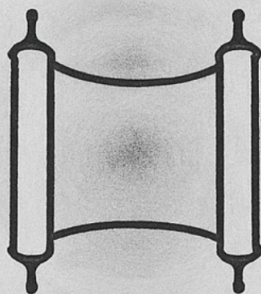


בס"ד

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Toldos



Dedicated To:

ר' נחום אהרן & חיה

ליטשיקאווסקי

May Hashem pour Shefa upon you

To find more Maamarim and to dedicate one visit:

ChassidusNow.com

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Toldos

Siman #36

He said: The Patriarchs, because they were barren and therefore increased so much in prayer, caused an effect for all generations;

אמר, האבות מחמת שהיו עקרים והרבו בתפלה כל
בן. עשו פעולה לדורות

they brought this about for them, that anyone who prays for children must certainly have children.

האבין וזי דורן גיבראכין, שכל מי שיתפלל על בנים
מקרח להיות לו בנים.

[NOTE Summary:

Reb Pinchas of Koretz (1726–1791), one of the earliest disciples of the Baal Shem Tov, taught that the struggles of the Patriarchs became a spiritual inheritance for all generations. Because the Avos were barren and responded with extraordinary, persistent tefillah, they carved a lasting channel in the upper worlds. Their deep prayer opened a gate that remains accessible for every Jew; thus, anyone who prays sincerely for children draws strength from the pathway the Avos created. Their hardship became an enduring source of blessing for their descendants.

Practical Takeaway

Sincere prayer shapes spiritual reality far beyond the moment it is offered. Every heartfelt tefillah creates openings that benefit oneself and others, sometimes for generations. Challenges met with deep prayer can become wells of blessing for those who follow. **END NOTE]**

Siman #37

He said that he heard in the name of the Rav, may his memory be for a blessing, that once on Parshas Toldos he wept greatly and became aroused

אמר ששמע בשם הרב זכרוננו לברכה, שפעם אחת
בפרשת תולדות בכה הרבה ונתעורר

And he said that this Shabbos is difficult for us; it is hard for me to get through it, like Rosh Hashanah, because from this parsha emerge the intentions of Rosh Hashanah

ואמר שזו השבת קשה אצלנו, אם איז מיר שווער
איבער ציקומען, כמו ראש השנה, כי מפרשה זו
יוצאין פגות ראש השנה

in the secret of “and his eyes grew dim from seeing” (Bereishis 27:1), as mentioned in the Zohar (103b:29, 20)

בסוד "ותבהין עיניו מראת" (בראשית כז:א),
(פנזפר בזהר (ק"ג כט, כ

[NOTE Summary:

Reb Pinchas of Koretz taught, in the name of his Rav, that Parshas Toldos contains a deep spiritual intensity. The Rav once wept greatly upon reaching this parsha and explained that this particular Shabbos is spiritually heavy, comparable to the weight of Rosh Hashanah itself. According to his teaching, the mystical intentions of Rosh Hashanah emerge from Parshas Toldos, rooted in the verse “and his eyes grew dim from seeing” (Bereishis 27:1). The Zohar links this pasuk to profound supernal processes that mirror the awe and judgment

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Toldos

of Rosh Hashanah. This makes Parshas Toldos a time of hidden spiritual judgment and introspection, demanding heightened sensitivity, sincerity, and spiritual awareness.

Practical Takeaway

There are moments in the year when certain parshiyos carry extra spiritual weight. Recognizing these times encourages us to approach them with greater sincerity, reflection, and heartfelt tefillah. Parshas Toldos invites a Rosh Hashanah-like awareness—an opportunity to realign ourselves, deepen our humility, and awaken our spiritual sensitivity. **END NOTE]**

Siman #38

“And Yitzchak loved Esav” (Bereishis 25:28): Yitzchak our father loved Esav because Yitzchak was the spiritual aspect of Mashiach, who advocates merit for all wicked people.

וַיֵּאָהֵב יִצְחָק אֶת עֵשָׂו (בְּרֵאשִׁית כה:כח). מֶה שֶׁהָיָה יִצְחָק אֲבִינוֹ אוֹהֵב אֶת עֵשָׂו, כִּי יִצְחָק הָיָה בְּחִינַת מְשִׁיחַ, שֶׁמְלַמֵּד זְכוּת עַל כָּל הָרָשָׁעִים.

And it is also taught (Likutei, 6:20): “Love all creatures and bring them close to the Torah,” for through love one draws them near to Torah.

וְגַם אֵימָתָא (לִיקוּטֵי 6, י"כ): אוֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לַתּוֹרָה, שֶׁעַל־יָדֵי אֲהָבָה מִקְרָבָן לַתּוֹרָה 10

Yitzchak believed that the same approach would work with Esav as well, drawing him close through love.

וְהָיָה סוֹכֵר יִצְחָק שֶׁגַּם בְּעֵשָׂו יִפְעַל כּוֹן, לְקָרְבוֹ עַל־יָדֵי אֲהָבָה.

But in truth it is written regarding Yitzchak (Bereishis 27:1): “And his eyes grew dim from seeing,” meaning he did not truly perceive that Esav was absolute evil, an aspect completely opposed to holiness from one extreme to the other.

אָבֵל בְּאֵמַת כְּתִיב בְּיִצְחָק וּתְכַהִינַן עֵינָיו מֵרָאָה (בְּרֵאשִׁית כז:א), שֶׁלֹּא רָאָה בְּאֵמַת שֶׁהָיָה עֵשָׂו בְּחִינַת רַע גָּמוּר, בְּחִינַת הַמִּתְנַגֵּד לְקִדְשָׁהּ מִקְצָה עַד קְצָה.

And if so, this approach does not apply to him.

וְאִם כֵּן אֵין שִׁינָה בּוֹ הַדְרֵךְ הַזֶּה.

[NOTE: Summary

Reb Pinchas of Koretz explained that the verse “And Yitzchak loved Esav” (Bereishis 25:28) reflects a profound spiritual dynamic rather than a simple emotional preference. He taught that Yitzchak embodied the inner quality associated with Mashiach — the power to see the hidden spark of goodness even within those who appear entirely distant. This attribute allows one to seek merit in every Jew, even the spiritually fallen, and to draw them closer through love.

Drawing on the teaching “Love all creatures and bring them close to the Torah,” Yitzchak believed this path applied even to Esav. He saw the world through a lens of expansive compassion, trusting that sincere love could awaken holiness even in a soul that seemed estranged.

However, the Torah states, “And his eyes grew dim from seeing” (Bereishis 27:1). According to Reb Pinchas, this teaches that Yitzchak did not perceive Esav’s true inner state. Esav had reached a level of spiritual opposition that spanned from one extreme to the other, a condition where Yitzchak’s compassionate approach

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Toldos

could no longer apply. Yitzchak's diminished sight symbolizes that even the greatest tzaddik can at times be veiled from perceiving another's true spiritual condition. This is not a flaw, but a reflection of the depth of Yitzchak's love, which sought goodness even where none remained accessible.

Practical Takeaway

Reb Pinchas teaches that approaching others with love is a powerful spiritual force, capable of awakening holiness even in difficult souls. Yet wisdom requires recognizing the limits of our influence. One must love generously, judge favorably, and work to uplift — while also discerning when a person's choices or path lie beyond what our love alone can transform. This balance of compassion and clarity allows us to support others without losing emotional or spiritual grounding ourselves.

END NOTE]

Chassidic Story

Reb Pinchas of Koretz was known for his deep sensitivity to the inner state of every Jew, even those who struggled. Once, a man with a troubled reputation came to Koretz seeking help. Many townspeople warned Reb Pinchas not to let him in. "He brings only chaos," they said. But Reb Pinchas insisted on seeing him.

When the man entered, Reb Pinchas rose from his chair, looked at him with gentleness, and said, "A Jew who still seeks a doorway has never lost his place." The man burst into tears and revealed that he had traveled for days, unsure why he felt pulled toward Koretz. Reb Pinchas spoke with him for hours, guiding him with patience and warmth.

Later, his students asked how he knew the man had any spark left. Reb Pinchas replied, "If he came with questions, it means Heaven has not closed its gates. When a Jew knocks, we must open, for we do not know which soul can still be lifted."

The man went on to rebuild his life slowly, step by step, held up by the love of a rebbe who saw goodness before the man could see it in himself.

END NOTE]

Siman #39

It is taught in the Midrash (Midrash Tanchuma, Toldos 19) that Yaakov and Esav divided the worlds between them: this world to Esav and the World to Come to Yaakov.

אִתָּא בְּמִדְרָשׁ (מִדְרָשׁ תַּנְחוּמָא תוֹלְדוֹת י"ט) שְׁיַעֲקֹב
וַעֲשׂו חֲלָקוֹ בֵּינֵיהֶם עוֹלָם הַזֶּה לַעֲשׂו וְעוֹלָם הַבָּא
לַיַּעֲקֹב.

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Toldos

In the name of Rabbi Nachum of Chernobyl, may his memory be for a blessing (see Me'or Einayim, Parshas Vayechi), he asked: Is it possible that Yaakov would have nothing at all in this world? If so, Heaven forbid, he would be pushed away from both this world and the next due to hunger, cold, and similar hardships.

Rather, Yaakov took the portion of this world that is necessary for the World to Come — food, drink, dwelling, clothing, and all human necessities. And Esav took the part of this world that is not necessary at all, such as packs of dogs, expensive horses, and similar excesses.

בְּשֵׁם רַבִּי נַחֲמוֹם מִטְשֵׁרְנֹבֵיל זְכוּרָנוּ לְבָרְכָהּ (עֵין
מֵאוֹר עֵינַיִם פְּרִשְׁת וִיחִי) שֶׁהִקְשָׁה, הָאֵם אֶפְשָׁר
שֶׁיַּעֲקֹב לֹא יִהְיֶה לוֹ כְּלוּם בְּעוֹלָם הַזֶּה? אִם כֵּן חָס
וְשָׁלוֹם יִדְחָה מֵעוֹלָם הַזֶּה וּמֵעוֹלָם הַבָּא מִפְּנֵי רָעֲבוֹן
וְקָרִירוֹת וְכִיּוּצֵי בָּזָה.

רַק שֶׁיַּעֲקֹב נָטַל אוֹתוֹ הָעוֹלָם הַזֶּה הַנִּצְרָף לְעוֹלָם
הַבָּא, כְּמוֹ אֲכִילָה, שְׁתִּיָּה, דִּירָה, וּמִלְבוּשׁ, וְכִיּוּצֵי
מִצָּרֵי הָאָדָם. וְעָשׂוֹ נָטַל עוֹלָם הַזֶּה שֶׁאֵינוֹ נִצְרָף
בְּלָל, כְּגוֹן עֲדָרֵי כְּלָבִים וְסוּסִים וְקָרִים וְכִיּוּצֵי בָהֶם.

[NOTE Summary:

Reb Pinchas of Koretz, citing the teaching that Yaakov and Esav divided the worlds — this world to Esav and the World to Come to Yaakov — reveals a deeper spiritual structure beneath this Midrash. At first glance, the division seems unfair or even dangerous, for if Yaakov receives nothing in this world, how could he survive its challenges? Hunger, cold, and deprivation could prevent him from serving Hashem and from reaching the World to Come. Reb Pinchas explains, in the name of Rabbi Nachum of Chernobyl, that the division is not literal possession but **differentiated purpose**. Yaakov receives only the portion of this world that is **necessary for holiness** — the physical foundations that enable spiritual life: food, drink, shelter, clothing, and essential human needs. These aspects of the physical world support the soul and are endlessly elevated through mitzvos. This is “Olam HaZeh for the sake of Olam HaBa.”

Esav, however, takes the part of the physical world that does **not** serve holiness — excess, indulgence, luxury for its own sake: impressive displays of wealth, ostentatious possessions, and pursuits that distract rather than elevate. These hold no spiritual necessity and do not contribute to building a life of kedushah. Thus, the Midrash reveals not deprivation but refinement: Yaakov’s relationship to the physical is purposeful, clean, and directed toward higher ends; Esav’s relationship to the physical is aimless and self-serving. This teaching reframes the “division” as the difference between spiritually meaningful use of the world and spiritually empty use of it.

Practical Takeaway

A person should approach the physical aspects of life with consciousness and intention. Essentials such as nourishment, clothing, and a home can become vessels of holiness when used to serve Hashem. But indulgences that do not support spiritual growth can weigh the soul down. The task is not to reject the physical but to choose which parts of it truly support our mission. By living with clarity — embracing what uplifts and letting go of what distracts — we walk the path of Yaakov, transforming the physical into a bridge toward the eternal. **END NOTE]**

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Toldos

Siman #40

“And by your sword you shall live” (Bereishis 27:40): In the name of the Rav, may his memory be for a blessing, the explanation is that your vitality will come from the realm of destruction.

ועל־חרבך תחיה (בראשית כז:מ). בשם הרב זכרוננו לברכה פירוש, חיותך תהיה מעלמא דחרוב.

And because of this, the Rav was very strict with those people whose vitality comes from causing distress to their fellows through striking or similar acts, even if done jokingly.

ומפני כך הקפיד הרב זכרוננו לברכה מאד על אותם בני אדם שיש להם חיות במה שמצערם חבריהם על־ידי הכאה וכיזא, אפלו שהוא בדרך שחוק.

Since one's fellow is distressed, it turns out that he gives life to himself through the pain of his friend, and this is the trait of Esav.

פיון שחברו מצטער, נמצא מחיה את עצמו על־ידי צער חברו, והיא ממדת עשו.

And we see that this is so, for as soon as, Heaven forbid, some decree emerges, immediately all the soldiers and officers have work to do, and they all rejoice because of it.

ונתקנו רואין שהוא כך, שמיד שיוצא חס ושלום איזה גזירה, מיד יש להם עבודות לכל הסרדיוטים והממנים, וכלם שמחים על־ידי זה.

Whereas we have vitality only from hearing good news.

מה־שאיין פן אנו, שאין לנו חיות פי אם על־ידי בשורה טובה ששומע.

[NOTE Summary:

Reb Pinchas of Koretz teaches, in the name of his Rav, a penetrating explanation of the verse “And by your sword you shall live” (Bereishis 27:40). Esav's lifeforce, he explains, is drawn from **“alma d'charuv”** — the realm of destruction — meaning that his vitality comes from places of harm, conflict, and the suffering of others. This is not merely about warfare but reflects a spiritual orientation: Esav gains energy whenever there is damage, trouble, or distress.

Because of this principle, Reb Pinchas relates that his Rav was extremely strict with people who derive joy or “aliveness” from causing pain to others, even in jest — a slap, a shove, mocking behavior, or anything that makes another person uncomfortable. The very moment another person is distressed, one is already drawing vitality from their pain, which is a direct expression of Esav's trait.

He further observes that history itself demonstrates this pattern: whenever, Heaven forbid, a harsh decree arises, soldiers, officers, and enforcers suddenly find themselves with new roles and responsibilities — and they rejoice in the opportunity. Their vitality is awakened by trouble and suffering, confirming the spiritual nature of Esav's lifeforce.

In contrast, the children of Yaakov derive vitality only from **good news**, from kindness, compassion, and constructive blessings. Their lifeforce is nourished by peace, joy, connection, and the flourishing of others. This

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Toldos

is the distinction between the lineage of Yaakov and that of Esav: one finds life in the elevation of others; the other finds life in their downfall.

Practical Takeaway

A person must examine deeply what brings them energy. If one feels excitement or entertainment in another's discomfort — even slightly, even jokingly — it reflects a spark of Esav's trait that must be uprooted. True holiness means gaining vitality only from goodness: from uplifting others, from hearing or giving good news, from bringing joy rather than pain.

Cultivating this awareness refines the heart, aligns one with Yaakov's path, and ensures that one's inner life force flows from compassion and blessing rather than from the realm of destruction.

END NOTE]

Siman #41

The reason Yaakov hid himself in the house of Shem and Ever for fourteen years after receiving the blessings (see Midrash, Yalkut Shimoni 111:160) is as follows:

For the Rav, may his memory be for a blessing, said that after a good prayer there is danger in speaking idle words, and after a good Shabbos there is likewise danger in traveling, for one falls from a high place, etc., and he told a story about this.

Therefore, when Yaakov received the blessings — which are exceedingly lofty, containing even the power of resurrection of the dead and the World to Come — he hid himself immediately lest he damage them through anything, Heaven forbid.

טעם ש'נאטמן יעקב בבית שם ועבר י"ד שנים אחר
שקבל הברכות (כמו שנאמר בילקוט שמעוני
(ק"א:קס).

פי הרב זכרוננו לברכה אמר שאחר תפלה טובה סכנה
לדבר דברים בטלים, ואחר שבת טוב גם כן סכנה
לנסע כי נופל ממקום גבוה וכו', וסיפר מהרב זכרוננו
לברכה מעשה על זה.

על כן כשקבל יעקב הברכות, שהם דבר גבוה מאד
שיש בהם אפילו לתחיית המתים ועולם הבא, נאמן
מיד פן יקלקל באיזה דבר חס ושלום.

[NOTE Summary:

Reb Pinchas of Koretz explains why Yaakov Avinu hid himself for fourteen years in the house of Shem and Ever immediately after receiving the blessings. These blessings were extraordinarily elevated — containing spiritual power reaching even to the resurrection of the dead and the World to Come. Such immense holiness places a person in a heightened spiritual state, but with that elevation comes vulnerability. Holiness, when newly received, is delicate and easily damaged.

Reb Pinchas cites his Rav, who taught a crucial spiritual principle: after a deep, elevated moment — such as a powerful prayer or a spiritually rich Shabbos — one must be extremely careful. Immediately engaging in mundane speech, idle chatter, or travel can cause a sharp spiritual fall, “a descent from a great height.” His Rav

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Toldos

even told a story demonstrating how quickly the light of an elevated moment can dissipate when one rushes back into ordinary life.

With this understanding, Yaakov's decision becomes clear. After receiving blessings of such immense holiness, he feared that even a small misstep or mundane distraction could harm them. Therefore, he immediately withdrew into the house of Shem and Ever, allowing the holiness to settle and integrate without disruption. His concealment was not escape but profound spiritual responsibility: a recognition that the greatest lights require the greatest protection.

Practical Takeaway

Moments of elevation — a heartfelt prayer, a deep insight, an uplifting Shabbos — must be guarded with care. If one rushes back into noise, distraction, or idle speech, the inspiration can slip away. By pausing, remaining inward, and allowing holiness to settle, a person ensures that spiritual gains become lasting growth rather than fleeting inspiration.

Chassidic Story

Reb Pinchas of Koretz once observed a man who had prayed with deep sincerity. Immediately afterward, the man began chatting lightly with those around him. Reb Pinchas gently told him, "You climbed a high mountain, and before catching your breath, you ran back down."

He then shared a story he heard from his Rav: A holy man once experienced a great awakening during prayer. Filled with joy, he hurried to tell others, but in doing so, he became distracted and spoke thoughtlessly. That night, he wept bitterly, realizing he had let a precious spiritual treasure fall through his fingers.

The listener asked how he could avoid such loss. Reb Pinchas answered, "When Heaven sends you a moment of holiness, hold it softly. Guard it. Let silence be its companion for a little while."

From then on, after praying, the man would sit quietly for a moment, allowing the inspiration to take root — and he became known for the calm and sacred glow that surrounded him.

END NOTE]