



Torah Bytes

A weekly Dvar Torah on the Parsha by Rabbi Dovid Horwitz
and the Rabbanim of the RCK Teruma 5786



In memory of Yosef Avraham ben Yeshaya z"l, father of Paul Friedman
& Mordechai Shmuel ben Avraham z"l, father of Julian & Aubrey Nathan

Shabbat Times
17:11  18:08

Issue: 126

This week's parsha introduces the directive to build a mishkan, a tabernacle, for Hashem's presence to dwell in. The Torah tells us to "take" a teruma for Hashem. Many commentators are bothered by the language used, for if Hashem is requesting donations of gold and silver from the people, the Torah should have said "give" a teruma to Him. The Beis Halevi gives his famous answer that when one gives tzedaka, he is actually taking more than he is giving. Ultimately, all of the wealth we amass in this world cannot be taken with us. The only wealth we truly can take to the next world is the money that we donate to others. By giving, we are turning our money, something temporal, into mitzvot, something eternal.

I would like to suggest another approach. Our Sages explain that the building of the mishkan was only necessary after the Jews sinned with the golden calf. Had they not rebelled, Hashem would not have needed a mishkan for His presence to dwell among us. He would have lived with us without the need of a mediator or transmitter. It is only due to their fallen stature, a result of their sin, that a transmitter of sorts was needed to bring Hashem's presence into the camp of the people. Seeing as it was the fault of the people that the mishkan was necessary, it is only fair that the people should be the ones to finance it. Hashem was telling them, "Take" for me a teruma. "Take responsibility for the golden calf and rectify it by building Me a mishkan to dwell in!"

Only because they were honest enough with themselves to take responsibility for their actions, did Hashem's presence actually return to the people upon the completion of the mishkan.

The parsha then goes on to describe the vessels that were needed to drive the mishkan.

The primary vessel was of course, the holy ark, followed by the shulchan, table, the menorah, the outer altar and the inner altar. The ark, the table and the inner altar were all made out of pure gold and they were unique that the Torah requires a crown or rim, to be fashioned around the perimeter at the top of the vessel.

Rashi explains that each crown represents another fundamental in Jewish belief. The crown around the holy ark symbolizes the supremacy of Torah, as the holy ark, with the tablets contained within, represents the wisdom of Torah. The crown around the table represents the crown of kingship, for the table represents wealth and greatness. The crown around the inner altar represents the crown of kehuna, priesthood. These crowns come to teach us that the king, the priest and the Torah scholar are the most exalted of human beings and are worthy of honor.

The Rambam, quoting the mishna in Pirkei Avot, states that there are three crowns in Judaism, the crown of Torah, Kingdom and Priesthood. But whereas the crown of kingship and the crown of priesthood are not something a person could merit by choice, for only one born a Kohen can wear that crown, and only a true king his crown, the crown of Torah is accessible to all who wish to achieve it! Not only is the crown of Torah achievable to all, the Rambam writes that it is the greatest of the three! How does the Rambam know that the crown of Torah is the greatest? Because it is represented by the holy Ark, the only vessel to reside in the Holy of Holies! It is from above this Ark that Hashem's presence communicated with Moshe!

Tome, this idea is one of the most beautiful and attractive in Judaism. Being a successful Jew is not restricted to the elite few, to those with the lineage of a kohen or the lineage of a king. It is not only for the rich or for the poor, for the intelligent or for those with pedigree. It is for everyone!

Any Jew, from whichever tribe he comes, can acquire the crown of Torah. The only thing required to achieve Torah excellence is to take responsibility. Just as the people donated to the mishkan, recognizing that they were to blame for their own shortcomings, and as a result, they built the mishkan to rectify their wrongs, so too do we need to take responsibility for our past failings and take charge of our lives. If we truly set our efforts on acquiring the crown of Torah, we will succeed, no matter what cards we have been dealt in life!



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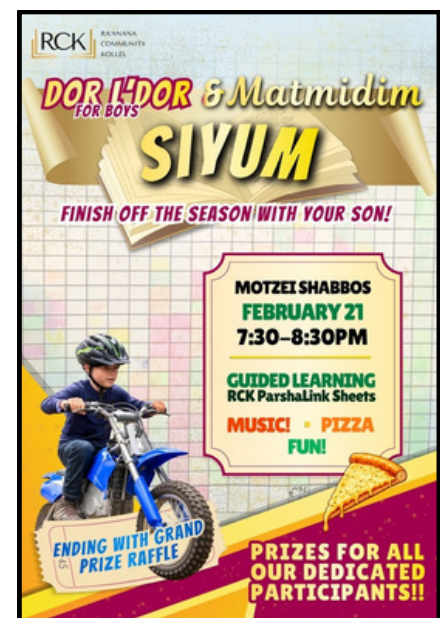
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Ask the Rabbi

Rosh Beit Midrash: Rabbi Shabtai Yogel

Question: I immersed some plates in the keilim mikvah, and after returning home I noticed I forgot to remove a sticker on the bottom of some of the plates. Do I need to immerse them again? And if yes, do I make a bracha again?

Answer: If the sticker bothers you and you plan to remove it, you must immerse the plates again, with a bracha.

However, if the sticker does not bother you and you are fine leaving it on the plate, there is no need to immerse again.

Note: the instruction to immerse again with a bracha applies only if the plates are made of a material that requires tevila with a bracha, such as glass.

Question: I saw a store that has a keilim mikvah inside the shop. Can the seller immerse the item for me before the purchase?

Answer: The best practice is that only after the purchase is completed, meaning after the item becomes yours, you or the seller should immerse it.

The reason is that if it is immersed before the purchase, the tevila may not help, since the item is not yet obligated in tevila — it is still considered merchandise and not a food utensil.

However, in practice I heard from Rav Asher Weiss shlit"a and Rav Shlomo Stern shlit"a that tevila before the sale is valid, but no bracha should be made on such a tevila.

Question: If I want to include utensils as a gift in mishloach manos, may I immerse them for the recipients and save them the trouble of going to the mikvah?

Answer: Based on the previous ruling, this may indeed be done, especially if you actually use the utensil to place food on it. You should inform the recipients that the utensil was immersed so they will not trouble themselves unnecessarily and especially not make a bracha in vain. Alternatively, you may choose not to immerse the utensil, but you should inform the recipients so they are aware.

The Illusion of Ownership

Rabbi Yisroel Zaslow



We've all had our autocorrect moments — when we meant to write one thing and our phone confidently "fixes" it to mean the exact opposite. A confused friend responds, and we quickly follow up: "Sorry, that was autocorrect."

But in Torah, there are no autocorrect mistakes. When the wording seems off, it's not an error — there is endless depth to Hashem's choice of words.

In Parshas Terumah, the pasuk says, "ויקחו לי תרומה" — "And they shall take for Me a donation." Shouldn't it have said the exact opposite verb ויתנו — "and they shall give"?

Rav Betzalel Rudinsky quotes a fascinating Medrash. People would pair up and literally "take" the other person's terumah and then give it on their behalf — a form of swapping. But why structure it that way?

Giving is not only about the recipient. It's about the giver.

In Rav Elya Lopian's yeshiva, talmidim would wash each other's hands for negel vasser. It wasn't about hygiene; it was about cultivating chesed.

Rich but Worried About Money

Rabbi Moshe Ariel Margi



"When Adar begins, we increase in joy." But can a person be happy even if nothing in reality changed? Imagine someone who won the lottery — not just won, but won the grand prize.

The system automatically deposits the money into his account. Everything is already done, he just doesn't know yet. In reality he is already wealthy. But inside? He is still anxious, pressured, worried about making a living. The moment the phone call comes and he understands what he already has, he fills with joy. Notice — nothing in reality changed. The money was there before. So joy is not always about what you gain. Sometimes it is recognizing the value of what you already have.

The Megillah says, "For the Jews there was light, joy, gladness, and honor." Chazal explain: light is Torah, joy is Yom Tov, gladness is bris milah, honor is tefillin. But these all existed before Purim.

No new mitzvah appeared. Reality did not change. What changed was the heart — their relationship to mitzvos. At Har Sinai the experience was overwhelming, almost forcing — fire, thunder, and the voice of "Anochi." But in the days of Achashverosh, inside exile, fear, and danger, something new happened. They looked again at Torah and their identity and realized: this is not something forced on us — it is our greatest treasure. What once felt like obligation became life, meaning, and salvation. "They re-accepted it in the days of Achashverosh" — not a new Torah, but a new love. Not new content, but a new relationship. Tefillin were no longer just a daily duty but honor. Torah was no longer a technical code but a great light. "When Adar begins, we increase in joy" — not because life suddenly changed, but because we recognize how precious what we already hold truly is.

Within days, boys became baalei chesed simply because the environment required constant acts of giving. When you give, you're not just helping someone else — you're shaping yourself. There's another dimension. It says in Tehillim (50:23) regarding the Korban Todah, "זוֹבֵחַ תּוֹדָה יִבְדְּנִי" — one who brings a thanksgiving offering honors Me. Why is gratitude so central?

The Ksav Sofer explains: intellectually, we know everything belongs to Hashem. But emotionally, it doesn't feel that way. First, the object is in our possession — we choose to give it. Second, people thank us. They honor us. That gratitude subtly reinforces the illusion that it was ours all along. And this is not just about money. It's our time, our energy, our humor, our talents. We give them and receive appreciation. It feels like we're the benefactors.

But we're not owners — we're entrusted caretakers.

To truly give means recognizing that what I am giving was never really mine. I am simply transferring Hashem's gifts to His children. It means not craving the thank-you, not seeking the kavod. "זוֹבֵחַ תּוֹדָה יִבְדְּנִי": when we slaughter the "תּוֹדָה," i.e. when we suppress our need for the תּוֹדָה which we receive from others, יִבְדְּנִי, that is what truly honors Me. "ויקחו לי" — when you give properly, you're taking something far greater: the opportunity to align yourself with the ultimate Giver.



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להצלחת עם ישראל

Torah Bytes

דבר תורה שבועי מפי רבני הכולל הקהילתי ברעננה
פרשת תרומה התשפ"ו

זמני השבת

17:11

18:08

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שאל את הרב ראש בית המדרש הרב שבתי יגל שליט"א לשאלות 0584810910

שאלה: אילו כלים חייבים בטבילה?

תשובה: רק כלי סעודה העשויים מזכוכית ו/או מתכת.

כלי עץ אינם זקוקים לטבילת כלים, וגם כלי פלסטיק לרוב השיטות.

כלי חרס: אם אינם מצופים בזכוכית - פטורים מטבילה.

אם הם מצופים בזכוכית כמו שמצוי בסט כלים של שבת: לבני אשכנז יש

לטבול ללא ברכה, ולבני ספרד - אינם זקוקים טבילה.

הדרך להבחין אם כלי החרס מצופים מזכוכית או לא - האם הכלי מבריק

(מצופה) או מט (אינו מצופה).

שאלה: טבילתי צלחות במקווה כלים ולאחר שחזרתי הביתה ראיתי ששכחתי להסיר מדבקה שנמצאת בתחתית הצלחת (בחלק מהצלחות)

האם צריך לחזור ולהטביל שוב את הצלחות הללו? ואם כן, האם לברך שוב?

תשובה: אם הימצאות המדבקה מפריעה לך ואת מתכוונת אכן להסיר אותה - צריך לחזור ולטבול שוב, עם ברכה.

אולם אם המדבקה אינה מפריעה לך ומבחינתך היא יכולה להישאר דבוקה לצלחת - אין צורך לחזור ולטבול שוב.

נ.ב. מה שכתבתי לחזור ולטבול עם ברכה, זה בהנחה שמדובר בצלחות העשויות מחומר שאכן חייב בטבילה עם ברכה - כגון צלחות זכוכית.

שאלה: ראיתי חנות כלים שיש מקווה כלים בחנות עצמה. האם המוכר יכול לטבול עבורי את הכלי עוד קודם הקנייה?

תשובה: הכי טוב שרק לאחר ביצוע הקנייה, כלומר לאחר שהכלי עבר לרשותך - אתה או המוכר תטבול את הכלי במקווה הכלים.

והטעם הוא משום שאם יטבול את הכלי עוד קודם הקנייה יש לחוש שהטבילה לא הועילה, מאחר והכלי עוד לא התחייב בטבילה, מאחר וכרגע הוא אינו בגדר 'כלי סעודה' אלא בגדר 'כלי מסחר'.

אמנם למעשה שמעתי מהגר"א וייס שליט"א והגרש"א שטרן שליט"א שגם טבילה קודם המכירה מועילה - אלא שאין לברך על טבילה זו.

שאלה: האם כאשר אני רוצה להביא כלים במתנה במשלוח מנות, האם אני יכולה לטבול את הכלי עבור המקבלים ולחסוך מהם את הטרחה ללכת למקווה כלים?

תשובה: בהמשך לתשובה הקודמת נראה שאכן ניתן לעשות זאת, ובפרט אם את משתמשת בכלי ממש להניח עליו אוכל, ויש לציין למקבלים שהכלי טבול (שלא יטרחו לחינם ובפרט שלא יברכו ברכה לבטלה)

כמו כן ניתן לחילופין לא לטבול את הכלי אך לציין זאת בפני המקבלים שיהיו מודעים לכך.

בהר סיני זה היה רגע אדיר, עוצמתי, כמעט מכריח. הם קיבלו את התורה מתוך יראה, מתוך התגלות עצומה. משהו גדול מהם. אש לפידים וקול שמהלך עד קצוות עולם "אנכי"

אבל בימי אחשוורוש, בתוך הגלות, הפחד והסכנה - קרה משהו נפלא. פתאום הם הסתכלו על התורה ועל הזהות שלהם, והבינו: זה לא משהו שכפו עלינו - זה הדבר הכי יקר שיש לנו.

מה שאולי היה נראה פעם כמו חובה כבדה, כמו עול, כמו משהו שנפל עלינו מהשמיים - נהיה פתאום מקור של חיים, של משמעות, של הצלה.

"הדר קיבלוה בימי אחשוורוש" - אין כאן תורה חדשה.

האהבה היתה חדשה.

"קיימו וקיבלו":

לא תוכן חדש - אלא יחס חדש.

פתאום תפילין זה לא "עוד מצוות עשה יומית" - אלא "ויקר". פתאום התורה היא לא קודקס טכני - אלא אור נפלא.

"משנכנס אדר מרבין בשמחה" - לא כי פתאום החיים השתנו, אלא כמה יקר כבר נמצא בידיים.

עשיר במדת פרנסה

הרב משה אריאל מרגי שליט"א



"משנכנס אדר מרבין בשמחה"

אבל האם אפשר לשמוח בלי שמשוהו במציאות השתנה?

נתאר לעצמנו אדם שזכה בלוטו. לא סתם זכה - ממש זכה בפרס הגדול. ונניח שההגרלה היא בצורה שהזוכה ישר מקבל את הכסף לחשבון.

הכל כבר סגור - רק שהוא עדיין לא יודע על זה.

במציאות הוא כבר עשיר.

אבל בפנים? הוא עדיין מודאג, לחוץ, טרוד בפרנסה.

ברגע שיגיע הטלפון, ברגע שיבין מה כבר יש לו - הוא יתמלא שמחה.

נשים לב: במציאות לא השתנה שום דבר. כי הכסף הרי כבר היה שם קודם.

כלומר שמחה לא תמיד קשורה למה שיש או אין.

לפעמים היא קשורה בדבר אחר: הכרה בערך של מה שכבר יש.

במגילה כתוב: "ליהודים הייתה אורה ושמחה וששון ויקר". שפע של ביטויים.

אבל על הפסוק הזה חז"ל דורשים: "אורה" - זו תורה, "שמחה" - זה יום טוב,

"ששון" - זו ברית מילה, "ויקר" - אלו תפילין.

אבל רגע - התורה, ברית המילה והתפילין היו גם קודם.

שום מצווה חדשה לא נולדה בפורים. המציאות לא השתנתה.

אז מה כן השתנה? הלב. היחס למצוות.