, seeking to acquire greater knowledge of the *Torah*. A *talmid chacham* is one who has an overwhelming desire to involve his whole being in *Torah* scholarship. Perhaps this is why Yehoshua was chosen to assume the mantle of leadership over *Bnei Yisrael*. Although he was a grown man at the time, the *Torah* (*Shemos 33:11*) calls Yehoshua a "youth," since he had the attitude of a youth towards studying, molded by his teacher par excellence, Moshe.