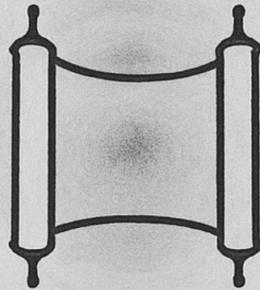


בס"ד

**Rebbe Elimelech
of Lizhensk
Parshas Terumah**



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מאמר א

"And they shall take for Me a terumah (offering)." Rashi, of blessed memory, explained: "For Me"—for My Name.

ויקחו לי תרומה פֶּרֶשׁ רֶשֶׁ"י ז"ל לי לשמי

It appears to me that the righteous person, through engaging in Torah for its own sake and directing his heart to the Blessed Place, thereby elevates and raises the judgments to their root, sweetening them there, and as a result, arouses mercy and kindness.

נראה לי דהנה הצדיק על ידי עוסקו בתורה לשמָה ומגרב את לבו למקום ברוך הוא על ידי זה הוא מרים ומעלה את הדינים לשָרשם וממתיקם שם וממילא פועל רחמים וחסדים

And this is the meaning of "And they shall take for Me a terumah"—that they should take and study the Torah, for through this, they will elevate a terumah (offering) to Me, meaning they will elevate the judgments upward to sweeten them.

ונזהו ויקחו לי תרומה רוצה לומר שיקחו וילמדו את התורה שעל ידי זה גרמו לי תרומה דהינו שיעלו את הדינים למעלה להמתיקם

And this is what Rashi, of blessed memory, explained: "For Me—for My Name," meaning that Rashi hints that this refers to the Torah, which consists of the Names of the Holy One, blessed be He. You shall study the Torah for its own sake in order to draw Me forth "for My Name," meaning for My Torah, which is My Names.

וזה שפרש רש"י ז"ל לי לשמי רוצה לומר שרש"י ז"ל מרמז שקאי על התורה היא שמותיו של הקדוש ברוך הוא ותלמדו את התורה לשמָה להמשיך אותי לשמי דהינו לתורתך שהיא שמותי

And this is "For Me—for My Name"—to draw Me forth for My Name, for My Torah. And this Torah will effect the sweetening of judgments at their root.

וזהו לי לשמי להמשיך אותי לשמי לתורתך וזאת התורה תפעל המתקת הדינים בשָרשם

And this is what King David, peace be upon him, said (Psalms 57:3): "I will call to God Most High..."

וזהו שאמר דוד המלך עליו השלום (תסלים כ"ג ג') אקרא לאלהים עליון כו

"In God Most High"—this refers to the Upper World, from where the judgments originate.

באלקים עליון הוא עולם העליון אשר משם התחלת הדינים

And the righteous person who sweetens them must sweeten them there, at their root.

והצדיק המתטיק אותם צריך להמתיקם שם בשָרשם

And King David, peace be upon him, said: "I will call to God Most High," meaning that I sweeten the judgments there at their root, which is called "God Most High."

ואמר דוד המלך עליו השלום אקרא לאלהים עליון רוצה לומר שאני מתטיק הדינים שם בשָרשם הנקרא לאלהים עליון

"To God"—meaning that, as a result, they become mercy and kindness, as it is written: "The kindness of God is all day" (Psalms 52:3).

לאל רוצה לומר וממילא נעשים רחמים וחסד כמ"ש (חסד אל כל היום) (תסלים כ"ג ג')

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"Who completes it for me"—meaning that then, as a result, kindness comes down to me below, and mercy and kindness are completed for me. Understand this well, and it is sufficient.

כִּמְרָ עָלַי רוּחָהּ לֹמֵר וְאֵז מִמִּילָא בְּאֵה הַחֶסֶד אֵלַי לְמַטָּה
וְנִגְמָר אֵלַי הַרְחָמִים וְהַחֶסֶד וְהַבְּנִי וְק"ל

[NOTE Summary:

The verse “And they shall take for Me a terumah” is explained by Rashi as “For Me, for My Name.” The deeper teaching here is that the true terumah is not only material giving, but spiritual elevation. When a person learns Torah for its own sake and directs his heart upward to the Blessed One, he elevates harsh judgments back to their supernal root. At that root, where everything is unified in Divine goodness, the judgments are sweetened and transformed into mercy.

Torah is not merely wisdom; it is composed of the Names of the Holy One, blessed be He. Therefore, “For Me, for My Name” means: learn My Torah, which is My Name, in order to draw Me down into your life. Through sincere Torah study and inner devotion, a person arouses compassion Above. The judgments that descend into this world originate in a higher world of strict Divine order. The righteous one “calls to God Most High” (Psalms 57:3), meaning he rises in prayer and Torah to that higher plane, sweetening the decrees at their source. Then those very forces return below not as harshness, but as revealed kindness, as it is written: “The kindness of God is all day” (Psalms 52:3). What began as judgment becomes chesed, and that kindness is then completed and drawn down into the person’s life.

Practical Takeaway:

When you feel surrounded by difficulty, uncertainty, or judgment, do not only pray for the situation to change. Elevate yourself through sincere Torah study and focused prayer. Even a small portion learned lishmah, with a heart turned upward, can transform spiritual roots. Instead of fighting the darkness on its level, rise above it. Call to “God Most High.” Ask that any harsh decree be sweetened at its source and return to you as compassion, protection, and open blessing.

If you are asking for prayer now, then this is the prayer:

May the Holy One, blessed be He, sweeten every judgment standing over you at its supernal root. May all harshness be transformed into revealed kindness. May Torah learned on your behalf draw down mercy, healing, clarity, and open gates of blessing. May “God Most High” complete kindness for you, and may you see with your own eyes that what appeared as judgment was only concealed compassion waiting to be revealed.

Chassidic Story:

It is told of the Baal Shem Tov that once a harsh decree hung over a certain community. The people fasted and wept, but the situation did not change. The Baal Shem Tov gathered his students and began to learn Torah with fiery devotion, explaining passages that revealed the inner unity of Divine Names. He said that instead of battling the decree below, they would sweeten it Above.

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After hours of study and heartfelt prayer, his countenance shifted from intensity to serenity. He said simply, "It is finished." Soon after, news came that the decree had been annulled in a way no one had anticipated. The Baal Shem Tov explained that when Torah is learned purely for the sake of Heaven, it reaches the root of all decrees and transforms them before they manifest.

May your situation be sweetened in that same way, at its root, and may kindness flow down to you in a revealed and lasting form. **END NOTE]**

מאמר ב

Or it may be said that the righteous person, each and every day, increases the flow of influence to bestow upon the world.

או יאמר והנה הצדיק בכל יום יום הוא מרבה השפעות יותר להשפיע לעולם.

And this is the meaning of "Day to day utters speech" (Psalms 19:3), where "utters" (יביע) is from the expression of a spring that flows, indicating that each day his influence flows forth more and more.

וזהו פרוש יום ליום יביע אפר (תהלים י"ט ג') יביע מלשון מעין הנובע שבכל יום נובע השפעתו שמשפיע יותר ויותר.

And this is "The Lord knows the days of the wholehearted" (Psalms 37:18).

(וזהו יודע ה' ימי תמימים (תסלים ל"ז י"ח).

Regarding our forefather Avraham, peace be upon him, it is stated (Kohelet 22:12), "Now I know that you fear God."

דבאברהם אבינו עליו השלום נאמר (כללסית כ"ב י"כ) עתה ידעתי כי ירא אלהים אתה.

To understand how it is possible to say such a thing regarding the Creator, blessed be He—"Now I know," implying that He did not know before, Heaven forbid—the matter is as follows:

ולקבין איה שניך לומר אצל הבורא ברוך הוא עתה ידעתי משמע ולא קדם חלילה.

When the righteous person conducts himself in holiness for many days, he elevates his holiness and service upwards until it reaches the Creator, blessed be He.

אף הענין הוא כשהצדיק מתנהג בקדושתו ימים רבים אזי הוא מביא קדושתו ועבודתו למעלה עד הבורא ברוך הוא.

Therefore, after our forefather Avraham, peace be upon him, was tested with ten trials, Hashem, blessed be He, said, "Now I know," meaning that your holiness has risen up to Me.

ולכן אחר שנתנסה אברהם אבינו עליו השלום בעשר נסיונות אמר השם יתברך עתה ידעתי רוצה לומר שעתה קדושתך למעלה אלי.

And this is called "knowledge" in the sense of an actual bond with the Creator, blessed be He.

ונה נקרא ידיעה לשון חבור ממש בבורא ברוך הוא.

And this is "The Lord knows the days of the wholehearted," meaning that each and every day of the righteous, the wholehearted ones, ascends upward to the Creator, blessed be He, and repairs the channels of influence.

וזהו יודע ה' ימי תמימים פרוש כל יום יום של הצדיקים התמימים עולים למעלה עד הבורא ברוך הוא ומתקנים הצנורות ההשפעות.

And after another righteous person arises like them,

ואחר שיקום עוד צדיק כמותם

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Then he Likewise, he repairs the channels and draws down the influences. And after another righteous person arises like them, he also repairs the channels and continues to draw down additional influences, beyond those of the earlier righteous ones.

אזי הוא גם כן מתקן הצנורות וממשיך ההשפעות ואחר שיקום עוד צדיק כמותם אזי הוא גם כן מתקן הצנורות וממשיך השפעות עוד נוסף על הצדיקים הראשונים.

That is, what the earlier righteous ones repaired and accomplished remains forever, and every righteous person who follows adds correction upon the previous corrections.

דהינו מה שתקנו ופעלו הצדיקים הראשונים קימת לעד וכל צדיק הבא אחר כה הוא מוסיף תקון על תקון הראשונים.

And this is "And their inheritance," meaning the legacy that they bequeath to the world. "Forever shall it be."

ונהו ונתלתם דהינו ירשתם שהם מורישים לעולם: לעולם תהיה.

And this is "And they shall take for Me a terumah"—meaning that by elevating and uplifting your holy service to Me, reaching My very Name,

ונהו ויקחו לי תרומה רוצה לומר על ידי שאתם תעלו ותגביהו עבודתכם הקדש אלי עד שמי ממש

this is "for Me—for My Name," and through this, you shall take a terumah, meaning divine influences.

ונהו לי לשמי על ידי זה תקחו תרומה דהינו השפעות.

And not only will your actions and service cause influences to flow,

ולא זה בלבד שעל ידי מעשיכם ועבודתכם תגרום השפעות

but also, "from every man whose heart compels him, you shall take My terumah"—meaning, from every righteous man and woman who preceded you, you shall also take My terumah, that is, My divine influence for Israel. And this is sufficient understanding.

אלא שגם מאת כל איש אשר ידבנו לבו תקחו תרומתי פרוש גם מכל איש צדיק וצדיקהקורם לכם תקחו גם כן תרומתי דהינו השפעתי לישראל וק"ל

[NOTE Summary:

Rabbi Elimelech teaches that a tzaddik does not merely serve Hashem for himself; each day he increases the flow of Divine influence into the world. This is the meaning of “Day to day utters speech” (Psalms 19:3). The word יביע implies a spring that bubbles and flows. Every day, the righteous person’s holiness rises higher and releases additional shefa into creation.

This explains “The Lord knows the days of the wholehearted” (Psalms 37:18). “Knowledge” here does not mean information. It means attachment and union. When Avraham Avinu completed his tests, Hashem said, “Now I know that you fear God.” Not that Heaven forbid there was prior ignorance, but that Avraham’s service had ascended so high that it bonded with the Divine in revealed attachment. His holiness reached its source.

Each day of a righteous person ascends upward and repairs the spiritual channels through which influence flows. When another tzaddik arises afterward, he does not start from zero. He builds upon the spiritual infrastructure already repaired. Every generation adds new תיקון upon previous תיקונים. What earlier tzaddikim accomplished remains forever, and the later righteous expand it further.

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This is "And their inheritance shall be forever." The inheritance of the righteous is the spiritual channels they opened for the world. And this is the deeper meaning of "And they shall take for Me a terumah." When a person elevates his holy service to Hashem, reaching "My Name," he draws down Divine influence. Not only from his own avodah, but also from the accumulated holiness of every righteous person who came before him. "From every man whose heart compels him" means that the shefa drawn today includes the spiritual legacy of all prior tzaddikim. The flow is cumulative and ever-expanding.

Practical Takeaway:

Your spiritual efforts are never isolated. Every sincere act of holiness repairs channels that outlive you. When you learn Torah, pray with depth, or overcome even a small inner struggle, you are adding to a generational reservoir of Divine influence.

You are not beginning from scratch. You are standing on the spiritual inheritance of Avraham and all the righteous who followed. And your work adds something unique that did not exist before. Live with the awareness that each day can "utter speech," releasing new blessing into the world. Even one day of wholehearted service ascends upward and strengthens the flow of mercy and sustenance for yourself and for all of Israel.

Chassidic Story:

It is told that when Rabbi Elimelech of Lizhensk would pray, his students felt that the room itself changed. Once, after an especially intense prayer, one student asked him what had transpired. Rabbi Elimelech replied that the tzaddikim of previous generations had opened many gates of mercy, but some channels had become constricted through the spiritual coarseness of the times. Through concentrated avodah, he said, he was merely clearing the pathways that his teachers and their teachers had already prepared.

He emphasized that nothing a true tzaddik accomplishes is ever lost. Each one adds a brick to a spiritual structure that stands forever. And when a Jew in a later generation prays with sincerity, he activates not only his own merit, but the living inheritance of all who came before him. **END NOTE]**

מאמר ג

Or it may be said regarding "And they shall take for Me a terumah," that King David, peace be upon him, said (Psalms 92:6): "How great are Your works, Hashem; Your thoughts are very deep."

או יאמר ויקחו לי תרומה דדוד המלך עליו השלום
אמר (תסליס ל"כו) מה גדלו מעשיך ה' מאד עמקו
מהשבתך.

It can be explained as follows: Behold, there are two types of righteous individuals. That is, one righteous person serves Hashem through good deeds and proper actions with his body, but he has not yet reached the level of pure thought and

יש לומר הפרוש דהנה יש ב' מיני צדיקים דהינו
צדיק העובד השם במעשים טובים ועבודות קשות
כגופו ועדין לא הגיע למדרגות מחשבות בדבקות
גמור בבורא יתברך ויתעלה במחשבתו הטוהרה.

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complete attachment to the Creator, may He be blessed and exalted, in his pure thoughts.

This righteous person brings about the rectification of the Holy and Pure Shechinah, but he does not yet have the power to bring down beneficial influences to the world.

And there is another righteous person who is constantly attached to the Creator, may He be blessed, in holy thoughts, with uninterrupted devotion. This righteous person brings forth great influences into the world.

And this is "How great are Your works, Hashem," referring to the levels of the righteous who engage in good deeds.

"Your thoughts are very deep" alludes to the aforementioned righteous person who serves through holy thoughts. This is profoundly deep—deep, deep—who can find it?

And this is "Great are the works of Hashem, sought out by all who desire them" (Psalms 111:2), meaning that good deeds, Torah, and mitzvot are exceedingly great.

Not only that, but the righteous person can direct them toward fulfilling the desires of mankind, bringing them divine influences, blessings, and goodness.

And this is "And they shall take for Me a terumah," which Rashi, of blessed memory, explained as "For My Name," alluding to the level of the righteous who serve through good deeds and elevate the Holy Shechinah.

"From every man whose heart compels him" means that through that righteous person, who wholeheartedly dedicates himself in every way, in thought and action, directing himself toward Heaven,

through the righteous person, you shall take everything—that is, you shall take My terumah, meaning My holiness.

Additionally, through him, you shall receive divine influences.

And this is "And" (ו) at the beginning, which adds to the previous matter—"you shall take My terumah"—also including this:

והצדיק הנה הוא גורם תקון השכינה הקדושה והטהרה אבל עדין אין בידו הפח להשפיע השפעות טובות לעולם.

ויש צדיק הדבוק בבורא יתברך במחשבות קדושות תמיד ודבקות בלי הפסק הצדיק הנה הוא גורם השפעות גדולות לעולם.

ונהו מה גדלו מעשיהו' ה' רוצה לומר מדרגות הצדיקים העוסקים במעשים טובים.

מאד עמקו מחשבתיהו' רמז לצדיק הנה"ל העובד במחשבות זה עמק עמק מי ימצאו.

ונהו גדלים מעשיהו' ה' ראושים לכל חפציהם (תסלים קי"ל כ') דהינו המעשים טובים והתורה והמצוות הם גדולים מאד.

ולא עוד אלא שהצדיק יכול לדרש אותם לכל חפציהו' בני אדם לגרם להם השפעות וברכות וטובות.

ונהו ויקחו לי תרומה פרש רש"י ז"ל לשמי רמז למדרגת הצדיקים העובדים במעשים טובים וגורמים העלאת השכינה הקדושה.

מאת כל איש אשר ידבנו לבו רוצה לומר אבל על ידי אותו הצדיק המנדב את לבו בכל מכל כל במחשבותיו, ומנרב את עצמו לשמים.

על ידי הצדיק תקחו הכל דהינו תקחו את תרומתי דהינו קדשתי.

וגם נוסף על זאת שיהיה לכם השפעות על ידו.

ונהו ואת וי"ו מוסיף על ענין ראשון תקחו את תרומתי גם.

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"And this is what you shall take from them: gold, silver, and copper," meaning great influences, blessings, and goodness. And this is sufficient understanding.

וְזֹאת אֲשֶׁר תִּקְחוּ מֵאֵתֶם זָהָב וְכֶסֶף וְנְחֹשֶׁת דִּהְיִנּוּ
הַשְּׁפָעוֹת גְּדוּלוֹת בְּרָכוֹת וְטוֹבוֹת וּק"ל

[NOTE Summary:

Rabbi Elimelech explains that there are two distinct levels among the righteous. One tzaddik serves Hashem primarily through action: mitzvot, Torah, and refined conduct in the physical world. His deeds rectify and uplift the Holy Shechinah. However, his inner attachment in pure thought has not yet reached complete and constant deveikut. Such a tzaddik effects repair Above, but does not yet draw down abundant shefa into the world.

The second level is the tzaddik whose mind is perpetually cleaving to the Creator in holy thought. His service is inward, subtle, and unbroken. This is the meaning of "How great are Your works, Hashem" (Psalms 92:6), referring to righteous individuals whose greatness lies in action. "Your thoughts are very deep" refers to the higher tzaddik whose avodah is in profound inner attachment. This level is described as "very deep," for such inner deveikut is concealed and rare.

Both levels are great. "Great are the works of Hashem, sought out by all who desire them" (Psalms 111:2) teaches that Torah and mitzvot are exalted and powerful. Through them, a righteous person can direct blessing to fulfill human needs, channeling Divine goodness into the world.

Thus, "And they shall take for Me a terumah," which Rashi explains as "For My Name," alludes to the righteous who elevate the Shechinah through deeds done for the sake of Heaven. "From every man whose heart compels him" refers to the higher tzaddik whose entire being, thought and action, is wholly dedicated Above. Through such a person, "you shall take My terumah," meaning you draw both holiness and Divine influence. The opening word "And" adds to the previous teaching, expanding the promise: not only spiritual elevation, but also tangible blessing, hinted at by "gold, silver, and copper," symbolizing abundant shefa, blessing, and goodness flowing into the world.

Practical Takeaway:

There are two paths of growth you can cultivate. First, strengthen your actions. Refine your behavior, increase mitzvot, learn Torah consistently. This uplifts the Shechinah and builds a solid spiritual foundation.

Second, work on your inner life. Even brief moments of focused attachment, quiet thought directed toward Hashem, elevate your avodah to a deeper level. When action and thought align, blessing flows more fully. Begin with deeds, but aspire toward inner cleaving. Both are precious, but the combination draws down both holiness and revealed good into your life.

Chassidic Story:

It is related that a simple Jew once approached Rabbi Elimelech and lamented that he was not capable of lofty mystical thoughts like great tzaddikim. He said he only knew how to give charity, pray with effort, and behave honestly in business.

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Rabbi Elimelech responded that through sincere deeds done for the sake of Heaven, a person repairs the Shechinah itself. Then he added that if, even for a few moments, that same Jew would close his eyes and think with love and attachment to the Creator, those moments would pierce the heavens.

The Rebbe explained that some serve Hashem through action and some through thought, but the greatest blessing comes when both unite. When the Jew left, Rabbi Elimelech remarked that even his simple deeds were already drawing gold and silver from Above. His next step was to deepen his heart, and then the channels of blessing would open even wider. **END NOTE]**

מאמר ד

Or it may be said regarding "How great are Your works, Hashem," that we should analyze the verse that states: "Oil for lighting, etc., onyx stones [and so forth] for the ephod."

או יאמר מה גדלו מעשיהו' ה' דיש לזקוק בפסוק ש'אמר שמן למאור וכו' אבני שהם [וגו'] לאפוד.

It is found that the verse explains the purpose of each of these items,

ונמצא מפרש הפסוק כל דבר מאלו לאיזה צורך הם באים.

but regarding gold and silver, the verse remains vague and does not specify their purpose.

ולגבי זהב וכסף סתם הפתוב ואינו מפרש לאיזה צורך הם באים.

However, the explanation lies in the teaching of our Sages regarding the verse: "And you shall love Hashem your God with all your heart, etc." (Deuteronomy 6:5),

אף הענין דדרשו תו"ל ואתהב את ה' אלהיך בכל ('לקבך כו' (לכלים וי' ה

which they interpreted as meaning "with all your wealth."

ופרוש בכל ממונה.

We must examine why the verse did not explicitly state "with all your wealth" and why it instead changed the wording to "with all your might."

ויש לזקוק למה לא אמר בפרוש בכל ממונה ולמה ש'שנה הפתוב לכתב מאדך.

The reason is that the Holy Torah hinted to us another matter: that Hashem, in His great mercy, has given us permission to derive some benefit in this world from gold and silver for our needs.

אף שהתורה הקדושה רמזה לנו עוד דבר אחד דהנה השם ותפרך רב רחמיו נתן לנו רשות להנות קצת בעולם הזה מכסף וזהב לצרכינו.

However, for this, one must be exceedingly careful to conduct himself properly in financial matters,

אף לזה צריך שמור גדול לזהר מאד מאד להתנהג ב'שורה בממונה.

and this is why the verse altered its wording to say "with all your might," which our Sages interpreted as "with all your wealth,"

ונהו ש'שנה הפתוב לכתב בכל מאדך ופרשו תו"ל בכל ממונה.

hinting to the above matter—that one must be exceedingly careful in financial matters to avoid any wrongdoing or transgression.

רמז לדברינו ה'ל ש'זהר מאד מאד בממונה שלא יבא בהם לידי תקלה ח"ו.

A person must deeply examine his thoughts to ensure that no wrongdoing or sin is found in his wealth.

וצריך האדם לעמק במחשבותיו שלא ימצא בממונה שום עוול ועון.

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Therefore, the verse did not specify the purpose of gold and silver,

וְלֹכֵן לֹא נִאֶמַר בְּכֶסֶף וְזָהָב לְאִיזָה צָרָה.

as it hints that permission is granted for people to enjoy a portion of their wealth for their needs.

דְּרַמַּז דְּנִתֵּן רְשׁוּת גַּם כֵּן לְהִנּוּת בְּגִי אָדָם קִצְת בְּמִמוֹנָם לְצָרְכֵיהֶם.

And this is "How great are Your works, etc."—"very," referring to matters of financial dealings.

וְזֶהוּ מֵה גָּדְלוֹ מַעֲשֵׂיךָ כּו' מְאֹד פְּרוּשׁ בְּעֵינֵינִי וְעִסְקִי מְמוֹנָו.

About them, it is stated, "With all your might."

לְשׁוֹנְאֵמַר בָּהֶם בְּכָל מְאֹדֶךָ.

"Your thoughts are very deep," meaning that one must delve deeply into them in his thoughts,

עֲמָקוֹ מִחֻשְׁבוֹתֶיךָ צָרִיף לְעֵמֶק בָּהֶם בְּמִחֻשְׁבוֹתָיו.

so as not to stumble in them, and to fulfill "with all your might."

שְׁלֹא יִפְשַׁל בָּהֶם לְקַיֵּם בָּהֶם בְּכָל מְאֹדֶךָ וּק"ל.

And this is sufficient understanding.

[NOTE Summary:

The verse lists materials for the Mishkan and explains the purpose of oil, stones, and other items, yet it does not specify the purpose of gold and silver. This omission teaches a profound lesson. Our Sages interpret “And you shall love Hashem your God... with all your might” (Deuteronomy 6:5) as meaning “with all your wealth.” The Torah deliberately shifts the wording to hint that financial matters require unusual care.

Hashem, in His mercy, permits a person to benefit from gold and silver for legitimate needs. Wealth itself is not rejected. However, because money carries powerful spiritual risk, the Torah refrains from detailing its purpose. Instead, it signals that loving Hashem must include how one earns, manages, and uses wealth. “How great are Your works, Hashem... Your thoughts are very deep” teaches that financial dealings demand depth of thought and constant self-examination. A person must scrutinize his conduct so that no trace of wrongdoing, dishonesty, or misuse is embedded in his resources. True avodah includes loving Hashem through upright, careful, and refined handling of money.

Practical Takeaway:

Wealth is not inherently negative, but it is spiritually sensitive territory. Before earning, spending, or investing, pause and examine your intentions. Are they honest? Are they aligned with Torah values? Do they reflect integrity?

Loving Hashem “with all your might” means serving Him through your financial life as well. Conduct business with scrupulous honesty. Avoid even subtle compromise. Use what you have responsibly, for real needs and for good purposes. Depth of thought in money matters protects a person from stumbling and transforms wealth itself into a vehicle of avodat Hashem.

END NOTE]

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מאמר ה

Or it may be said, as it is taught in the Mishnah (Avot 1:3):
"Do not be like servants who serve the master in order to receive a reward, but rather..."

We must analyze the redundancy in the wording. It can be explained as follows:

Behold, the righteous person who serves Hashem by fulfilling mitzvot, guarding himself from transgressing even a minor mitzvah, and striving to fulfill them properly,

yet he has not reached the level where his mitzvot bring him to attachment to the Creator, blessed be He, and a great yearning for Him—

such a righteous person may rightly anticipate his reward in the World to Come.

However, there is another level of righteousness—one who serves with pure thoughts,

attaching himself to the Creator, blessed be He, through the mitzvot with deep devotion and great longing, constantly beholding His exaltedness.

This righteous person draws the delights of the World to Come into this world, as if he were already enjoying the radiance of the Shechinah here and now.

Such a righteous person does not anticipate the delights of the World to Come,

for he already experiences them in this world.

And this is as it is taught in Berachot: "May you behold your world in your lifetime"—meaning, may you merit to be such a righteous person, constantly in attachment to Hashem, and then you will experience the delights of the World to Come in your lifetime.

And this is the explanation of the Mishnah: "Do not be like servants who serve the master in order to receive a reward in the World to Come,"

meaning those who expect payment of reward.

או יאמר דאיתא במשנה (לכות פ"ל) אל תהיו כעבדים המשמשים את הרב על מנת לקבל פרם אלא וכו'.

ויש לדקבוק על כפל הלשון ויש לומר

דהנה הצדיק העובד השם במצוות ומשמר את עצמו שלא לעבר ח"ו על איזה מצוה קלה ומחדר אחריה לעשותה כתקנה

אבל אינו במדרגה זו שכיבא בהמצוות אל הדבקות הבורא ברוך הוא וחסדקות גדול אליו ותברך

לזה הצדיק יש לו לצפות לתשלום גמול לעולם הבא

אבל יש צדיק שעובד במחשבות טהורות

ומדבק את עצמו על ידי המצוות בבורא ברוך הוא בדבקות וחסדקות גדול ורואה תמיד רוממותו ותברך

הצדיק הזה הוא מושך תענוגי עולם הבא אליו כאילו נהנה מזיו השכינה בעולם הזה

לזה הצדיק אינו מצפה לתענוגי עולם הבא

כי יש לו תענוגי עולם הבא בעולם הזה

וזהו דאיתא בבבבכות שפרכו על למה תראה בתיך רוצה לומר שתזכה שתהיה כל כך צדיק שתהיה בדבקות תמיד

ואז תהיה לך תענוגי עולם הבא בתיך

וזהו פרוש המשנה אל תהיו כעבדים המשמשים את הרב על מנת לקבל פרם בעולם הבא

הינו שמצפים לתשלום שכר

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Rather, "be like servants, etc.,"—this means that you should be such righteous individuals that you receive the reward immediately, at the moment of performing the mitzvah,

אֵלָא הֵיוּ כְּעֹבְדִים כּו' רוֹצֶה לוֹמַר שְׁתֵּהִיו כָּל כָּךְ
צְדִיקִים שְׁתֵּהִיָּה לָכֶם הַשְּׂכָר מִיָּד בְּשַׁעַת עֲשִׂית הַמִּצְוָה

as explained above—that is, through attachment via the mitzvot, you will draw down delight for yourselves.

כַּנ"ל דִּהְיִנו הַתְּדַבְּרוֹת עַל יְדֵי הַמִּצְוֹת תִּמְשִׁיכוּ אֶת
הַתְּעֻנּוּג לָכֶם.

And this is "And they shall take for Me a terumah," meaning that you shall merit to enjoy the radiance of My Shechinah in this world.

וְנִהוּ וְיִקְחוּ לִי תְרוּמָה רוֹצֶה לוֹמַר שְׁתִּזְכּוּ לְהֵנֹת מִזֵּיו
שְׁכִינָתִי בְּעוֹלָם הַנֵּה.

And this is like a terumah (offering), a separation from the World to Come.

וְנִהוּ כְּמוֹ תְרוּמָה וְהַפְּרָשָׁה מֵעוֹלָם הַבָּא.

And this is "And they shall take for Me—for My Name," meaning that you shall draw and bring the Blessed Creator to dwell among you and enjoy the radiance of His Shechinah.

וְנִהוּ וְיִקְחוּ לִי לְשֵׁמִי דִּהְיִנו שְׁתִּקְחוּ וְתִמְשִׁיכוּ אֶת
הַבּוֹרָא בְּרוּךְ הוּא אֲצִלְכֶם וְתִחַנּוּ מִזֵּיו שְׁכִינָתוֹ

And the verse clarifies who is capable of reaching this level and to whom I am speaking—

וּמִפְּרֵשׁ הַכְּתוּב מִי הוּא שְׂיֻכָּה אֶל מִדְרָגָה זוֹ וְאֵל מִי
אֲנִי מְדַבֵּר

that is, "from every man whose heart compels him," meaning one whose heart is drawn to serve the Blessed Creator with pure thoughts and attachment to Him.

דִּהְיִנו מִכָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ דִּהְיִנו שְׁנַרְבּ לְבוֹ
לְעַבְד אֶת הַבּוֹרָא בְּרוּךְ הוּא בְּמַחְשְׁבוֹת טְהוֹרוֹת
וְדַבְּרוֹת הַבּוֹרָא בְּרוּךְ הוּא

"You shall take My terumah," and this is sufficient understanding.

תִּקְחוּ אֶת תְּרוּמָתִי וּק"ל

[NOTE Summary:

Rabbi Elimelech explains that there are two levels of serving Hashem. The first is the righteous person who carefully fulfills mitzvot, guards himself from even minor transgression, and performs every command properly. However, his mitzvot have not yet brought him to deep attachment and burning longing for the Creator. Such a tzaddik may rightfully anticipate reward in the World to Come.

There is, however, a higher level. This is the one who serves with pure thought, cleaving to the Creator through every mitzvah with devotion and yearning, constantly contemplating His exaltedness. For such a person, the mitzvah is not merely an act; it is a bond. Through this attachment, he draws the delight of the World to Come into this world. He experiences already, in his lifetime, a taste of the radiance of the Shechinah.

This is the meaning of the blessing in Berachot: "May you behold your world in your lifetime." May you merit to serve in such a way that the spiritual pleasure usually reserved for the next world is felt now, through attachment.

Thus the Mishnah teaches: "Do not be like servants who serve the master in order to receive reward." Do not serve merely with the mindset of future compensation. Rather, be like servants whose very service contains its

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own immediate reward. When mitzvot are performed with deveikut, the delight is present at the moment of fulfillment.

This is the meaning of “And they shall take for Me a terumah.” Through such service, you “take” a portion of the radiance of the Shechinah into this world. It is like a terumah separated from the World to Come and brought into the present. “For Me—for My Name” means that through pure-hearted service, you draw the Blessed One to dwell among you. And who can attain this level? “From every man whose heart compels him” — one whose heart is drawn with longing and attachment in pure thought. Such a person merits to take “My terumah,” to experience Divine delight even now.

Practical Takeaway:

Examine how you perform mitzvot. Do you serve mainly out of obligation, habit, or anticipation of future reward? That level has value and is precious.

But strive gradually for more. During a mitzvah, pause and direct your heart. Think of the One before Whom you stand. Even a few seconds of conscious attachment can transform the act. When service becomes connection, the reward is no longer postponed. You begin to taste spiritual light in the very moment of performance.

Chassidic Story:

It is related that a simple chassid once told Rabbi Elimelech that he feared he served Hashem only in order to merit Gan Eden. Rabbi Elimelech answered gently that serving even for reward is still service, and it is far greater than neglect. But then he leaned closer and said: “Do you know what Gan Eden truly is? It is closeness to Hashem. If, while you put on tefillin or say a blessing, you feel even a spark of love and attachment, that spark is Gan Eden.”

The chassid began to focus on small moments of connection during his daily mitzvot. Over time, his face shone with quiet joy. When asked what had changed, he replied, “I stopped waiting for the next world. I found that a piece of it was already here.” **END NOTE]**

מאמר 1

Or it may be said regarding "And they shall take for Me a terumah" that when a righteous person wishes to explain a teaching of Torah or a verse,

או יאמר ויקחו לי תרומה דהנה הצדיק כְּשֶׁרוֹצֵה לְפָרֵשׁ אִיזָה תוֹרָה או אִיזָה פְּסוּקַת,

when he begins to speak, he connects to his root, and the explanation comes to him from his source.

אֲזִי כְּשֶׁמִתְחִיל לְדַבֵּר הוּא מְנַעֵנֵעַ בְּשִׁרְשׁוֹ וְבָא לוֹ הַפְּרוּשׁ מֵהִשְׁרָשׁ שְׁלוֹ.

And this happens specifically when he speaks to a fellow righteous person who directs his heart to listen to him;

וְזֶהוּ דְּוָקָא כְּשֶׁמְדַבֵּר אֶל צִדִּיק חֲבֵרוֹ וּמְנַרְבֵּת אֶת לְבוֹ, לְשִׁמְעֵ אֵלָיו,

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then his speech remains connected to its root, and he is able to draw forth the interpretation from its source.

אָזי דבורו אינו נפסק מהשָׁרְשׁוֹ וְיָכוֹל לְמַשֵּׁךְ הַפְּרוֹשׁ מִשׁוֹרְשׁוֹ.

For everything in holiness must have both a giver and a receiver in order to transmit influence to the recipient.

כִּי כָּל דְּבַר שֶׁבְּקִדְשָׁה צְרִיךְ לְהִיּוֹת דָּבָר וְנוֹקְבָא לְהַשְׁפִּיעַ לְמַקְבָּל.

However, when one wishes to speak but his companion does not set his heart to listen, then his words are severed.

מֵה שֶׁאֵין כּוֹן כְּשֶׁרוֹצֶה לְדַבֵּר וְחִבְרוֹ אֵין נוֹתֵן לְבוֹ לְשִׁמְעַע אָזי דבורו נפסק.

And this is "And they shall take for Me a terumah," meaning that the terumah you elevate—the explanation drawn from the Upper World—

וְנָהוּ וְיִקְחוּ לִי תְרוּמָה רוּצָה לִזְמַר הַתְּרוּמָה שֶׁאַתֶּם מְרִימִים הַפְּרוֹשׁ מֵעוֹלָם הָעֶלְיוֹן,

you shall take it "for Me—for My Name," meaning for its own sake.

לְתַקְחוּ לִי לְשִׁמִּי דְהֵינוּ לְשִׁמָּה.

And the verse states: When can you elevate the interpretation from the Upper World?

וְאָמַר הַכָּתוּב אֵימָתִי אַתֶּם תּוֹכְלוּ לְהָרִים הַפְּרוֹשׁ מֵעוֹלָם הָעֶלְיוֹן?

"From every man whose heart compels him," meaning when you speak to a righteous person whose heart is dedicated to listening. And this is sufficient understanding.

מֵאֵת כָּל אִישׁ וְאִשֶּׁר יִדְכְּנוּ לְבוֹ הֵינוּ כְּשֶׁתְּדַבְּרוּ אֵל הַצַּדִּיק אֲשֶׁר נִדְּב לְבוֹ לְשִׁמְעַע וְק"ל

[NOTE Summary:

The teaching explains that when a righteous person begins to explain Torah, he connects to his spiritual root, and the interpretation flows to him from its supernal source. However, this transmission depends on the presence of a worthy receiver. In matters of holiness, there must be both a giver and one who truly listens. When the listener directs his heart with sincerity, the speaker's words remain attached to their root Above, and the explanation is drawn down in clarity and purity.

If, however, the speaker addresses someone who does not set his heart to listen, the words become severed from their source. The flow is interrupted. Thus, "And they shall take for Me a terumah" means that the elevated insight drawn from the Upper World must be taken "for Me—for My Name," meaning for the sake of holiness itself. And when is such elevation possible? "From every man whose heart compels him" — when the listener's heart is prepared, dedicated, and open. Then the Divine influence flows properly from giver to receiver.

Practical Takeaway:

Spiritual growth is relational. When sharing Torah or wisdom, ensure that it is spoken for the sake of Heaven and directed toward someone ready to receive. And when listening, engage fully. Set your heart to understand. Deep listening enables higher insight to emerge.

If you want deeper understanding in your own learning, cultivate environments of sincerity and attentiveness. Be both a conscious giver and a prepared receiver. In holiness, transmission requires both. When hearts align, Divine insight flows without interruption. **END NOTE]**