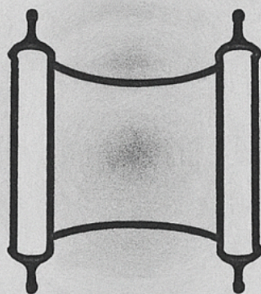


בס"ד

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Noach



Dedicated To:

אילנה דבורה בת שרה מרים

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Siman #17

And Noach found favor in the eyes of Hashem — from our master, Rabbi Raphael, of blessed memory — because he was “noach la-briyot,” pleasant and gentle toward people, therefore he found favor.

ונח מצא חן בעיני ה' (ג, ק). ממוהר"ר רפאל ז"ל,
מחמת שהיה נוח לבריות – מצא חן

[NOTE Summary

Rebbe Pinchas of Koretz explains that the words “*Noach found favor in the eyes of Hashem*” reveal a deep truth about spiritual beauty: true *chein* (grace or favor) is not achieved by self-promotion or external charm, but by inner calm and kindness. Noach’s pleasantness toward others — his ability to bring ease, peace, and gentleness to every interaction — created a vessel for Divine favor. When a person is *noach la-briyot* (pleasant to people), they reflect the tranquility of their own soul, and this inner harmony attracts blessing from Above. The Divine “eyes” — meaning G-d’s watchful awareness — rest favorably upon one who lives in peace with others.

Practical Takeaway:

The way to draw down G-d’s favor is not through cleverness or intensity, but through simple goodness — being calm, patient, and gentle with every person. When you bring serenity to others, Heaven mirrors that serenity back to you. In times of tension or conflict, remember: every act of kindness and composure builds your personal *teivah* (ark) of grace, where G-d’s presence can dwell. **END NOTE]**

Siman #18

“And the whole earth was of one language and of one speech. And Hashem said: Behold, the people are one and they all have one language... and He confounded their language...” (Bereishis 11:1–7). Rashi explains: “One language — the Holy Tongue.” This implies that they knew only the Holy Tongue, and afterward, when their speech was confounded, each one learned a distinct language.

ויהי כל הארץ שפה אחת ודברים אחדים ויאמר ה'
הו עמ אחד ושפה אחת לכלם וגו' ונבלה שם שפתם
וגו' (יס, יז). ופירש רש"י, שפה אחת לשון הקודש.
משמע שלא ידעו רק לשון הקודש, ואחר כך
כשנתבלבל לשונם למדו כל אחד לשון מיוחד.

In the name of the holy Rav it was said: this is difficult — would the Holy One, blessed be He, perform a miracle in vain, merely to teach each person a separate language? Also, we find regarding Yosef (Sotah 36b) that the angel Gavriel taught him seventy languages, yet he could not absorb them until the letter *hei* was added to his name — “He appointed a testimony in Yosef” (Tehillim 81:6). Here, however, they received them easily!

בשם הרב ז"ל, דקשיא, וכי עביד קדשא בריהו הוא
ניסא למגנא, שיעשה נס בזה ללמד לכל אחד לשון
מיוחד. גם ביוסף מצינו (סוטה לו, כ) שלמדו גבריאל
שבעים לשון ולא יכול לקבל עד שהוסיף לו ה' בשמו
עדות ביהוסף (תהלים פא, ו), וכאן קבלו בנקל.

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It is also difficult, for earlier (10:5) it is explicitly written: “after their tongues, in their lands...” Furthermore, why the repetition “one language and one speech”? The explanation is that from the beginning, each one already had his own distinct language — and this is the meaning of “one speech” — but they all knew the Holy Tongue, and with it they communicated with one another.

And the Holy One, blessed be He, took from them only the Holy Tongue, and automatically, each one remained with his own distinct language. Rabbi Yaakov Shimon, son of the Rav, concluded that this is the meaning of “And there He confounded their *language*,” meaning the Holy Tongue — and only the “one speech,” the separate tongues, remained. Understand this well.

גם קשה, דלעיל (י, ה) כתוב בפירוש ללשונותם בארצותם וגו'. גם קשה, הפסל "שפה אחת ודברים אחדים". אבל הענין, שהיו מתחלה לכל אחד גם כן לשון מיוחד, וזה "דברים אחדים", אבל לשון הקודש ידעו בלם, ובו היו מדברים זה עם זה.

והשי"ת לקח מהם רק לשון הקודש וממילא נשארו בלם בלשון מיוחד. וסים רבי יעקוב שמעון בן הרב ז"ל, שזה לשון "ונבלה שם שפתם", דהינו לשון הקודש, ולא ישאר רק דברים אחדים וגו', והכוונתו.

[NOTE Summary

Rebbe Pinchas of Koretz explains that the generation of the Tower of Babel did not originally speak only one language. Rather, every nation and person already possessed a unique mode of expression — their own “speech.” What united them was their shared knowledge of *Lashon HaKodesh*, the Holy Tongue, which they used to communicate collectively. Their unity, however, was not born from holiness; it was a unity of ego, ambition, and self-glorification — building a tower “to make a name for ourselves.” Therefore, Hashem withdrew from them the Holy Tongue, leaving each with his own private language. The Divine act was not to create new tongues, but to remove the sacred channel through which they had falsely united. Without that holiness, their words fragmented, and their common purpose dissolved.

Practical Takeaway:

True unity can never be built on pride or human achievement alone. When people use the power of holy speech for selfish ends, the holiness itself departs, and confusion follows. But when we speak words that express humility, truth, and love of others — that is *Lashon HaKodesh* in its truest form — our language becomes a vessel for Divine unity. Every person’s unique “tongue” can still harmonize when the intention is pure and G-d-centered.

Chassidic Story:

It is told that once, when a group of scholars came to Rebbe Pinchas of Koretz, he asked them to sit in silence before speaking. After a few minutes, he said, “Now that our hearts are one, our words can also be one.” He explained that when speech precedes inner unity, it causes division; but when silence prepares the heart, even many voices can speak one holy language.

END NOTE]

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Siman #19

“Ten generations from Adam to Noach...” (Avos 5:2). “With the supernal kindness, the world shall not totter” (Tehillim 55:23), “The kindness of G-d is all the day” (Tehillim 52:3). Because of the attribute of supernal kindness, even if, Heaven forbid, the entire world were wicked — from the creation of the world until its end — it would not matter before the Holy One, blessed be He, for His attribute is kindness.

עֲשֶׂרָה דוֹרוֹת מֵאָדָם וְעַד נֹחַ וְגו' (אָבוֹת ה', ב.). בְּחֻסָּד
עָלְיוֹן בְּלִי יְמוּט (תְּהִלִּים נה, כג), חֻסָּד אֵל כָּל הַיּוֹם
(תְּהִלִּים נב, ג). מִחֻמַּת הַמִּדָּה שֶׁל חֻסָּד עָלְיוֹן, אֲפִלּוּ
כְּשִׂיחָיו חָס וְשָׁלוֹם כָּל הָעוֹלָם רְשָׁעִים, וְאֲפִלּוּ
מִבְּרִיאַת הָעוֹלָם וְעַד סוּפוֹ, לֹא אֶכְפַּת לִי לְהַקְבֹּץ ה',
מִחֻמַּת שְׂמֵדוֹתוֹ חֻסָּד.

However, when a tzaddik comes into the world and sees that people are degrading the honor of the Holy One, blessed be He, and is deeply pained by it, he creates a contraction — and then punishment comes. Afterwards, he must pray for them.

אֲבָל כְּשֶׁהַצַּדִּיק בָּא לְעוֹלָם וּמִשְׁגִּיחַ שְׂמֵזוּלָזִים בְּכַבּוֹד
הַשָּׁמַיִת, וּמִצְטַעֵר מְאֹד, הוּא עוֹשֶׂה צְמִצּוּם וְנִעְנָשִׁים,
וְאַחַר כֵּן יֵשׁ לוֹ לְהִתְפַּלֵּל עֲלֵיהֶם.

Therefore, the ten generations from Adam to Noach were not punished, but when Noach came, because of the above reason, he brought the Flood upon the world. Likewise, the ten generations from Noach to Avraham were the same. Afterwards, the generation of the Tower and the overturning of Sodom occurred for the same reason — due to this contraction — and afterward, he prayed for them.

לְכֵן יו"ד דוֹרוֹת מֵאָדָם עַד נֹחַ לֹא הָיוּ נִעְנָשִׁים, וְכִשְׁבָּא
נֹחַ, מִחֻמַּת הַנִּי"ל הִבְיֵא הַמַּבּוּל לְעוֹלָם. וְאַחַר כֵּן
עֲשֶׂרָה דוֹרוֹת מִנֹּחַ עַד אַבְרָהָם גַּם כֵּן כִּנִּי"ל, וְאַחַר כֵּן
דוֹר הַפְּלִגָּה וְהַפִּיכַת סְדוֹם וְגו' הָיָה גַם כֵּן כִּנִּי"ל מִחֻמַּת
צְמִצּוּם הַנִּי"ל, וְאַחַר כֵּן הִתְפַּלֵּל עֲלֵיהֶם.

[NOTE Summary

Rebbe Pinchas of Koretz teaches that the world's continued existence rests upon the boundless kindness (*chesed elyon*) of Hashem. This Divine kindness is so great that even if all humanity were wicked from the beginning of time until its end, the world would not be destroyed — for Hashem's nature is mercy. Yet when a tzaddik appears in the world and perceives that people are desecrating G-d's honor, his pure soul cannot bear the pain of that spiritual corruption. His anguish causes a *tzimtzum* — a contraction of Divine kindness — which opens the way for judgment to descend. Thus, from Adam to Noach, ten generations passed without punishment, until Noach's righteous sensitivity brought about the Flood. The same occurred in the generations of Avraham, the Tower of Babel, and Sodom: the tzaddik's presence both exposed the world's failings and, through his prayers, drew compassion back upon it.

Practical Takeaway:

The tzaddik's holiness mirrors G-d's own compassion. But sensitivity to evil brings responsibility — awareness awakens judgment. When we see wrong in the world, our role is not to condemn but to feel, to pray, and to restore mercy. Just as the tzaddik intercedes after judgment, so too we must transform spiritual pain into compassion that rebuilds.

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Chassidic Story:

Once, Rebbe Pinchas of Koretz entered a home and saw two men quarreling bitterly. He closed his eyes and began to weep. "Why do you cry?" they asked. He replied, "When one Jew hurts another, it contracts the mercy of Heaven. But tears can open it again." The men fell silent and reconciled on the spot. Rebbe Pinchas later said, "When pain causes judgment, only compassion can heal it." **END NOTE]**