



# Tiferet

ת פ א ר ת



## TIFERET UPDATES

### *This Week in Tiferet*

On Sunday, **Rosh Chodesh Adar**, our students fulfilled the statement of the gemara – משנכנס אדר מרבין בשמחה. Due to our students' love for tiyulim, they decided to take the administration on an unexpected hike into the woods, with many surprises along the way. Our administration was very appreciative of this opportunity to experience a yet-unseen part of Eretz Yisrael. Thank you! As we go to print, our students are on an amazing tiyul in the **Golan**. Details and pictures to follow next week!

### תורת תפארת

#### **Building the Mishkan Through Mesirut Nefesh Rabbi Moshe Yeshurun ([mryeshurun@yahoo.com](mailto:mryeshurun@yahoo.com)) Parashat Teruma**

In his introduction to Sefer Shmot, the Ramban states that the second book of the Torah should be titled Sefer Hageula - the Book of Redemption. Even though one might argue that the geula ends in the middle of the Sefer, the Ramban explains that complete geula is only attained through spiritual redemption, as well as physical. This occurred only after the Jewish people received the Torah, built the Mishkan and the Shechina rested within.

In this week's Parasha, Parashat Teruma, the Jewish people are commanded by G-d to begin the second stage of the redemption, the building of the Mishkan. This process began with the Jews donating the required materials necessary in building the Mishkan and in this process the women played a central role.

According to Chazal, the most beloved donation in G-d's eyes was the copper mirrors that were donated by the women. At first, Moshe Rabbeinu rejected these mirrors. G-d however told him to accept them and make from them the Kiyor, the washing basin. G-d explained to Moshe that the reason these mirrors were so special was because they symbolized the unwavering faith the Jewish women had in the darkest hours of slavery that one day they would be redeemed. Therefore they beautified themselves for their husbands thereby continuing the generations.

The message that G-d was conveying to Moshe and the Jewish nation is to follow the footsteps of the Jewish women and to understand that when one wishes for the Shechina to rest within him and in his home, he must internalize and understand the ultimate importance of Mesirut Nefesh in Avodat Hashem. Hashem presents us with many opportunities to serve Him whether in Shul, in the Beit Midrash, at home with our families and even at work. May we merit bringing the Shechinah into our lives through our hard work and Mesirut Nefesh.

Shabbat Shalom!

# MAZAL TOV!

**Mazal Tov to Ariel Mischel (5770) on her engagement to Yosef Ginsberg!** May they be *zochim* to build a *bayit ne'eman b'Yisrael* together!



A spur of the moment trip to Kever Rachel!



## ונהפוך הוא!



### Where do we derive the holiness of the shul?

Aliza Arbesfeld (Tiferet 5773)

In this week's parsha it discusses in detail the construction of the *mishkan*. It says in *Shemot* 25:8 *עשו לי מקדש ושכנתי בתוכם* - *And they shall make me a sanctuary and I will dwell in their midst*. The *Rambam* writes in his *Sefer Hamitzvot* that this pasuk is also the source for the commandment to build the *Beit HaMikdash*. In *Sefer Vayikra*, Parshat *Kedoshim* 19:30 it says *את שבתתי תשמרו ואת שבתתי תיראו* - *you shall observe My Shabbatot and revere My Sanctuary. I am Hashem*. From this pasuk we see that *Bnei Yisrael* are to treat the *Beit Hamikdash* with awe. This commandment requires that a person enter with respect the area of the *Beit HaMikdash* and conduct oneself appropriately there. But from where do we get the notion to act respectfully in our shuls?

*Rabbainu Nissim* suggests that the synagogues, or shul's, sanctity is not based upon a Torah commandment. Instead, *Chazal* endowed the *beit kenesset* with its sanctity. He explains that the *beit kenesset* is designated as the place in which the most serious prayers are conducted. Therefore, *Chazal* put upon it a degree of holiness.

Others disagree with *Rabbainu Nissim* and suggest that the *beit kenesset's* sanctity is from the Torah itself. *Rav Yosef Dov Soloveitchik Zt"l* included the *Rambam* among *Rabbaynu Nissim's* opponents based upon the *Rambam's* summary of the 613 mitzvot included in his *Mishna Torah*. The *Rambam* explains that the 65th negative commandment includes a prohibition against destruction of the *Beit HaMikdash*, a synagogue, and house of Torah study. The *Rambam* is outlining the Torah level prohibitions included in the commandment. This implies that the synagogue and house of Torah study are endowed by the Torah with holiness. Therefore, it is prohibited to destroy them. In short, the *Rambam* seems to regard a shul's sanctity as from the Torah. However, he does not provide any indication of his basis for this conclusion.

The Talmud suggests that the synagogue is the "minor sanctuary" to which the prophet goes to. Even when the major or primary sanctuary – the *Bait HaMikdash* – has been destroyed, Hashem will continue to be found in the minor sanctuary – the synagogue.

*Rav Soloveitchik* concludes that the sanctity of the *Bait HaMikdash* is derived from the *Ahron* and its *Luchot*. From this, the source of the synagogue's sanctity can be identified. As explained by the Talmud, the synagogue is a minor sanctuary. It is a version of the *Beit HaMikdash*. In order for the synagogue to be a modern day parallel to the *Bait HaMikdash*, we must derive its sanctity from a similar or identical source. This means that, like the *Beit HaMikdash*, the synagogue derives its sanctity from its *Ahron* and its contents – the *Sefer Torah*. Because the synagogue derives its *kavod* from basically the same source as the *Beit HaMikdash*, it is endowed by the Torah itself with its sanctity.