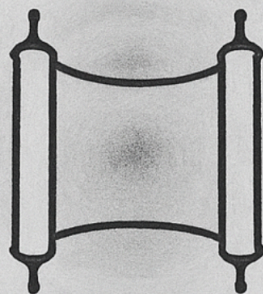


בס"ד

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Chaya Sarah



Dedicated To:

ר' נחום אהרן & חיה

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Siman #34

He explained the reason why Eliezer, the servant of Avraham, made the sign specifically with water. אָמַר הַטַּעַם, לָמָּה עָשָׂה אֱלִיעֶזֶר עִבְדֵי אַבְרָהָם הַסֵּימָן בַּמַּיִם דְּוָקָא.

For when one wishes to do good to a person, one must mention him through the same attribute in which he stands. כִּי בְּשִׂרְוֹצֵינוּ לַעֲשׂוֹת טוֹבָה לְאָדָם, צָרִיךְ לְהִזְכִּיר אוֹתוֹ בְּאוֹתָהּ הַמְּדָה שֶׁהוּא עוֹמֵד בָּהּ.

And Avraham was the attribute of kindness, and water too is the attribute of kindness (Tikkunei Zohar, Tikkun 19, 56b). וְאַבְרָהָם הָיָה בְּחִינַת חֶסֶד, וּמַיִם הוּא גַם כֵּן בְּחִינַת (חֶסֶד) (תִּיקוּנֵי זוֹהַר תִּיקוּן י"ט, נ"ו ב).

Therefore, he mentioned him through water. לְכֹה הִזְכִּיר אוֹתוֹ בַּמַּיִם.

And that is why, when he came to Lavan and wished to do him good, he told the story a second time. וְלָכֵן בְּשָׂבָא אֶצֶל לָבָן וְרָצָה לַעֲשׂוֹת לוֹ טוֹבָה, סָפַר לוֹ הַמַּעֲשֵׂה פַעַם שְׁנִיָּה.

And thus our Sages said (Bereishis Rabbah 60:8), "Fair is the conversation of the servants of the Patriarchs..." וְלָכֹךְ הִזְכִּירוּ (בְּרֵאשִׁית רַבָּה ס' ח'), יָפָה שִׁיחָתָן שֶׁל 'עֲבָדֵי אֲבוֹת וְכו'.

[NOTE Summary

This Maamer of Rabbi Pinchas of Koretz reveals the depth behind Eliezer's choice of "water" as the sign in seeking a wife for Yitzchak. In Chassidus, every act of the tzaddikim mirrors a spiritual reality. Eliezer, as the emissary of Avraham, wished to draw down kindness — *chesed* — in the proper channel. Since Avraham embodied the divine attribute of *chesed*, and water symbolizes *chesed* (as explained in the Tikkunei Zohar 19, 56b), Eliezer framed his test in that very element. By aligning the request with Avraham's essence, he invoked heavenly kindness through its own vessel.

When Eliezer later recounted his story to Lavan, he repeated the entire narrative, reflecting a second outflow of goodness. His words themselves were acts of *chesed*, drawing divine favor to complete his mission. Hence the Sages said, "Fair is the conversation of the servants of the Patriarchs," for even the simple speech of one devoted to holiness is infused with the quality of his master's light.

Practical Takeaway

When you seek to draw kindness or blessing into your life or others', speak and act through the same quality you wish to awaken. If you wish to arouse *chesed*, let your words and gestures reflect gentleness, warmth, and openness. Every channel of divine flow must match its source — kindness calls forth kindness, humility calls forth mercy, and truth calls forth illumination. Aligning with the *middah* you seek is the surest path for your prayer or deed to bear fruit.

Chassidic Story

Rabbi Pinchas of Koretz once saw a man rushing to give charity angrily, tossing a coin toward a poor beggar without looking at him. The Rebbe called him back gently: "My son, do not think the coin alone brings blessing. Hashem's kindness flows through the *way* the gift is given. If you give with anger, you invite anger;

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if with compassion, you open the gates of compassion.” The man apologized and, with tears, handed the coin again — this time with love. The Rebbe smiled: “Now your *water* of kindness will flow.”

END NOTE]

Siman #35

As long as Sarah was alive, there was a blessing found in the dough (Bereishis 24:67, Rashi).

כָּל זְמַן שֶׁשָּׂרָה חַיִּיתָ וְכוּ' בְּרָכָה מְצוּיָה בְּעֵסָה כ"ד, ס"ז פְּרָש"י

The challos of Shabbos and Yom Tov, when they rise properly like leavened bread and appear beautiful, it is through the wife of the homeowner, for she is called “bread,” as it is written (Shmuel I 21:4) “if the bread...”

הַחֲלוֹת שֶׁל שַׁבָּת וַיּוֹם טוֹב כְּשֶׁהֵן תּוֹפְחוֹת כְּדָרְךָ לָחֶם חֶמֶץ וְנִרְאִים יָפִים, הוּא עַל יְדֵי אִשָּׁת בַּעַל הַבַּיִת, כִּי הִיא נִקְרָאת לָחֶם, כְּמוֹ שֶׁנֶּאֱמַר (שְׁמוּאֵל א' כ"א, ד') 'כִּי אִם הִלָּחֶם וְכוּ'

And when he, the husband, is angry or has a troubled countenance, the challos too bear a troubled appearance; and on such days, the challos are not beautiful.

וְכִשְׁהוּא אִתָּה בְּפָנִים זוֹעֵפוֹת, גַּם הַחֲלוֹת הֵן בְּפָנִים זוֹעֵפוֹת, וּבְיָמֵם הַיְדוּעִים אֵין הַחֲלוֹת יְפוֹת

And this is what Rashi wrote: “As long as Sarah was alive, there was a blessing found in the dough.” The meaning is not that she kneaded a little and it became much — for Avraham was very wealthy, and such a thing would not be notable for him. Rather, the blessing was that it appeared beautiful to the eyes and good to eat.

וְזֶה כָּתַב רַש"י: כָּל זְמַן שֶׁשָּׂרָה חַיִּיתָ וְכוּ' בְּרָכָה מְצוּיָה בְּעֵסָה. אֵין הַפְּרוּשׁ שֶׁלְּשׁוֹ מַעֲט וְהִנֵּה לְהַרְבֵּה, כִּי אֲבָרְקֶם אֲבִינוּ הִנֵּה עֲשִׂיר גְּדוֹל וְזֶה חֲשׁוֹב אֲצִלוּ. אֵלָּא זֶה בְּרָכָה כְּשֶׁנִּרְאָה יָפָה לְעֵינַיִם וְטוֹב לְמַאֲכָל

[NOTE Summary

Rabbi Pinchas of Koretz explains the saying of Rashi that “as long as Sarah was alive, a blessing was found in the dough.” This blessing was not material increase — for Avraham was already exceedingly wealthy — but rather a spiritual beauty that reflected divine harmony within the home. When the wife of the house baked the challah with peace and joy, the dough rose perfectly and appeared lovely to the eyes and pleasing to taste. But when there was anger, sadness, or discord between husband and wife, even the bread mirrored that disturbance, becoming heavy or unattractive. Thus, the “blessing in the dough” was the radiance of inner peace manifesting physically in the bread.

Practical Takeaway

Our homes mirror our inner state. When we live with calmness, love, and gratitude, even the simplest acts — baking, preparing food, lighting candles — become vessels for divine blessing. Beauty and taste are not just physical outcomes but expressions of the soul’s serenity. Before performing any mitzvah or daily task, especially in the home, one should pause to align heart and intention, for peace invites blessing more than any material effort.

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Chassidic Story

Once, a woman in Koretz came to Rabbi Pinchas weeping that her Shabbos challos always came out misshapen and pale. The Rebbe asked her gently, "Tell me, how do you feel when you bake?" She admitted that her husband often shouted while she worked, and she baked in distress. The Rebbe smiled softly: "Then your challah absorbs the storm in your heart. Before you bake next time, sing a niggun and bless your dough with joy." She followed his words, and that week her challos came out golden and fragrant. Rabbi Pinchas later said, "When the soul smiles, even the dough becomes holy."

END NOTE]