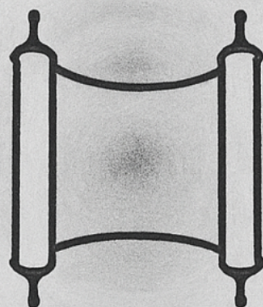


בס"ד

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Pinchas



לע"נ

אסתר בת יצחק

Dedicated By:

ר' נחום אהרון ליטשקאווסקי

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Reb Pinchas of Koretz

Imrie Pinchas
Parshas Pinchas

Siman #345

“Behold, I give to him My covenant of peace” (Numbers 25:12). And he said: What is [this] peace? That he will ascend whole in body to the heavens. And further, that he will make peace, as it is written (Malachi 3:23): “Behold, I send to you Elijah the prophet... and he will turn the heart of the fathers [to the children, and the heart of the children to their fathers].” And for this reason, the letter *vav* in the word “shalom” is severed, because this refers to a very distant time.

הַנְּנִי נֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם (במדבר כ"ה, י"ב).
וְאָמַר, מֵהוּ הַשְּׁלוֹם – שֶׁיַּעֲלֶה שָׁלֹם בְּגוּפוֹ לַשָּׁמַיִם. וְעוֹד,
שֶׁיַּעֲשֶׂה שְׁלוֹם, כְּמוֹ שֶׁכְּתוּב (מלאכי ג, כ"ג) הִנֵּה אֶנְכִּי
שֶׁלַח לָכֶם אֶת אֱלֹהֵי הַנְּבִיא כו' וְהִשִּׁיב לֵב אָבוֹת כו'.
וְלָכֵן ו' ד' "שְׁלוֹם" קָטִיעַ, מִפְּנֵי שֶׁהוּא לְזִמְנוֹ רַחוּק מְאֹד.

And further he said: It is taught (Eduyos 8:7) that he comes to resolve disputes. And regarding the word “Teiku,” it is written (in the Arukh, entry “Teiku”) that it is an acronym: **T**ishbi **Y**a-**T**aretz **K**ushyos **U**’**V**ayos — “The Tishbite (i.e., Elijah) will resolve difficulties and unanswered questions.” And when there is peace in the lower realm, there is peace in the upper realm. Therefore, the severed *vav* alludes to the two worlds.

וְעוֹד אָמַר, דְּאִיתָא (עֲדִיּוֹת ח, ז) שֶׁהוּא בָּא לְהַשְׁווֹת
הַמַּחְלוקָת, וְעַל “תִּיקו” כְּתוּבוֹ (עֲרוּךְ ע' תק) רָמַז
שֶׁהוּא נוֹטְרִיקוֹן תִּשְׁבִּי יִתְרָץ קוּשִׁיּוֹת וְאֲבָעִיּוֹת. וְכַשֵּׁי
שְׁלוֹם בְּפִמְלִיא שֶׁל מִטָּה יֵשׁ שְׁלוֹם בְּפִמְלִיא שֶׁל מַעֲלָה,
וְלָכֵן הו' קָטִיעַ שֶׁמֶרְמַז עַל ב' הָעוֹלָמוֹת

[NOTE Summary

This teaching from **Reb Pinchas of Koretz** explores the deeper meaning of the “covenant of peace” that Hashem grants to Pinchas. It opens with a seemingly physical reward — that Pinchas will ascend whole in body to heaven — but expands into profound spiritual realms: Pinchas becomes a vehicle for ultimate peace, mirroring the mission of Eliyahu HaNavi who “returns the hearts” and resolves all disputes. The discourse interprets the *vav ketia* — the severed letter “vav” in the word “shalom” — as a hint to the long delay until this cosmic peace is fulfilled.

Pinchas is linked to Eliyahu, who is described in **Eduyos 8:7** as one who will “settle disputes.” Even unresolved debates in the Talmud — indicated by the word “תיקו” — await his resolution. Reb Pinchas cites the classic acronym: “תִּשְׁבִּי יִתְרָץ קוּשִׁיּוֹת וְאֲבָעִיּוֹת” (“The Tishbite will resolve difficulties and unanswered questions”). When peace is established among people below, it causes peace among the heavenly hosts above. Thus, the severed “vav” in “shalom” symbolizes the bridge between the two worlds — a peace yet to be completed, delayed until the final redemption.

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Practical Takeaway

True peace isn't just avoiding conflict — it's the divine work of elevating even unresolved tensions toward harmony. When we create peace in our lives — especially in difficult or divided relationships — we don't just fix something small; we mirror Eliyahu's task and bring unity to both worlds. The journey may seem long (like the “cut” vav suggests), but every act of peacemaking draws that future closer.

Chassidic Story

Reb Pinchas of Koretz once said that even when two people argue *for the sake of Heaven*, their souls must still reconcile above. A student once asked him, “But Rebbe, what if they never make peace?” Reb Pinchas looked up and said, “Then Eliyahu will have to come sooner — for the heavens cannot rest until peace is made.” One day, two respected Chassidim in his town had a bitter disagreement over a legal matter. Reb Pinchas urged them again and again to reconcile, but pride and stubbornness prevailed. Weeks passed, and then, without warning, Reb Pinchas stopped mentioning the issue. Months later, he joyfully announced during a tish: “They finally made peace — not down here, but in the heavenly court.” That very week, the two men had identical dreams, in which Reb Pinchas himself appeared and told them the angels were tired of their quarrel. Awakened by this vision, they apologized to each other the next day — fulfilling the heavenly decree and the Rebbe's quiet work.

Source: *Imrei Pinchas HaShalem*, p. 312 **END NOTE]**

Siman #346

“Behold, I give to him My covenant of peace” (Numbers 25:12). In the name of the Rav, z”l: The *vav* in the word “shalom” is cut (*keti’ah*), but it is read as “shalem” (whole). And it is known (Yalkut Shimoni, Yisro 271) that **Pinchas is Elijah**, and he said that the level of Elijah is a level in which there is no “shattering” (*sheviras hakeilim*), and therefore he did not die, for death comes from the shattering of the vessels.

הַנִּנִּי נִתָּן לּוֹ אֶת בְּרִיתִי שְׁלוֹם (במדבר כ”ה, י”ב). בְּשֵׁם הָרַב ז”ל: וְדָ“שְׁלוֹם” קָטִיעָה, קָרִי בִיה “שְׁלָם”. וְנִדְוָע (ילקוט”ש יתרו רמז רע”א) דְּפִינְחָס זֶה אֱלִיהוּ, וְאָמַר דְּבַחֲנִית אֱלִיהוּ הִיא בְּחִינָה שְׁאִין בָּהּ שְׁבִירָה, וְלִכּוֹן לֹא מָת, כִּי הַמִּיתָה בָּאָה מִשְׁבִּירַת הַכֵּלִים.

And this level exists in everything in the world. The Western Wall, which stands forever, is from the building of King Shlomo, a”h. Likewise, there is a place called **Luz**, about which it says in the Zohar (Zohar I, 225b) that **death does not exist there**. And in man, there is a bone called the **“neskavi” bone**, known as **Luz**, which is not subject to decay, and from it the resurrection of the dead will take place, speedily in our days (Kohel Rabbah 12:5; Berachos 61b; Zohar I, 114a).

וּבְחִינָה זוֹ יֵשׁ בְּכָל דָּבָר שֶׁבְּעוֹלָם – כּוֹתֵל הַמַּעֲרָבִי שֶׁעוֹמֵד לְעוֹלָם מִבְּנֵי שְׁלֹמֹה הַמֶּלֶךְ ע”ה. וְכֵן יֵשׁ מָקוֹם הַנִּקְרָא לִזֵּז, דְּאִיתָא בְּזֵהָר (ע”י ז”מ”כ רנ”ה, ג) שְׁאִין שָׁם מִיתָה. וּבְאֲדָם יֵשׁ עֶצֶם נִסְכָּוִי הַנִּקְרָא לִזֵּז, שְׁאִין שׁוֹלֵט בּוֹ פֶּסֶד, וּמִמֶּנּוּ יִהְיֶה תְּחִיַּת הַמֵּתִים בְּבִיאַת גּוֹאֵל ((קהלת רבה י”ב, ה; ברכות ס”א ב; זוהר ח”א קי”ד א

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And among birds there is a species called the “Chol” that never dies (Koheles Rabbah 19:3). And he, z”l, said: It seems to me that this bird eats only on Motza’ei Shabbos, and therefore it does not die — because it did not benefit from the Tree of Knowledge, which was eaten from on Erev Shabbos. Similarly, the Luz bone has permanence for the same reason: it only benefits from eating on Motza’ei Shabbos (see Beis Yosef, Orach Chaim 300).	ובעופות יש מין ששמו חול שאינו מת לעולם (קהלת רבה י”ט, ג). ואמר הוא ז”ל: כמדומה לי שאותו עוף אינו אוכל רק במוצאי שבת, לכה אינו מת — שלא נהנה מעץ הדעת שנאכל בערב שבת. כמו עצם לוז שיש לו קיום גם כן מטעם הנ”ל — שאינו נהנה רק מאכילת (מוצש”ק) (בית יוסף, או”ח סימן ש’, ע”ש).
And he said: This bird is found in the forests of Zachsen (Saxony), and people have testified that they never see it eat, for on Motza’ei Shabbos they are not present with it. And among people of the world, there exists an “Elijah” who is eternal — who has no <i>shevirah</i> (shattering). His Torah, too, is clear, with no questions or unresolved problems, for questions come from the shattering and from the kelipos, and the answers break the kelipos. Therefore, the word Teiku is an acronym: Tishbi Yateretz Kushyos U’Veayos (The Tishbite will resolve difficulties and problems — Arukh, s.v. “Teiku”).	ואמר: שהוא נמצא במדינת זאקסן ביערות, והעידו אנשים שאין רואים אותו אוכל, כי במוצאי שבת אינם מציינים אצלו. ובאנשי העולם יש אליהו שקיים לעולם — שאין בו שבירה, וגם תורתו היא ברורה בלא קשיות ואיבעיות, כי הקשיות באות מהשבירה והקליפות, והתרוץ משיבר הקליפות. לכה “תיקו” ר”ת תשבי יתרוץ קשיות ואיבעיות (ערוך ערך “תק”).
And this is [the meaning of the verse]: “Behold, I give to him My covenant of peace.” The word “ברית” (covenant) has the numerical value of Torah, including the word itself (gematria with the kollel), and “shalem” (whole) means completeness — Torah without questions and answers.	וזהו “הנני נותן לו את בריתי שלום” — “ברית” בגימטריא תורה עם הפולל, “שלם” — בשלמות בלי קשיות ותרוצים.
[NOTE Summary] In this profound teaching, Reb Pinchas of Koretz explores the verse “Behold, I give to him My covenant of peace” and reveals that the covenant of peace given to Pinchas signifies not merely peace, but wholeness (שלם)—a state beyond brokenness, fragmentation, or death. Drawing on the tradition that Pinchas is Eliyahu, he teaches that Eliyahu represents a level of existence untouched by the primordial <i>shattering of the vessels</i> (שבירת הכלים)—a Kabbalistic concept representing chaos and fragmentation. Therefore, Eliyahu never dies, for death is a product of that cosmic shattering. This unbroken quality is found in other realities: the Western Wall stands forever; the city of Luz is immune to death; and within the human body is the bone called Luz, which never decays and will serve as the seed of the resurrection. Similarly, the bird called "Chol", said to live eternally, is sustained only by food on Motza’ei Shabbos, thereby avoiding the taint of the Tree of Knowledge which brought death into the world. Reb Pinchas teaches that in every generation there are people who bear the level of “Eliyahu”—whose spiritual clarity is so pure that their Torah is free of contradictions and confusion, because questions arise from brokenness, while answers shatter the klippos. That’s why the acronym “תיקו” (used in unresolved	

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Talmudic disputes) is understood to mean: “**Tishbi Yateretz Kushyos U’Veayos**”—“Eliyahu the Tishbite will answer questions and difficulties.”

Thus, “בריתי שלום” (My covenant of peace) is interpreted as: “**Torah in a state of wholeness**”—“ברית” (covenant) equals Torah in gematria, and “שלום” with the severed *vav* is still read as “שלם” (whole), pointing toward a perfected Torah where no difficulty remains.

Practical Takeaway

We often experience spiritual life through the lens of fragmentation—questions, doubts, internal tension. Reb Pinchas reminds us that **wholeness exists**, and it is not theoretical. It lives in those who cling to truth without distortion, who study Torah not just with brilliance but with **purity**, humility, and surrender. Our goal is not to avoid questions but to refine ourselves so deeply that even the questions become light. Seek Torah not only for answers, but for the inner peace that comes when the soul aligns with clarity beyond the klippos.

Chassidic Story

Once, a young man came to Reb Pinchas of Koretz with dozens of questions on complex Talmudic sugyas. He argued forcefully, demanding clarity, pounding the table in frustration. Reb Pinchas listened silently. Finally, he said gently, “You seek answers in fire, but answers come from stillness.” The student grew quiet. After a pause, Reb Pinchas said, “The soul has places untouched by the storm. That’s where Eliyahu lives.”

Years later, the student became a great Rav, known not just for his sharp mind but for his gentleness and clarity. He once said, “The day Reb Pinchas said nothing to my questions was the day I began to hear the answers.”

Source: *Imrei Pinchas HaShalem*, p. 415 **END NOTE]**

Siman #347

“Behold, I give to him My covenant of peace” (Numbers 25:12). Once I heard from him, in a playful manner, that for this reason the *vav* is written cut — to allude that **Pinchas is Eliyahu** (Yalkut Shimoni, end of Pinchas), and he is the **master of the covenant** (*mari d’bris*) at the time of the circumcision of an infant (see also Pri Etz Chayim, Sha’ar HaMilos, and Zohar).

הַנְּגִי נֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם (במדבר כ"ה, י"ב). פָּעַם אַחַת שָׁמַעְתִּי מִמֶּנּוּ בְּדֶרֶךְ הַלְצָה, לִכְךָ נִכְתְּבָה וּו קְטִיעָה — לְרַמֵּז כִּי פִינְחָס זֶה אֱלִיהוּ (ילקוט"ש לפ' פנחס), וְהוּא מֵאֲרִי דְּבְרִיתָא בְּשָׂעָה שְׁמוּלִין אֶת הַתִּינוּק (עֵיין פֶּרֶד"ר (ל"כ כֵּת).

Also at that time I heard from him an explanation of the Mishnah (Eduyos 8:7): “Eliyahu comes only to make peace in the world.” And how does he make peace in the world? He said: The **Torah is the chain of descent of all the worlds**, and everything in the world comes from the Torah.

גַּם בְּאוֹתוֹ פָּעַם שָׁמַעְתִּי מִמֶּנּוּ פֶּרוּשׁ עַל הַמִּשְׁנָה (עֵדוּיֹת ח, ז): אֵין אֱלִיהוּ בָּא אֶלָּא לַעֲשׂוֹת שְׁלוֹם בְּעוֹלָם, וְאִיךָ יַעֲשֶׂה שְׁלוֹם בְּעוֹלָם? וְאָמַר: כִּי הַתּוֹרָה הִיא הַשְׁתַּלְשְׁלוּת כָּל הָעוֹלָמוֹת, וְכָל מֶה שֶׁיֵּשׁ בְּעוֹלָם הוּא מִן הַתּוֹרָה.

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And when the worlds fell through the shattering caused by the sin of Adam HaRishon, it made an impression even in the Torah — this is the reason why there are questions (<i>kushiyos</i>) in Torah. And when Eliyahu will come and answer all the questions in Torah — as hinted in the word “תיקו” — peace will come to the world automatically.	וּכְשֶׁנִפְּלוּ בַּשִּׁבְרָה מִחֻטְא אָדָם הָרָאשׁוֹן, עָשָׂה רֹשֶׁם אַף בַּתּוֹרָה – וְזֶה מֵה שֶׁיֵּשׁ קִשְׁיוֹת בַּתּוֹרָה. וְכַשִּׁיבּוֹא אֱלִיהוּ וְיַתְרִץ כָּל הַקִּשְׁיוֹת שֶׁבַּתּוֹרָה – כְּמוֹ שֶׁמְרוֹמָז בְּתִבְעַת “תִּיקוּ” – יָבוֹא מִמִּילָא הַשְּׁלוֹם בָּעוֹלָם.
Therefore it is said about that time: “And the wolf shall dwell with the lamb...” (Isaiah 11:6) — for when there is peace in Torah, there is peace in the entire world, even among the beasts of the field.	עַל כֵּן נֶאֱמַר עַל אוֹתוֹ הַזְּמַן: “וְגַר זָאֵב עִם כֶּבֶשׂ” כו' (ישעיהו י"א, ו) – כִּי כַּשִּׁיֵּשׁ שְׁלוֹם בַּתּוֹרָה, יֵשׁ שְׁלוֹם בְּכָל הָעוֹלָם כָּלוּ – אֲפִלּוּ בַּחַיּוֹת הַשָּׂדֶה.
And this is the meaning of the saying: “Talmidei chachamim increase peace in the world” (Berachos 64a) — for by resolving the questions in Torah, they increase peace in the world.	וְזֶהוּ הַפְּרוּשׁ: “תַּלְמִידֵי חֲכָמִים מְרַבִּים שְׁלוֹם בָּעוֹלָם” (ברכות ס"ד א) – שֶׁבִּזְהָ שֶׁמְתַרְצִים הַקִּשְׁיוֹת שֶׁבַּתּוֹרָה, מְרַבִּים שְׁלוֹם בָּעוֹלָם.
[NOTE Summary] This teaching by Reb Pinchas of Koretz reveals a remarkable vision of how peace in the world is tied to peace within the Torah. He begins with a playful observation: the letter <i>vav</i> in the word “shalom” is written as a cut line in the Torah, hinting that Pinchas is Eliyahu, the angelic figure who attends every bris and brings ultimate reconciliation. Eliyahu’s mission is “to bring peace to the world,” and Reb Pinchas explains how: the Torah is the spiritual root of all reality, and everything in the physical world unfolds from it. When Adam sinned, it caused a “shattering” not only in the cosmos but also within the Torah itself, resulting in contradictions and unresolved questions. Eliyahu’s future role is to resolve all contradictions and questions in Torah — the meaning of the word “תיקו” (Teiku): <i>Tishbi Yetaretz Kushyos uVeayos</i>. When that happens, it will heal the fabric of reality, bringing harmony even to the natural world — “the wolf will dwell with the lamb.” Thus, resolving Torah’s questions brings peace not just in books, but in creation itself. Practical Takeaway Learning Torah isn't just an intellectual pursuit — it's an act of cosmic repair. When we grapple with questions in Torah and seek clarity, we participate in healing the world. Every time we clarify a contradiction, we dissolve a piece of the world's brokenness. So study deeply, not just to understand — but to make peace. END NOTE]	

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Siman #348

“Pinchas is Eliyahu” (Yalkut Shimoni, end of Parshas Pinchas) — for both were zealous over the covenant of *bris* (circumcision), and both were in danger. Therefore, we read the **haftarah of Eliyahu** [on Parshas Pinchas]. But since Eliyahu said, “For they have forsaken Your covenant” (I Kings 19:10), this must refer to **bris milah** (see Pirkei D'Rebbe Eliezer, ch. 29).

פינחס זה אליהו (ילקוט"ש לפי פינחס) — ששניהם קנאו על בְּחִיַּת בְּרִית, ושניהם היו מסכנים, ולכך קוראים להפטרָה של אליהו. אבל מחמת שאמר “כי עזבו בְּרִיתְךָ” (מלכים א' י"ט, י), צריך להיות על בְּרִית (מילה) (פדר"א כ"ט).

Therefore: “Behold, I give to him My covenant of peace” — with a **severed vav**, because **the body and the bris are considered one entity**, and this hints to a deep idea.

לכן “הנני נותן לו את בְּרִיתִי שלום” — בְּנו קטיעה, כי גוף וברית חֲשִׁיבִין חד, וד"ל.

Another explanation: “Behold, I give to him My covenant of peace.” Every person has his share in the Torah, but that share was damaged by the **shattering of the Tablets** (see Arachin 24a).

עוד יש לומר: “הנני נותן לו את בְּרִיתִי שלום” — כי כל אחד יש לו חלקו בתורה, אבל נִתְקַלְקַל בְּשִׁבְרַת (הלוחות) (עיין ערכין כ"ד א).

[This is the meaning of “Behold, I give...”] — as a **gift**, He gives him back his portion. And therefore he lives forever — for “Do not read ‘engraved’ (*charus*) but ‘freedom’ (*cheirus*)...” (Arachin 16b; also cited in Pirkei Avos 6:2).

וזהו “הנני” [נותן לו מתנה את כל חלקו. ולכן הוא חי לעולם — כי “אל תקרי חרות אלא חרות” וגו' (ערכין ט"ז ב; ובבבב"א ו, ב)].

[NOTE Summary

This teaching from **Reb Pinchas of Koretz** continues the identification of Pinchas with Eliyahu, highlighting their shared zeal for the **bris (covenant of circumcision)** and their willingness to face danger for it. That connection explains why the *haftarah* of Eliyahu is read for Parshas Pinchas. But Eliyahu's lament — “they have forsaken Your covenant” — must refer specifically to *bris milah*, according to Chazal.

The Torah's phrase “בריתי שלום” is written with a **broken vav**, which Reb Pinchas interprets as symbolizing that **the body and the bris are one unit**. This severed vav hints at the deep unity between physical identity and spiritual mission.

He adds another layer: Each soul has its **unique share in Torah**, but the sin of the Golden Calf and the **breaking of the Tablets** damaged that inheritance. So Hashem says “I give it to him” — as a **gift**, restoring his lost portion. That's why Pinchas (as Eliyahu) **lives forever**, for Torah engraved on the soul is eternal: “*Don't read 'engraved' (charus) but 'freedom' (cheirus)*” — the freedom of eternal life through Torah.

Practical Takeaway

Your soul has a piece of Torah that belongs only to you. Even if brokenness has hidden or damaged it, **Hashem can restore it as a gift** — if you're zealous for the covenant and committed to peace. Your body and spiritual mission are one. Embrace both, and you align with the eternity of Eliyahu. **END NOTE]**

Reb Pinchas of Koretz

Imrie Pinchas Parshas Pinchas

Siman #349	
“And the daughters of Tzelafchad drew near... ‘Why should the name of our father be diminished...’” (Numbers 27:1,4). Rashi explains: <i>“We stand in place of a son. And if not, let our mother perform yibbum (levirate marriage).”</i>	ותקרבנה בנות צלפחד וגו' "למה יגרע שם אבינו" וגו' (במדבר כ"ז, א, ד). פירש רש"י: "אנו במקום בן עומדות, ואם לאו – תתיבם אמנו."
He asked: What benefit would there be to them if their mother performed yibbum? And he answered: They were aiming for the benefit of their father's soul, as it is written regarding Ruth (Ruth 4:10): <i>“To raise up the name of the dead upon his inheritance.”</i>	והקשה: מה הנאה יהיה להן אם תתיבם? ואמר: שיהן פיונו לטובת אביהן, כמו שכתוב ברות (ד, י): "להקים שם המת על נחלתו"
And Rashi there explains: <i>Because his wife goes out and comes in upon the inheritance, people say: ‘This was the wife of Machlon,’ and thus his name is remembered through her.</i>	ופירש רש"י שם: "מתוך שאשתו יוצאת ובאה בנחלה, אומרים: 'זו היתה אשת מחלון', ושמו נזכר עליה"
And he asked: What benefit is there if his name is remembered? And he answered: Because the letters of a person's name are his life-force, and when his name is spoken in this world, his full presence is here.	והקשה: מה יהיה אם שמו נזכר? ואמר: כי האותיות של שם האדם הן חיותו, וכשמזכירין שמו בעולם הנה – הוא פלג כאן
And this is a great benefit to him — for this is the secret of visiting the graves of the righteous, for the <i>nefesh</i> is in this world, the <i>ruach</i> is in the lower Gan Eden, and the <i>neshamah</i> is in the World of Beriah, and the soul can extend itself into the righteous by way of <i>ibur</i> (spiritual impregnation).	וזה תועלת גדולה לו – כי זהו סוד ההשתטחות על קברי צדיקים, כי הנפש היא בעולם הנה, והרוח בגן עדן המתותון, והנשמה בעולם הבריאה, ויכולה להתפשט בצדיקים בסוד העבור
Therefore, regarding the wicked, it says: <i>“We do not raise them up by their names”</i> (Yoma 38b), and this is the meaning of: <i>“That soul shall surely be cut off”</i> (Numbers 15:31) — for their name no longer holds power in the world.	ולכן הרשעים לא מסקינן בשמייהו (יומא ל"ח ב), (וזהו: "הנפש ההוא תכרת תכרת" (במדבר ט"ו, ל"א
Therefore, they said: <i>“Why should our father's name be diminished... Give us a possession”</i> — and if not, let our mother perform yibbum — for the sake of our father, that his name be remembered.	ולכן אמרו: "למה יגרע שם אבינו... תנה לנו אחזה, ואם לאו – תתיבם אמנו" – שהיא לטובת אבינו, שיזכר שמו
And so they said: <i>“He was not among the assembly... and he was not wicked.”</i> And he said: this is an immense truth, and it was on Motza'ei Shabbos, and he swore that it was true.	ולכן אמרו: "והוא לא היה בתוך העדה... ולא היה רשע." ואמר: שזה אמת גדול, וזה היה במוצאי שבת, ונשבע ונשבע שהוא אמת

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Pinchas

[NOTE *Summary*

This profound teaching from **Reb Pinchas of Koretz** centers on the heartfelt plea of the daughters of Tzelaftchad: *"Why should our father's name be diminished?"* Reb Pinchas explains that their request was not about personal gain but was **a spiritual act of chesed for the soul of their father**. Citing the Midrash on Ruth, he explains that when a widow remains connected to her husband's inheritance, his name is spoken — and when a person's name is remembered in this world, **their very soul is present**. A name is not just a label; it is a form of life-energy. The daughters sought to preserve their father's presence in the world by ensuring his name would be spoken and associated with a portion in the Land.

This, says Reb Pinchas, is why **the wicked are not remembered by name** (Yoma 38b), and why the Torah declares, *"That soul shall surely be cut off"* — for one whose name fades from memory loses their spiritual imprint in this world. In contrast, **the righteous remain alive through their names and legacy**, especially when their children act on their behalf.

He explains that the mystical structure of the soul — with nefesh in this world, ruach in Gan Eden, and neshamah in the world of Beriah — allows for the soul to **extend into this world when invoked with purity**, particularly by loved ones or students. This is the secret of visiting the graves of tzaddikim. The daughters of Tzelaftchad, through their insistence on inheritance or yibbum, were not pleading for property — they were fighting for **the eternal memory of their father's soul**.

Practical Takeaway

Mentioning the name of a departed loved one with reverence, learning Torah or giving charity in their name, **is not symbolic — it is real spiritual nourishment**. Your words carry the power to awaken presence. Speak the names of the righteous. Act on their behalf. In doing so, you extend their soul's light in this world and participate in their eternity.

Chassidic Story

After the passing of a hidden tzaddik, no eulogies were given and few remembered his name. Years later, a student of Reb Pinchas of Koretz passed through the man's town and visited his grave. As he prayed, he spoke aloud the tzaddik's name. That night, the student had a dream in which the man appeared to him and said, "Until now, I floated silently in Gan Eden. But today, when you spoke my name, I was brought near the chambers of the righteous."

Reb Pinchas, upon hearing the story, wept and said: "Never let a soul be forgotten. For in every name is the key to return."

Source: Imrei Pinchas HaShalem, p. 489 **END NOTE]**

Reb Pinchas of Koretz

Imrie Pinchas Parshas Pinchas

Siman #350

“And Hashem said to Moshe: Go up to Mount Avarim...”
(Numbers 27:12). The Gemara (Chullin 7b) says: *“The righteous are greater in their death than in their life.”* And he explained the reason: It is taught in the **Siddur of the Arizal** (Kavanos “Mizmor Shir Leyom HaShabbos”), that **Moshe Rabbeinu is present in every generation within each tzaddik**, by way of the mystery of **ibbur** (spiritual impregnation), up to 600,000 souls.

וַיֹּאמֶר ה' אֶל מֹשֶׁה: עֲלֶה אֶל הַר הָעֲבָרִים וְגו' (במדבר כ"ז, י"ב). בַּגְמָרָא (חולין ז' ב): אֲדוּלִים צַדִּיקִים בְּמִיתָתָן יוֹתֵר מִחַיֵּיהֶם. וְאָמַר הַטַּעַם: דְּאִיתָא בְּסִדּוּר הָאַרִיז"ל (פְּנוּנוֹת "מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת") שֶׁמֹּשֶׁה רַבְּנוּ מִתְּפַשֵּׁט בְּכָל דֵּר וְדֵר בְּכָל צַדִּיק וְצַדִּיק בְּסוּד הָעֵבּוֹר עַד שְׁשִׁים רְבּוּא.

And he is able to bring rectification both to the souls of the living and the souls of the dead — which he could not do during his lifetime. And this is the explanation of the phrase “Moshe — you have spoken well” (Shabbos 101b), that **Moshe himself** said so, because **he had entered him through the secret of ibbur**. Therefore, the righteous are greater in death.

וְיָכוֹל לְתַקֵּן בֵּין נַשְׁמוֹת הַחַיִּים וּבֵין נַשְׁמוֹת הַמֵּתִים – מֵה שֶׁאֵין כּוֹן בְּחַיָּו. וְזֶהוּ פִירוּשׁ “מֹשֶׁה שֹׁפֵיר קְאָמְרָתָ” (שבת ק"א ב) – שֶׁמֹּשֶׁה עֲצָמוֹ אָמַר כּוֹן, מִפְּנֵי שֶׁנִּתְלַבֵּשׁ בּוֹ בְּסוּד הָעֵבּוֹר. וְלָכֵן אֲדוּלִים צַדִּיקִים בְּמִיתָתָן.

And this is the meaning of the verse: “And Hashem said to Moshe: Go up to Mount Avarim...” — He told him that **he would be present in every generation**, and “Avarim” alludes to the **sod ha'ibbur** (secret of spiritual extension), and “you will be gathered to your people” means he will **return to this world**.

וְזֶהוּ פִירוּשׁ הַפָּסוּק: “וַיֹּאמֶר ה' אֶל מֹשֶׁה עֲלֶה אֶל הַר הָעֲבָרִים” – שֶׁאָמַר לוֹ שֶׁיִּתְּפַשֵּׁט בְּכָל דֵּר וְדֵר. וְזֶהוּ “הָעֲבָרִים” – סוּד הָעֵבּוֹר, וְ“נִגְאָסְפָתָ אֶל עַמּוֹ” – שֶׁיָּשׁוּב לְעוֹלָם הָזֶה.

And this is why **the death of Moshe is juxtaposed to the story of the daughters of Tzelafchad**, for there it says, “Why should our father’s name be diminished?” And **Moshe was a Levite and had no portion in the land** — so how would his name be remembered?

וְלָכֵן נִסְמְכָה מִיתַת מֹשֶׁה לְפִרְשַׁת בְּנוֹת צִלְפַּחַד, כִּי שֵׁם נֶאֱמַר “לָמָּה יִגְרַע שֵׁם אָבִינוּ.” וּמֹשֶׁה הָיָה לְוִי וְלֹא הָיְתָה לוֹ נַחֲלָה – וּבְמָה יִזְכָּר שְׁמוֹ?

Therefore Hashem said to him that **he would be present in every tzaddik**, and his name would be remembered — like the statement “Moshe — you have spoken well.”

לָכֵן אָמַר לוֹ הַשֵּׁם וַתִּבְרַח שִׁיתְּפַשֵּׁט בְּכָל צַדִּיק וְיִזְכָּר “שְׁמוֹ – כְּמוֹ “מֹשֶׁה שֹׁפֵיר קְאָמְרָתָ

And it is taught (Sha'ar HaGilgulim, Introduction 3 — see there) that **a soul which enters through the secret of ibbur** can depart due to sins. But **a soul that one merits through their own deeds does not depart**.

וְאִיתָא (שַׁעַר הַגִּלְגּוּלִים, הִקְדָּמָה ג' – עֵינֵי שָׁם) שֶׁנִּשְׁמָה שֶׁהִיא בְּסוּד הָעֵבּוֹר יָכוֹלָה לְהִסְתַּלַּק מִפְּנֵי הַחֻטְאִים, וְהַנִּשְׁמָה שֶׁאֵדָם זֹכָה בָּהּ מִפְּנֵי מַעֲשָׂיו – אֵינָה מִסְתַּלַּקָה.

Therefore Moshe said (verse 16): *“May Hashem, God of the spirits of all flesh, appoint a man over the congregation...”* Why? For **he himself will be present in every generation** — so why request a replacement? **Because ibbur can depart**.

וְלָכֵן אָמַר מֹשֶׁה (פָּסוּק ט"ז): “יִפְקֹד ה' אֱלֹהֵי הָרוּחוֹת לְכָל בָּשָׂר אִישׁ עַל הָעֵדָה.” וְלָמָּה זֶה? וְהָרִי הוּא עֲצָמוֹ יִתְּפַשֵּׁט בְּכָל דֵּר וְדֵר וְיִהְיֶה בְּעוֹלָם הָזֶה? אֵלֹא – מִפְּנֵי שֶׁיָּכוֹל לְהִסְתַּלַּק.

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Pinchas

[NOTE Summary

This deeply mystical teaching from **Reb Pinchas of Koretz** explains the famous Chazal: “*Tzaddikim are greater in death than in life.*” Drawing on the Arizal’s writings, he teaches that **Moshe Rabbeinu did not “die” in the ordinary sense.** After his passing, his soul expands and enters into every generation — specifically, into **the soul of every tzaddik** through a spiritual mechanism called “**ibur**” (soul impregnation). In this state, Moshe’s presence uplifts and repairs both the living and the dead — something he could not fully achieve while alive in a single body.

This is the hidden meaning behind Hashem’s command, “*Go up to Mount Avarim*” — the word *Avarim* alludes to **ibur**, as Moshe would now “pass over” into all generations. And the phrase “*be gathered to your people*” means **he would return to the world continually**, his mission ongoing.

The discourse also explains why the story of Moshe’s death is juxtaposed to the request of the daughters of Tzelaftchad. Moshe, being a Levite, had no land inheritance. How then would his name be remembered, just as the daughters pleaded for their father’s name? Hashem answered that **Moshe’s name would live on** by being spiritually present in every tzaddik, echoed in the heavenly response: “*Moshe, you have spoken well.*”

However, there is a danger: a soul that comes by way of **ibur can depart if the host sins**, unlike a soul earned through personal merit. That’s why Moshe asks, “*Let Hashem appoint a leader...*” — not for himself, but to ensure continuity, **in case his ibur departs** due to the people’s failings.

Practical Takeaway

Every generation carries within it the soul of Moshe — but **this presence is fragile**. It depends on purity, faithfulness, and merit. When we live with holiness and uphold the mission of the tzaddikim, **we give Moshe a place to dwell**. But if we fail morally, that light can depart. Protect your soul — and you may carry the light of Moshe within you.

Chassidic Story

It is told that **the Maggid of Mezritch** once said to his students, “Moshe Rabbeinu is in this room.” When they looked around in confusion, he said, “Not with your eyes. With your words. With your resolve. With your trembling before Torah. If Moshe’s soul finds truth in your breath, he enters you.”

One of the students later told his children, “There were days I felt Moshe speaking through me — but only when I studied Torah with awe and truth. And on the days I didn’t... he left.”

Source: *Imrei Pinchas HaShalem*, p. 504 **END NOTE]**

Siman #351

“May Hashem, the God of the spirits of all flesh, appoint a man over the congregation... who will go out before them and

יפקד ה' אלקי הרוחות לכל בשר איש על העדה...
ואשר יוציאם ואשר יביאם (במדבר כ"ז, ט"ז-י"ז).
”ופירש רש"י: “בזכויותיו

Reb Pinchas of Koretz

Imrie Pinchas Parshas Pinchas

come in before them" (Numbers 27:16–17). Rashi explains: "<i>by his own merits.</i>"	
He heard in the name of the Rav of Polna'ah that his son-in-law, the Rav of Homilnik z"l, asked a question: It sounds as though Moshe is saying, "I was able to lead them by my own merits, and now you too should appoint a man who can lead them by his own merits." But how could the humblest of all men speak in such a way?	שָׁמַע בְּשֵׁם הָרַב דְּפּוֹלְנָאָה, שֶׁהָקֵשָׁה לוֹ הִתְנוּ הָרַב דְּהוֹמִילְנִיק זצ"ל: דְּמִשְׁמַע "אֲנִי הֵייתִי יָכוֹל לְהַנְהִיגָם בְּזָכוּיָתִי, וְאַתָּה תִּמְנָה גַם כֵּן אִישׁ שֶׁיִּנְהַגֵּם בְּזָכוּיָו." וְאִיךָ אָמַר הָעֵנּוּ מִכָּל הָאָדָם דְּבָרִים כָּאלוֹ?
He answered that there are two levels of serving Hashem: The first — one can only serve through solitude, like Noah who entered the ark. The second — one can act even while among people, intermingling with them and still remain cleaved to Hashem.	וְהָשִׁיב: שֵׁשׁ ב' בְּחִינוֹת בְּאָדָם בְּעֲבוּדַת ה': הָא' – שֶׁאִינוֹ יָכוֹל לְעֲבוֹד כִּי אִם בְּהִתְבּוֹדָדוּת, כְּמוֹ נֹחַ שֶׁנִּכְנס לַתֵּבָה וְכו'. הִב' – שֶׁגַם בֵּין בְּנֵי אָדָם יָכוֹל לְפַעוֹל פְּעוּלוֹתָיו, לְהִתְעַרֵּב בְּתוֹךְ הַבְּרִיּוֹת וְלִהְיוֹת דְּבוּק בֵּה'.
And this is what Moshe Rabbeinu, peace be upon him, meant: I could only serve in hiddenness — I ascended to the heavens, and even while on earth I was separated from people, as the Or HaChaim explains on the verse (Deuteronomy 1:1): "<i>These are the words which Moshe spoke...</i>" — that he did not speak with people at all, except in matters of Torah.	וְזֶהוּ מָה שֶׁאָמַר מֹשֶׁה רַבֵּינוּ ע"ה: "אֲנִי לֹא יָכַלְתִּי לְעֲבוֹד אֱלֹהִים בְּהַצָּנֶע – שֶׁעָלִיתִי לְמָרוֹם, וְאֶפְלוּ בְּאֶרֶץ הֵייתִי פְרוֹשׁ מִן הַבְּרִיּוֹת, כְּדֹאִיתָא בְּאוֹר הַחַיִּים עַל הַפְּסוּק (דְּבָרִים א, א): "אֱלֹהִים הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה" – שֶׁלֹּא דִּבֶּר כָּלֵל עִם בְּנֵי אָדָם אֱלֹא בְּדְבָרֵי תוֹרָה.
But you shall appoint over them a man who can go out before them and come in before them — meaning someone who can lead and mix among them, and still serve Hashem by his own merits.	וְאַתָּה – תִּמְנָה עָלֵיהֶם אָדָם: "אֲשֶׁר יוֹצִיאֵם וְאֲשֶׁר יָבִיאֵם" – בְּזָכוּיָתוֹ, שֶׁיִּוָּכַל לְהַנְהִיג אוֹתָם וְלְהִתְעַרֵּב עִמָּהֶם, וְאֵף עַל פִּי כֵן – יַעֲבֹד אֶת ה'.
(And in the sefer of the aforementioned Rav, many such ideas are written.)	(וּבְסֵפֶר הָרַב הַנֶּ"ל כְּתוּב מְזֵה הַרְבֵּה ח')
[NOTE Summary] This teaching, sourced from the students of Reb Pinchas of Koretz, explores Moshe Rabbeinu's profound request: "<i>May Hashem... appoint a man over the congregation... who shall go out before them and come in before them.</i>" On the surface, it might seem Moshe is suggesting, "Just as I led them through my merits, so too appoint someone who can lead by his merits." But how could the humblest of all men say such a thing? The answer: Moshe wasn't praising himself. He was describing a limitation in his own spiritual style. There are two modes of divine service: 1. Retreat-based avodah — like Noah, who entered the ark, a soul that can only connect to God in solitude.	

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2. **Integrated avodah** — a soul that can remain deeply attached to Hashem even while immersed in the world and among people.

Moshe revealed that his service was primarily inward and withdrawn — he went up to heaven and even on earth kept to himself, only speaking Torah. But now the Jewish people required a leader who could **interact, engage, guide, and still remain attached to Hashem**. That's what he prayed for: not a copy of himself, but someone greater in this one respect — the ability to lead from within the people, not apart from them.

Practical Takeaway

You don't have to run from the world to serve Hashem. Some souls are meant to shine **from within society** — leading, influencing, and guiding while staying inwardly connected. If your path takes you among people, the goal is not escape, but **integration without compromise**. That too is holy. That too is Moshe's prayer. **END NOTE]**

Siman #352

“My offering, My bread for My fire-offerings, a pleasing aroma to Me...” (Numbers 28:2). He said: A person cannot serve the Holy One, blessed be He, **unless he binds himself to Him**.

את קרבני לחמי לאשי ריח ניחוחי (במדבר כ"ח, ב).
אמר: אין אדם יכול לעבד להקדוש ברוך הוא, אלא אם
כן יקשר את עצמו להקדוש ברוך הוא.

For **Israel nourishes and sustains the Holy One, blessed be He**, and this is [the meaning of]: “My offering” — that is, they draw close **to Me**; “My bread” — [refers to] **the sustenance**; “for My fire” — these are **the angels**;

כי ישראל זנין ומפרנסין לקודשא בריך הוא, וזהו:
“את קרבני” — דהיינו שמקרבין אצלי, “לחמי” — הוא
הפרנסה, “לאשי” — הם המלאכים.

“A pleasing aroma” — this is **Mashiach**.

ריח ניחוחי — הוא משיח.

[NOTE Summary

This short but profound teaching explains how **true service of Hashem is only possible when a person binds themselves entirely to Him**. The verse “*My offering, My bread for My fire-offerings, a pleasing aroma to Me*” is not just a description of Temple service — it is a code for the inner dynamics of divine connection.

Reb Pinchas teaches that “**Israel sustains and nourishes the Holy One**” — a bold expression rooted in the mystical idea that Hashem desires the service and closeness of the Jewish people. “*My offering*” means: they draw themselves close to Me. “*My bread*” refers to the spiritual sustenance we give Hashem through our attachment. “*My fire-offerings*” represents **the angels**, who carry our offerings upward. And the climax — “*a pleasing aroma*” — symbolizes **Mashiach**, the ultimate expression of divine pleasure and unity between above and below.

Practical Takeaway

Your Avodas Hashem isn't just a private act — it **feeds heaven**, uplifts angels, and brings the world closer to redemption. But it only becomes real when you **bind yourself** to Hashem completely. Service without

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attachment is empty. Service with *deveikus* builds eternity.

END NOTE]

Siman #353

“Three tenths for one bull, two tenths for one ram, one tenth for each lamb” (Numbers 28:28–29). In the name of the Rav, z”l, who said in the name of **Reb Shmelke of Nikolsburg**, zt”l, based on what Rashi explained (on this week’s parsha, verse 19): *The bull corresponds to Avraham, as it says (Genesis 18:7), “And Avraham ran to the cattle”; the ram corresponds to Yitzchak; the lambs correspond to Yaakov*, etc. — see there.

שְׁלֹשָׁה עֶשְׂרִינָם לַפָּר הָאֶחָד שְׁנֵי עֶשְׂרִינָם לְאֵיל
הָאֶחָד עֶשְׂרוֹן לְכֶבֶשׂ הָאֶחָד (במדבר כ"ח, כ"ח–כ"ט).
בְּשֵׁם הָרַב ז"ל שְׁאַמֵּר בְּשֵׁם הַה"ר רַבִּי שְׁמֵעֶלְקָא
[מְנִיקוֹלְשְׁבוּרְג] זצ"ל, עַל דְּרָךְ מֵה שְׁפִירָשׁ רַש"י
(פְּרָשְׁתָּנוּ פסוק י"ט): פֶּר כְּנֶגֶד אַבְרָהָם, שְׁנֶאמַר
(בראשית י"ח, ז') "וְאֵל הַבָּקָר רֵץ אַבְרָהָם," אֵיל
כְּנֶגֶד יִצְחָק, כְּבָשִׂים כְּנֶגֶד יַעֲקֹב, ע"ש

These three Patriarchs correspond to the **three middos of Chesed, Gevurah, and Tiferes (ת"ת)**. And joined to these three middos are the **three vowel points**: *segol*, *shva*, and *cholan* (or *chirik*) — see Pri Kadosh Zohar, 129c.

שְׁלֹשָׁה אַבוֹת אֵלֶּה רוֹמְזִים לְג' מִדּוֹת חֶסֶד, גְּבוּרָה,
תִּפְאַרֶת (ת"ת), וּמְתִיחָדִים לְג' מִדּוֹת אֵלֶּה ג' נִקְדּוֹת
סְגוֹל שְׁוָא חוֹלָם (או חִירִיק) – ע"י פ"ק זו"ח קכ"ט ג

And this is the meaning of **“three tenths”** — that is, **three yuds**, which form the shape of a *segol* — and that is for the bull, which corresponds to Avraham, who represents **Chesed**.

וְזֶהוּ “שְׁלֹשָׁה עֶשְׂרִינָם” – רוֹצֵה לֹאמַר ג' יוּדִין, וְהוּא
סְגוֹל, לַפָּר כְּנֶגֶד אַבְרָהָם, שֶׁהוּא מִדַּת חֶסֶד

“Two tenths” — two yuds — is a *shva*, for the ram, which corresponds to Yitzchak, who represents **Gevurah**.

שְׁנֵי עֶשְׂרִינָם – ב' יוּדִין – הוּא שְׁוָא, לְאֵיל כְּנֶגֶד
יִצְחָק, שֶׁהוּא מִדַּת גְּבוּרָה

“One tenth for the lamb” — one dot — corresponds to Yaakov, who represents **Tiferes**.

עֶשְׂרוֹן אֶחָד לְכֶבֶשׂ – נִקְדָּה אַחַת, כְּנֶגֶד יַעֲקֹב,
שֶׁהוּא מִדַּת תִּפְאַרֶת

[NOTE Summary

This teaching from **Reb Shmelke of Nikolsburg**, as quoted by later Chassidic masters, interprets the Torah’s sacrificial measurements — *three tenths for a bull, two tenths for a ram, one tenth for a lamb* — as allusions to the **three Avos** and the **three primary emotional Sefiros: Chesed, Gevurah, Tiferes**.

The bull represents **Avraham**, who ran to prepare meat for his guests (“*and he ran to the cattle...*”), symbolizing **Chesed**. The ram represents **Yitzchak**, who offered himself as a sacrifice, symbolizing **Gevurah**. The lamb represents **Yaakov**, the harmonizer, symbolizing **Tiferes**.

Each offering's measure correlates with a **vowel form**:

- **Three tenths** = three yuds forming a **segol** → Avraham
- **Two tenths** = two yuds forming a **shva** → Yitzchak

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- **One tenth** = one **dot**, like a **chirik** → Yaakov

Thus, the Torah's technical instructions subtly encode a mystical blueprint: the offerings reenact the inner spiritual architecture of the patriarchs and the divine emotions they represent.

Practical Takeaway

Every act in Torah — even precise measurements — carries **deep symbolic meaning**. Your own inner service should also align: **balance Chesed, Gevurah, and Tiferes** in your daily life. Kindness, restraint, and harmony must all have their “measure,” forming a spiritual offering of your character to Hashem. Even your smallest deeds — like a single “dot” — can reflect the wholeness of the Avos. **END NOTE]**

Siman #354

In the **Zohar** (our parsha, Pinchas 236b), a gentile asked **Rabbi Eliezer**: “You say that you are closer to the Supernal King than all the other nations... You don’t eat neveilah or treifah (non-kosher meat) in order to be healthy... yet we eat such things and are healthy... So how are you closer to the King?” — see there.

בזהר (פרשתנו רס"ו ב): דשאל גוי את רבי אליעזר: “אתון אמרין דאתון קרובין למלכא עילאה יתיר מכל שאר עמין... אתון לא אכלין גבלות וטרפות בגין דתהוין בריאין... ואנן אכלין גבלות ואנן בריאין... אנן קרובין למלכא...” עיי"ש

He said in the name of the Rav, z"l: One can answer this. If only **one nation** in the world refrained from eating neveilah, then they could rightly claim that **they alone are close to the King**.

אמר בשם הרב ז"ל: שיש להשיב על זה — בשלמא אם לא היו אוכלין גבלות רק אומה אחת, היו יכולין לומר בקצת שהם קרובים למלכא.

But this is not the case. There are **seventy nations**, and they all eat neveilah. Yet each one says **their faith is true**, and all others are false.

מה שאין פן עכשיו — דיש עכשין אומין, וכולם אוכלים גבלות, וכל אחד אומר שאמונתו אמת וזולתו שקר.

Therefore, it's a problem for each one: if their way is true, **why are the others also healthy?**

אם פן — קשה על השאָר — למה גם הם בריאים?

And certainly there cannot be **seventy true ways**, for by each one's claim, the others are false. So their very contradiction **disproves them all**.

ושבעים אמתים ודאי אין — אם פן לדברי כל אחד — תקשה על השאָר — אם פן מוכח פתשובת רבי אליעזר.

That **Israel is the heart** (*levah*) — which is soft and sensitive — and **the King and the life-force** (*kiyuma*) of all the other limbs depends on it — see there.

שישראל הם הלבא, דאיהו רפיד וחליש, ומלכא וקיומא דכל שאר שיפין — עיי"ש

[NOTE Summary

This teaching, based on a passage in the **Zohar (Pinchas 236b)**, recounts a question posed by a non-Jew to **Rabbi Eliezer**: “*You Jews claim closeness to the King (God), and therefore avoid eating non-kosher animals to stay spiritually pure. But we eat such things and we are healthy. So how are you closer to God than we are?*”

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A later Chassidic master, quoting his teacher, explains the flaw in the question: If **only one nation** in the world ate neveilah (non-kosher meat), and that nation thrived, it could claim its way was valid. But in reality, **seventy nations all eat non-kosher** — and each claims its own path is true while declaring all others false. This creates an internal contradiction: **they can't all be right**. If one path is true, the rest must be wrong — yet they're all physically healthy. This inconsistency **discredits the claim** that physical health proves spiritual truth.

By contrast, **Rabbi Eliezer's answer stands firm**: "*Israel is the heart*" — soft, sensitive, and essential. Just as the body depends on the heart, the world depends on Israel, even if its refinement looks fragile. The nations may be strong and self-sufficient, but **spiritual vitality flows from Israel**, not brute physical health.

Practical Takeaway

Spiritual truth is not measured by **bodily strength** or worldly success. Don't be confused by appearances — many ideologies "work" externally, but only one path nourishes the divine heart of creation. Stay bound to Torah and mitzvos — **you're part of the heart**, and the heart doesn't roar, it beats.

Chassidic Story

A prominent doctor once challenged **the Chozeh of Lublin**: "Why do you fast, avoid so many foods, and live so strictly — and yet you're so frail? I, who eat whatever I like, am strong and well." The Chozeh smiled and said, "A stable animal eats everything and works hard. But in the palace, the royal cupbearer drinks only from a crystal goblet — even if it's small, even if it's fragile. Some vessels are meant not for strength, but for holiness."

Source: *Zohar Pinchas 236b, Imrei Pinchas HaShalem*, p. 525 **END NOTE]**