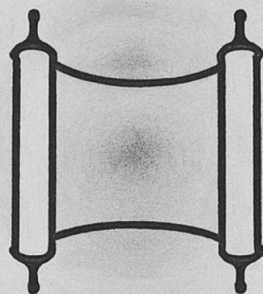


בס"ד

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Terumah



Dedicated To:

ר' נחום אהרון & חיה

ליטשקאווסקי

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Reb Pinchas of Koretz

Imrie Pinchas Parshas Terumah Siman #122

“**And they shall take for Me an offering**” (Exodus 25:2). And in Rashi: “for Me” means for My Name. He said that he heard that it was printed in the name of Rabbi Zusha [of Anipoli] of blessed memory that it is difficult, for it should have said “and they shall give.”

And he explained that through charity a unification is made; through the giver and the receiver the Name Havayah is made, as is brought in the books (Zohar III, 113a). And behold, the giver presumably intends for the sake of Heaven, but the receiver intends for his own benefit.

Therefore he warned: “and they shall take for Me an offering,” “for Me” meaning for My Name, that also the receiver should intend for its own sake. The initial letters of “for Me” are lamed and yud, to make a unification as mentioned above.

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[NOTE Summary:

The verse states, “And they shall take for Me a portion” (Exodus 25:2), and Rashi explains: “For Me” – for My Name. The wording is striking. Seemingly, it should have said “and they shall give,” since the command concerns donating toward the Mishkan. In the name of Rabbi Zusha of Anipoli, it is taught that this precise wording is intentional.

Reb Pinchas of Koretz explains that through charity, a profound unification is formed. The holy Zohar (3:113a) teaches that when a Jew gives tzedakah, the Divine Name Havayah is completed through the partnership of

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וּבִיָּאָר, דְּעַל יְדֵי צְדָקָה נַעֲשֶׂה יְחִוּד עַל יְדֵי הַנּוֹתָן וְהַמְקַבֵּל נַעֲשֶׂה שֵׁם הוִי"ה כְּדַאֲיִתָּא בְּסִפְרֵי (זוֹהַר ג', ק"ג, א'). וְהִנֵּה הַנּוֹתָן מְסַתְמָא מְכוּן לְשֵׁם שָׁמַיִם, אֲבָל הַמְקַבֵּל מְכוּן לְהַנְאֵת עֲצָמוֹ.

לָזֶה הִזְהִיר "וַיִּקְחוּ לִי תְרוּמָה", "לי" — לְשָׁמִי, שְׁגָם הַמְקַבֵּל יִכְוִן לְשָׁמָה. רֵאשִׁי תִיבּוֹת "לי" — לְעִשׂוֹת יְחִוּד כְּנ"ל.

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giver and recipient. The giver represents one aspect of the Name, and the recipient represents another; only together is the Name made whole.

However, there is a subtle spiritual danger. The giver generally intends for the sake of Heaven. He wishes to fulfill a mitzvah and serve Hashem. The recipient, by contrast, may be focused on his own need and personal benefit. Therefore, the Torah does not say “and they shall give,” but “and they shall take for Me.” The act of charity is not merely a transfer of funds; it is a shared spiritual avodah. Both sides must “take” responsibility for making it “for Me,” for My Name.

The word “ל” (Li, “for Me”) hints to this. Its initials allude to “to make a unification.” Charity is not complete unless it creates a unification Above. That unification depends not only on the giver’s intention but also on the recipient elevating the act by accepting with awareness that this too is from Hashem and for His sake.

Thus, the Torah frames the mitzvah as a taking rather than a giving: both parties are participants in forming the Divine Name in the world.

Practical Takeaway:

When giving charity, have explicit intention that the act is “for His Name,” to bring about unity Above. When receiving help, do not see yourself merely as a beneficiary; see yourself as a partner in a holy act. Accept with dignity and with the awareness that you are enabling a mitzvah and participating in a Divine unification.

A person who both gives and receives with this consciousness transforms tzedakah from financial assistance into an act that reveals the Presence of Hashem in the world.

Chassidic Story:

It is related about Reb Pinchas of Koretz that he once gave a significant sum to a poor man who seemed indifferent and did not even thank him properly. A student was disturbed and asked why the Rebbe did not feel slighted.

Reb Pinchas answered that if the poor man had responded with visible piety and gratitude, the Rebbe might have felt personal satisfaction from the praise. But precisely because the man simply took the money and left, the Rebbe was forced to examine his own intention. Was he giving for honor, or truly “for His Name”?

Then Reb Pinchas added: “Do you think he did nothing? By taking, he completed the mitzvah. Without him, I could not have fulfilled it at all. We both served the same Master.”

In this way, Reb Pinchas lived the teaching that charity is not a one-sided act of generosity, but a sacred partnership that unites Heaven and earth.

END NOTE]

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Siman #123

The Tabernacle in the wilderness was built with willingness, each person according to the generosity of his heart (our portion, Exodus 25:2); therefore, it had endurance.

הַמִּשְׁכָּן שֶׁל הַמִּדְבָּר הָיָה בְּרָצוֹן, אִישׁ כְּפִי נְדָבַת לְבוֹ (פְּרָשְׁתָנוּ, שְׁמוֹת כ"ה:ב'); לָכֵן הָיָה לוֹ קִיּוּם.

And likewise, anything done with willingness endures, while anything done by coercion does not endure.

וְכֹן כָּל דָּבָר שֶׁנַּעֲשָׂה בְּרָצוֹן יֵשׁ לוֹ קִיּוּם, וְכֹל מֵהַ שֶׁנַּעֲשָׂה עַל יְדֵי כְּפִיָּה אֵין לוֹ קִיּוּם.

Therefore, the Temple of Eternity that Solomon built did not endure, because he imposed a tax on Israel (I Kings 5:27).

וְלָכֵן לֹא הָיָה קִיּוּם לְבֵית עוֹלָמִים שֶׁעָשָׂה שְׁלֹמֹה, כִּי (הֵטִיל מַס עַל יִשְׂרָאֵל (מְלָכִים א' ה:כ"ז

And afterward, it was said that "Ratzon" (Willingness) has the same numerical value as "Moshe", and its secret is great.

וְאַחַר כֵּן אָמַר, שֶׁ"רָצוֹן" **גִּמְטְרִיָּא "מֹשֶׁה", וְסוּדוֹ גָּדוֹל.

(See Likutei Sichos of Rabbi Zal, Parashat Shemot, on the verse "And one who curses his name...").

עֵין לְקוּטֵי שִׁיחוֹת (סֵלֶרִיז"ל) פְּרָשַׁת שְׁמוֹת עַל פְּסוּקָה ("... וְיִמְקַלֵּל שְׁמוֹ

And this is a great principle. We heard this from his mouth and forgot it, and the Rav from Pshivtovka reminded us.

וְזֶה כָּלֵל גָּדוֹל. זֶה שֶׁמַּעֲנֵנוּ מִפִּי וְשָׁכַחְנוּ, וְהִזְכִּירְנוּ הָרַב מִפְּשִׁיטוֹוֹקֶעַ.

[NOTE Summary:

The Mishkan in the wilderness was built entirely through ratzon, through voluntary generosity, as it says “from every man whose heart shall make him willing” (Exodus 25:2). Because it emerged from inner willingness, it possessed kiyum, enduring spiritual existence. From here we learn a foundational principle: anything constructed through willing participation endures; anything imposed through coercion lacks permanence.

This explains why the Beit HaMikdash built by King Solomon did not endure eternally. Although it was magnificent, it was funded in part through imposed taxation (I Kings 5:27). Coercion, even in holy matters, weakens the root of endurance.

It was later taught that “Ratzon” (רָצוֹן) shares the same numerical value as “Moshe” (מֹשֶׁה), revealing that true leadership and true eternity are rooted not in force but in awakened will. Moshe represents leadership that draws out inner consent, not imposed obedience. This is a great principle in avodat Hashem and in life itself.**

Practical Takeaway:

When building anything meaningful—whether a home, a classroom, a community, or personal growth—prioritize ratzon over pressure. Inspire rather than impose. What comes from willing hearts will last; what comes from compulsion will eventually unravel. **END NOTE]**

Siman #124

In the Tabernacle, there was inanimate—the sockets;
Plant—the boards;
And living—the curtains;

בַּמִּשְׁכָּן הָיָה בּוֹ דוּמָם—הָאֲדָנִים;
צוּמַת—הַקִּרְוִיִּים;
וְחַי—הַקִּרְיָעוֹת;

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And the High Priest, who would enter the innermost chamber,

וַיִּכְתֹּב גְּדוּל, הַנִּכְנָס לְפָנִים,

He is the speaking—to elevate the unification in all worlds.

הוּא מְדַבֵּר, לְהַעֲלוֹת יְחוּד בְּכָל הָעוֹלָמוֹת.

[NOTE Summary:

The Mishkan embodied the four levels of creation. The sockets represented the inanimate; the boards represented plant life; the curtains corresponded to the living; and the Kohen Gadol, who entered the innermost chamber, represented the speaking being.

This structure teaches that the entire order of existence—from domem to tzomeach to chai to medaber—was gathered and elevated within the Mishkan. The Kohen Gadol, as the medaber, did not stand apart from the lower levels; rather, he elevated them. His entry into the Holy of Holies unified all strata of reality, drawing them upward into conscious connection with the Divine.

Thus, the Mishkan was not merely a building. It was a living map of existence, demonstrating that the purpose of speech and human consciousness is to raise all levels of being into unity across all worlds.**

Practical Takeaway:

A person is the “speaking” level within creation. Your thoughts, words, and intentions have the power to elevate everything beneath you—your environment, your work, your material life. Use your speech and awareness to unify, refine, and raise what surrounds you rather than living passively within it.

END NOTE]