

**And they shall make for Me a dwelling place and I will dwell in their midst** – in the midst of each and every one of them. (**Parshas Terumah 25:8** with commentary of Rabbeinu Ephraim)

**And you, my beloved, are handsome, Beautiful indeed! Even our couch** the base of the bed is fresh even though the bed sheets were removed with the iniquity of our actions, for they have caused You to hide Your face, nevertheless the base of the bed i.e. the knowledge of Hashem and the inclination of our hearts towards Him, is new and fresh as always and it's ready to accept the bedsheets 'when Hashem returns to Tzion' for we have not forgotten the name of our G-d. (**Shir HaShirim 1:16** with commentary of the Seforno)

Perhaps we can explain the Seforno's cryptic words as follows:

The *Beis HaMikdash* was where we lived with the Shechinah like a husband and wife as symbolized in the Cherubim, the image of a boy and girl facing each other, until due to our sins, it was destroyed. One may understand the *Beis HaMikdash* to be analogous to a couples' bed. However, the Seforno explains that this isn't so. Rather, it is analogous to the bedsheets upon which the couple rest. What then is the bed itself? The heart of each and every Jew. As Rabbeinu Ephraim explains, Hashem dwells in each and every one of us, for we are analogous to the bed itself, upon which the bedsheet, the *Beis HaMikdash*, is spread out, where Hashem directly rests His Shechinah. Even in the depth of our *galus*, no matter how distanced from Hashem and uninterested in Him we may seem, our hearts, even after 2000 years, *the base of the bed i.e. the knowledge of Hashem and the inclination of our hearts towards Him*, is as new and as fresh as ever, yearning for our *Choson's* return!

