

# Bais Yaacov Bnos Malka Newsletter

לעילוי נשמת יצחק עקיבא בן אהרן ז"ל

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Parshas Teruma

פרשת תרומה

אדר תשפ"ד



## The *Mishkan* Serves the *Aron*

In *Parshas Teruma*, the Torah discusses the building of the *Mishkan*. What was the main function of the *Mishkan*? The Ramban explains that the main purpose of the *Mishkan* was to be a home for the *hashra'as haShechina*, a place for the divine glory to rest. *Am Yisroel* is a holy nation, and they therefore deserve to have a *Mishkan* in which the *Shechina* will rest among them.

The Ramban explains further that the *Mishkan* was supposed to be, in a sense, a continuation of *ma'amad Har Sinai*. At *Har Sinai*, there was a *hashra'as haShechina begaluy*, in a public way; that *hashra'as ha'shechina* would continue in the *Mishkan* in a hidden way. Thus, the Ramban explains, the main *kli* in the *Mishkan* is the *aron*, because that is where the *Shechina* rested. The Ramban notes that there are many *pesukim* relating to the construction of the *Mishkan* whose language parallels the *pesukim* that describe *Matan Torah*. This supports the idea that the *Mishkan* was supposed to serve as a continuation of the *hashra'as haShechina* of *Matan Torah*.

Rav Yaakov Kaminetsky *ztz"l* writes that the Ramban's explanation clarifies the meaning of a difficult *midrash*. The Torah introduces the command to build the *aron* with the word, "ועשו," "and they shall make" (*Shemos* 25:10) – in plural. The other *keilim*, in contrast, are introduced with the word, "ועשית," "and you shall make" (25:23, 31) – in singular. Why? *Chazal* explain that the *menora* represents the *kohanim*, since they prepare the *neros* of the *menora* for lighting, and the *shulchan* represents the *melachim*, kings, as the *shulchan* symbolizes wealth. The *aron*, in contrast, has a broader symbolism; it symbolizes the Torah, and all Jews should have a connection with the Torah. This explains why the plural is used by the *aron* – the *aron* and its contents relate to everyone.

In discussing the plural form of the word "ועשו," the *midrash* writes: "יבאו הכל ויעסקו בארון," "Everyone should come and be involved in the building of the *aron*." In order to symbolize that everyone can and should learn Torah, all the Jews were involved in the actual building of the *aron*. The *meforshim* struggle with the *pshat* of this *midrash*. How is it possible that two million Jews would be involved in building the *aron*? It is hard to picture the reality that the *midrash* describes.

Based on the Ramban, Rav Yaakov suggests that although not every Jew was involved in building the *aron* directly, every Jew was involved in building the *Mishkan*, either through the actual construction or through their contributions. As the Ramban explains, the main purpose of the *Mishkan* was to be the home for the *Shechina*, and the specific place for the *Shechina* was over the *aron*. It follows that the entire *Mishkan* serves the *aron*. The purpose of the *Mishkan* was to create an environment with a certain level of *kedusha* to house the *aron* so that the *Shechina* would rest there. Had the *aron* been placed in the street, the *Shechina* would not have been there. The *aron* needs the *Mishkan* and the *Mishkan* serves the *aron*. Thus, any Jew who was involved in helping to construct the *Mishkan* is viewed as if he was involved in building the *aron*. In this way, all Jews were *zocheh* to Torah. This may be the intent of the *midrash*.

This is a major *yesod* in Torah *hashkafa*. In many areas of life, there is a “*Mishkan*” and an “*aron*.” Anyone who is involved in building the “*Mishkan*” gets partial credit for building the “*aron*” as well. Similarly, the “*aron*” of a school are the educators- those responsible for the classes and the learning that goes on. However, every school requires a “*Mishkan*” in order for it to function and succeed. The “*Mishkan*” of a school includes the secretary, who makes sure that everything gets done when, how, and where it is supposed to. And, of course, the “*Mishkan*” includes financial office, who attends to the money of the school- and every school needs money to function and flourish. It also includes the cleaners! Just like whoever contributed to the *Mishkan* gets credit as if he helped build the *aron*, whoever gives money to a Torah institution gets credit for the Torah learned in that institution. How much credit? *Hashem* knows exactly how much credit each particular contributor deserves.

This is a major *yesod* in life. Every person has to find his *tafkid* and evaluate whether he can and should be the “*aron*” or the “*Mishkan*” (or sometimes both). *Am Yisroel* needs people to fulfill both roles, and whoever helps to build the “*Mishkan*” receives credit for the “*aron*” as well.

Have a wonderful and peaceful Shabbos!

Chana Ginsburg

This Dvar Torah has been adapted from the seforim of Rabbi Beinish Ginsburg

We've Got Talent  
The amazing girls of Bnos Malka have such talent!  
Singing, dancing, comedy, games and baking made  
this event so memorable, exciting and fun!







Kita Bet learning chavruta style!

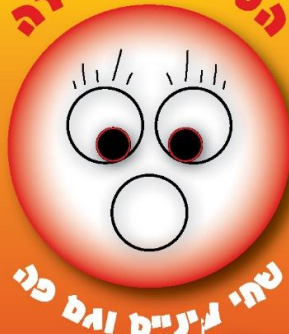


Kita Zayin prepared delicious treats to compliment their English assignments! Each one unique and especially tasty.





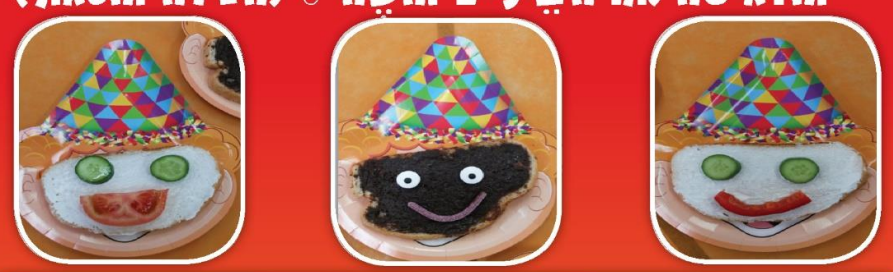
הסגול והצירה



שתי יניים וגם פה

# משנכנס אדר חבין בשמחה...

בשעה טובה ובשמחה רבה אנו לומדות את "שפת השם"  
הצלילים שבצירה ובסגול.  
ביום שישי נהננו מארוחה משותפת המתאימה לאודש אדר = ליצן  
כל בח בחורה צלחת ליצן לטעמה  
והדגישה את הלייניים והפה (הצירה והסגול)



חודש טוב, שמח ומבורך!!! החורה צופיה





