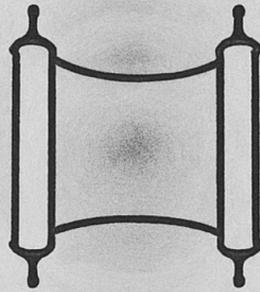


בס"ד

**Reb Pinchas of Koretz**

**Imrie Pinchas**

**Four Parshos**



*Dedicated To:*

ר' נחום אהרן & חיה

ליטשקאווסקי

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## Reb Pinchas of Koretz

Imrie Pinchas

Four Parshos

### Siman #118

**In the name of the revered Rabbi, of blessed memory, who longed to reach the Four Parshiyos. And he said:**

**בְּשֵׁם הַרְבֵּז ז"ל, שְׁהֵיָה מְצַפֶּה לְהִגִּיעַ לְאַרְבַּע פְּרָשִׁיּוֹת. וְאָמַר:**

Oh, if only it would already come, that the Four Parshiyos should arrive, so that I may see myself with the Almighty.

איך וואלט שוין געהרין עס זאל שוין קומין דיא ארבע פרשיות, איך זאל מיך זעהן מיט דעם אייברשטין

**[FOOTNOTE:**Behold I anticipate that the Four Parshiyos should already arrive, that I should appear before Hashem, may He be blessed. And in “Chekel Yitzchak” (Spinka, Parashas Ki Sisa s.v. “Vayomer Hashem”) he explains: behold, Hashem, may He be blessed, gave us the Four Parshiyos each year, and it is written in the holy sefer “Kedushas Levi” (Parashas Ki Sisa, section two) that they correspond to the four letters of Havayah, blessed be He and blessed be His Name, and our master in “Imrei Yosef” (Parashas Shekalim) elaborated on this.

And in the simple understanding of the matter, if a person sins, he causes, Heaven forbid, a blemish and separation in the letters of His Name, may He be blessed; therefore on Sukkos, after we have done teshuvah on Yom Kippur, the Holy One, blessed be He, commanded to take the Four Species, which also correspond to the letters of His Name, may He be blessed, as we say in the “Yehi Ratzon” before the blessing on the lulav. And likewise, after the days of Shovavim that Israel do teshuvah, we read the Four Parshiyos in order to unify the letters of the Name, blessed be He and blessed be His Name.

Therefore the holy Rav Rabbi Pinchas of Koretz, of blessed memory, said that he anticipates the Four Parshiyos in order to appear before Hashem, may He be blessed, for the Four Parshiyos are the four letters of the Name, blessed be He, end quote. And in “Knesses Yisrael” regarding the Four Parshiyos: the holy Rav of Ruzhin said in the name of tzaddikim that in the Four Parshiyos each person can see himself with the Holy One, blessed be He. And the matter is that the Four Parshiyos correspond to the four letters of Havayah, blessed be He, and in each parashah one letter shines, and when a person sanctifies and purifies himself he becomes a vessel for the indwelling of the Shechinah upon him, see there.

**END FT]**

**The following is *Kedushas Levi* Parshas Ki Sisa, second section:**

**In Ki Tisa: "When you take the census of Bnei Yisrael according to their numbers, each man shall give an atonement for his soul to Hashem when you count them, so that there will be no plague among them" (Shemos 30:12).**

**בְּכִי תִשָּׂא: "כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל לְפָקְדֵיהֶם, וְנָתַנּוּ אִישׁ כֶּפֶר נַפְשׁוֹ לַיהוָה בְּפָקֵד אֹתָם (וְלֹא יִהְיֶה בָהֶם נֶגֶף) (שְׁמוֹת ל, י"ב**

One may ask: What is the meaning of giving the Shekel HaKodesh, and how does it atone for the plague?

אוּ? בּוֹאֵר, הַנֶּתֶן עַל הַמִּית שְׁקֵל הַקֹּדֶשׁ, וּמָה עֲנִיָּנו לְהַתְּכַפֵּר בּוֹ מִפְּנֵי הַנֶּגֶף?

## Reb Pinchas of Koretz

### Imrie Pinchas

### Four Parshos

First, I will explain to you the secret of the Four Parshiyos—Shekalim, Zachor, Parah, and HaChodesh.

וקדם אבאר לך סוד של ארבע פרשיות—שקלים, זכור, פרה, חודש.

Behold, they correspond to the four letters of Hashem's Name (Havayah), in the arrangement הוה"י, according to the secret of the four Partzufim (spiritual configurations)—Nukva, Ima, Abba.

הנה, הם מרמזים בנגד ארבע אותיות הו"ה, בצרוף קנה הוה"י, בסוד ארבע פרצופים—נקבא, אבא, אבא.

Shekalim corresponds to the final ה of the Name, as the Shekalim were for the Adnei Kesef \*(silver sockets), since Adon-ai is the secret of the final ה.

שקלים הוא נגד ה"ה' אחרונה\*, לכה היו השקלים לאדני כסף, כי אדני הוא סוד ה' אחרונה.

Zachor corresponds to the ו, which represents the masculine (Zachor), as is known.

זכור הוא נגד הו', שהוא בחינת זכור, כנודע.

Parah corresponds to Binah, which is Ima Ila'ah (the supernal mother), meaning the first ה.

פרה הוא נגד בינה, שהיא אבא עילאה, הינו ה' ראשונה.

HaChodesh corresponds to the י, which is Chochmah, as the world was renewed through it.

חודש הוא נגד הו"ד, שהוא חכמה, שבזה נתחדש העולם.

And therefore, Chochmah is called Abba (father), for it is the source that gives birth to the worlds, as "with Chochmah, He created everything."

ולכה, חכמה נקרא בחינת אבא, שהוא המוליד העולמות, כי בחכמה ברא את הכל.

And between the third and fourth, one should not make a break, for the third and fourth correspond to Abba and Ima, who are two inseparable companions forever.

ולכה, בין שלישי לרביעי לא נפסיק, כי שלישי ורביעי מרמזים על אבא ואבא, שהם תרין רעין דלא מתפרשין לעולמין.

And the four cups of Pesach also correspond to these Four Parshiyos.

וקארבע כוסות של פסח, הם גם כן בנגד הארבע פרשיות הללו.

And therefore, between the third and fourth cup, one should not drink, for they are in the secret of Eat, O companions (Shir HaShirim 5:1), and they are called Yayin HaMeshumar (guarded wine), into which no external forces can enter.

ולכה, בין כוס שלישי לרביעי לא ישתה, כי הם בסוד אכלו רעים (שיר השירים ה, א), ונקראים יין המשמר, דלית ביה מגע לחיצונים.

And through these four Partzufim, Hashem governs the world each year, as it is through them that He oversees all matters.

ועל ידי ארבע פרצופין הללו, הוא יתברך מנהיג עולמו בכל שנה, כי בהם הוא משגיח בפקוד אתם.

## Reb Pinchas of Koretz

Imrie Pinchas

Four Parshos

"This shall they give, everyone who passes through the counting: half a shekel, in the Shekel HaKodesh" (Shemos 30:13).

זֶה יִתְּנוּ כָּל הַעֹבֵר עַל הַפְּקָדִים: מִחֲצִית (הַשֶּׁקֶל—בַּשֶּׁקֶל הַקֹּדֶשׁ (שְׁמוֹת ל, י"ג

And through these four *Partzufim*, we have them this year, for through them, He, may He be blessed, governs His world.

וְעַל יְדֵי אַרְבַּעַת פְּרָצוּפֵינִי הִלְלוּ, יֵשׁ לְנוּ הַשָּׁנָה, כִּי בָהֶם הוּא יִתְּבָרַךְ מִנְהִיג עוֹלָמוֹ.

But there is a fifth *Partzuf*, which is called *Arich Anpin*, in the secret of the "tip of the Yud."

אָבֵל יֵשׁ פְּרָצוּף חֲמִישִׁי, שֶׁהוּא נִקְרָא אַרְיָה אֲנָפִינוּ, בְּסוּד קוֹצוֹ שֶׁל יו"ד

And it is hinted at in the *Aleph of Echad*, for this they said: "As long as one does not extend the *Aleph* too much."

וְהוּא מְרַמֵּז בְּאַלְפֵי ד' \*אֶחָד\* \*, לְזֹאת אָמְרוּ: "וּבִלְבָד יִשְׁלַח יְאַרְיָה בְּאַלְפֵי"

For it is the secret of absolute *Efes* (nothingness), in which no thought can grasp at all.

כִּי הוּא סוּד אָפֶס הַמַּחְשָׁה, אֲשֶׁר לֵית מַחְשָׁבָה תְּפִיטָה בְּדָבָר בְּלָל

However, the thought is what wanders there, in the secret of *Mati v'lo Mati* (reaching and not reaching), above to below without rest, so that one does not extend there.

אִךְ הַמַּחְשָׁבָה הִיא הַמְּשׁוֹטֶטֶת שָׁם, בְּסוּד מְטִי וְלֹא מְטִי, מִלְּמַעְלָה לְמַטָּה בְּלִי מְנוּחָה, בְּכַדֵּי שְׁלַח יְאַרְיָה שָׁם.

And this concept is the aspect of *Shakla V'Tarya* (Talmudic dialectic).

וְהַעֲנִין הַזֶּה הוּא בְּחִינַת שְׁקָלָא וְטַרְיָא

When thought reaches above, it is called *Shakla*, which is *Tarya*, because *Tarya* (numerical value 611) in Aramaic means healing.

הַמַּחְשָׁבָה כְּשֶׁהִיא מַגִּיעָה לְמַעְלָה, נִקְרָאת שְׁקָלָא, שֶׁהִיא טַרְיָא, כִּי טַרְיָא הִיא לְשׁוֹן רְפוּאָה בְּלִשׁוֹן אַרְמֵי

And *Yishakla*, which refers to *Arich Anpin*, also means healing, like *Maaleh Arubah* (a healing salve).

וְיִשְׁקָלָא, שֶׁהוּא אַרְיָה אֲנָפִינוּ, הוּא גַם כֵּן לְשׁוֹן רְפוּאָה, "לְשׁוֹן מַעְלָה אַרְוָבָה

And this is the meaning of *Shekel HaKodesh*, which is called the *Maayan HaChochmah* (the spring of wisdom),

וְזֶהוּ שֶׁקֶל הַקֹּדֶשׁ, וְהוּא נִקְרָא מַעְיָנוּ הַחֲכָמָה

from which flows life below to the lower half of thought, which wanders downward.

שֶׁמִּשָּׁם נוֹבֵעַ חַיִּים לְמַטָּה לְמַחְצִית הַשְּׁנִי שֶׁל הַמַּחְשָׁבָה הַמְּשׁוֹטֶטֶת לְמַטָּה

This is the aspect of *Gufa* (the body), corresponding to the upper half of thought.

שֶׁהוּא בְּחִינַת גּוּפָא, נֶגֶד הַחֲצִי מִמַּחְשָׁבָה דְלַעֲיָלָא

And on this, Eliyahu, of blessed memory, said: "This flowing [of wisdom] is the soul within the body, for it is life to the body."

וְעַל זֶה אָמַר אֱלִיהוּ זְכוֹר לְטוֹב: "הֵאֵי נְבִיעֵנו אִיהוּ בְּנִשְׁמָתָא לְגּוּפָא, דְאִיהוּ חַיִּים לְגּוּפָא

Thus, we conclude from this that the thought that wanders above is called *Machatzis HaShekel* (half a shekel),

נִמְצָא, הַיּוֹצֵא לְנוּ מִזֶּה שֶׁהַמַּחְשָׁבָה הַמְּשׁוֹטֶטֶת לְמַעְלָה נִקְרָאת מִחֲצִית הַשֶּׁקֶל

because it is in the aspect of *Mati V'lo Mati* (reaching and not reaching).

כִּי הִיא שָׁם בְּחִינַת מְטִי וְלֹא מְטִי

And that *Machatzis HaShekel* protects the lower thought,

וְאוֹתוֹ מִחֲצִית הַשֶּׁקֶל הוּא מִגֵּן עַל הַמַּחְשָׁבָה דְלַמַּטָּה

## Reb Pinchas of Koretz

Imrie Pinchas

Four Parshos

so that sustenance and life should flow from there.

.להיות נובע משם שפע וחייהם

And this is the secret of: "This shall they give, everyone who passes through the counting: half a shekel, in the *Shekel HaKodesh*."

וזהו סוד: "זה יתנו כל העבר על הפקדים: מחצית השקל—בשקל הקדוש"

And all of this is so that there should be no plague among them.

.וכל זה, שלא יהיה בהם נגף

And this is the secret of "twenty gerah is the shekel"—that *Shekel* is the secret of *Kesser* (Crown), which has the numerical value of 20.

וזהו סוד "עשרים גרה השקל"—הינו, ששקל הוא סוד כתר, שהוא כ'

And from there, the flow descends, in the aspect of *Gerah*, which means "dripping,"

,ומשם בא השפע, בבחינת גרה, לשון זיקה

as the sustenance is drawn downward from there—think deeply on this.

.שמשם נמשך השפע למטה—ודו"ק

### [NOTE Summary:

The verse states: "When you take the census of Bnei Yisrael... each man shall give an atonement for his soul... so that there will be no plague among them" (Shemos 30:12). The question arises: what is the inner meaning of the Shekel HaKodesh, and how does it protect from plague?

Rabbi Levi Yitzchak reveals that the secret lies in the Four Parshiyos: Shekalim, Zachor, Parah, and HaChodesh. These four are not merely readings on the calendar; they correspond to the four letters of the Divine Name Havayah. Each parashah illuminates one letter and one spiritual configuration, a Partzuf, through which Hashem conducts His world each year.

Shekalim corresponds to the final ה, the aspect of Malchus and Adonai, hinted in the Adnei Kesef, the silver sockets formed from the half-shekels. Zachor corresponds to the ו, the masculine channel of Divine flow. Parah corresponds to the first ה, Binah, Ima Ila'ah. HaChodesh corresponds to the י, Chochmah, Abba, the source of renewal, for "with wisdom He created everything." The order reflects the inner structure of the supernal worlds, and between the third and fourth there must be no interruption, for Abba and Ima are inseparable companions.

These same four correspond to the four cups of Pesach. Between the third and fourth cups one may not drink, for they represent a state of unity beyond division, called Yayin HaMeshumar, guarded wine, untouched by external forces. Through these four Partzufim, Hashem governs the world annually, and through them blessing and supervision flow.

But beyond these four lies a fifth dimension, Arich Anpin, hinted in the tip of the Yud and in the Aleph of Echad. This is the level of absolute transcendence, the Efes HaMuchlat, beyond the grasp of thought. Thought ascends and descends there in a state called Mati v'lo Mati, reaching and not reaching. This dynamic is

## Reb Pinchas of Koretz

Imrie Pinchas

Four Parshos

reflected in Shakla v'Tarya, the back-and-forth of Torah dialectic, which itself draws healing. The Shekel HaKodesh is thus the Maayan HaChochmah, the spring of wisdom, from which life flows to the lower realms.

Machatzis HaShekel represents the wandering upper half of thought, poised between contact and withdrawal. That elevated half protects the lower half of thought and allows life and sustenance to flow downward. "Twenty gerah is the shekel" hints that Shekel is the secret of Kesser, crowned above, from which the dripping flow of blessing descends into the worlds.

Thus, the atonement of the half-shekel is not merely financial or symbolic. It repairs separation in the Divine Name caused by sin, restores unity among its letters, and reconnects upper and lower thought. When the flow is whole, there is no plague, for plague represents disconnection and fragmentation. The Shekel reestablishes alignment between heaven and earth.

### Practical Takeaway:

Each year, as we approach the Four Parshiyos, we are given an opportunity to realign ourselves with the four letters of the Divine Name. Through sanctifying thought, refining intention, and engaging deeply in Torah, we repair fragmentation within ourselves. When our "upper thought" is anchored in humility and awareness of the Infinite, our "lower thought" becomes protected and filled with life.

The half-shekel teaches that we are always only a half. Completion comes through unity with Hashem and with Klal Yisrael. When we live with this awareness, we draw healing, blessing, and protection into our lives.

### Chassidic Story:

It is told that Rabbi Levi Yitzchak of Berditchev once stood before the Aron Kodesh before Parashas Shekalim and wept. A chassid asked him why he was crying on such a holy Shabbos. He replied: "When the Yidden give their half-shekel, they declare they are only half without Hashem. But when Hashem looks at His children and says 'You are My portion,' He too, as it were, declares He is only complete with them. How can I not weep at such love?"

Then he lifted his hands and said: "Ribbono shel Olam, look at Your children. They come with half, and You complete them. Remove all plague from them, for they seek only to be whole with You."

### END NOTE]

### Siman #119

**In the name of the Rav of blessed memory:** From the Four Parshiyos the beginning of the year commences; therefore they chant "Atah Gibor" with the melody of Rosh Hashanah.

בְּשֵׁם הַרְבֵּ ז"ל: מִהֶאֱרַבַּע פְּרָשִׁיּוֹת מִתְחִיל רֹאשׁ  
הַשָּׁנָה, לְכֹן מְנַגְּנִים "אַתָּה גִבּוֹר" בְּנִגּוֹן רֹאשׁ הַשָּׁנָה.

## Reb Pinchas of Koretz

Imrie Pinchas

Four Parshos

And there is also a stanza, as in the Shacharis piyyut for Parashas Shekalim, “Until with scales of justice He will tip me,” which hints to Rosh Hashanah, for then the mazal is Moznayim.

וגם יש חרוז (כפיוט שחרית לפרשת שקלים) “עד במאזני צדק יכריעני”, המרמז על ראש השנה, שאז מזל מאזנים.

And he, of blessed memory, added: “By number, by measure, everything is for You to elevate,” as in the piyyut “Sachtachiles Mazalos” for the sign “Shamaris.”

והוא ז"ל הוסיף: “במספר במשקל כל לה להעלה” (כפיוט “סכתחילים מזלות” לסימן “שמרית”).

And Pesach is closer; there is also in the Shacharis piyyut a melody of the Days of Awe.

ופסח הוא יותר קרוב, יש גם בן בפיוט של שחרית נגון ימים נוראים.

And on Shavuos there is also in Musaf, at the conclusion of “Bekabbalas Yom Zeh,” and they chant with the melody of “Yoshev” with which they begin on Rosh Hashanah.

ובשבועות יש גם בן במוסף בסיום “בקבלת יום זה”, ומנגנים בנגון של “יושב” שמתחילין בראש השנה.

### [NOTE Summary:

From the Four Parshiyos begins an inner Rosh Hashanah. Although the calendar Rosh Hashanah comes in Tishrei, the Rav teaches that spiritually the renewal of the year already starts with Shekalim, Zachor, Parah, and HaChodesh. Therefore communities chant “Atah Gibor” in the melody of Rosh Hashanah, hinting that judgment, awakening, and renewal are already stirring.

The piyyut for Parashas Shekalim includes the phrase “Until with scales of justice He will tip me,” alluding to the mazal of Moznayim, the scales, associated with judgment. The language of number and measure in the liturgy further reinforces that this period is one of weighing and elevation. Everything is counted, measured, and lifted.

Pesach, though closer in time, also carries melodies of the Days of Awe in certain piyyutim. Likewise, on Shavuos, in Musaf at the conclusion of “Bekabbalas Yom Zeh,” the melody of “Yoshev,” which begins on Rosh Hashanah, is used. The message is consistent: the festivals are not isolated events. The awe, judgment, and renewal of Rosh Hashanah echo throughout the cycle, beginning already with the Four Parshiyos and unfolding toward Pesach and Shavuos.

The Four Parshiyos mark the spiritual axis of the year’s renewal. They awaken the themes of דין, weighing, awakening, and Divine sovereignty before redemption fully manifests.

### Practical Takeaway:

Do not wait for Tishrei to begin introspection. From the Four Parshiyos onward, one should feel that he stands in judgment and renewal. Listen carefully to the melodies, to the liturgical hints of scales and measurement. Use this season to examine, recalibrate, and elevate. When you enter Pesach and Shavuos already conscious of Divine kingship and accountability, the redemption and Torah you receive are deeper and more internalized.

END NOTE]

## Reb Pinchas of Koretz

Imrie Pinchas

Four Parshos

### Siman #120

**The concept of the Four Parshiyos that are observed before Pesach.**

ענין ארבע פרשיות שעושין קדם פסח.

"Peh Sach" (*Pesach*), meaning that the mouth (*Peh*) should be able to speak before Hashem. For in Egypt, the concept of Pesach was that speech was in exile (see *Perach S Shaar Chasmal* ch. 30), and they were unable to cry out.

פה סח, שיוכל הפה לדבר לפני השי"ת. פי במצרים היתה פי ענין פסח - הדיבור בגלות (ענין פרע"ס שער חסמ"ל פ"ל) ולא יכלו לצעק.

Even Moshe Rabbeinu, peace be upon him, had a speech impediment (*k'vad peh*), until finally, "And they groaned..." (Shemos 2:23), which was close to the redemption.

ואפלו משה רבינו עליו השלום הנה כבד פה, עד לבסוף "ויאנחו..." (שמות ב, כ"ג), שהנה קרוב לגאולה.

And afterward, "And they cried out," but still, they did not yet have the aspect of speech, for a cry (*Za'akah*) is in the heart. Until they left [Egypt], then [Moshe] spoke to Bnei Yisrael, as it is written in the *Kavanos* (*Perach S Sass*).

ואחר כך "ויזעקו", ועדין לא הנה להם בחינת דיבור, פי זעקה היא בלב, עד שיצאו, אז דבר אל בני (ישראל, כמו שכתוב בפנות (פרע"ס ס"ס).

And when the mouth needs to speak before Hashem, a person must be humble and as nothing before himself, as it is written in the *Shulchan Aruch* (*Orach Chaim* sec. 93:6): "Before prayer, one must contemplate the greatness of Hashem and the lowliness of man—"Who am I..." etc.

וכשהפה צריך לדבר לפני השי"ת, צריך האדם להיות אצל עצמו שפל ואין, כמו שכתוב בשלחן ערוך (אורח חיים סימן צ"ג, ו'): "קודם התפלה צריך לחשב בגדולת השי"ת ובשפלות האדם - מי אגבי..." וגו'.

And Rabbi Shlomo [of Heisin] said that even within the structure of prayer itself, this was established: First, *Adon Olam*, and afterward, *L'Olam Yehei Adam*—"What are we..." etc.

רבי שלמה [מהיסין] אמר, שבסדר התפלה עצמה תקנו כן, תחלה "אדון עולם", ואחר כך "לעולם יהא אדם... מה אנחנו" וגו'.

And as it is stated in the *Zohar* (Part 3, 136:6): "The prayer of the poor surpasses all others..." And when David saw [this], he removed his royal garments and sat on the ground like a pauper.

וכדינתא בזהר (חלק ג' קל"ו, ו'): "צלותא דעני הוא מעליא מכל..." וכדי תזא דוד... פשט בגדי מלכותו ויתב בארעא כמסכנא.

And he said: "Answer me, for I am poor and destitute..." Hashem said to him: "David, are you not a king?"

ואמר: "ענני פי עני ואביון אני..." אמר ליה קוב"ה: "דוד, ולא מלכא את?"

Then he responded: "I am pious," and ultimately, all of these attributes were found in David.

הדר אמר: "חסיד אני", ועפדי פולא הנה ביה בידוד.

And to understand how he truly made himself poor despite being a king...

ולתבין איד באמת עשה עצמו עני, פיון שהוא מלך...

However, this can be understood according to what Rabbi Shlomo [of Heisin], of blessed memory, said in the name of the Baal Shem Tov:

אבל יתבאר על פי מה שאמר רבי שלמה [מהיסין] ד"ל בשם הבעל שם טוב:

## Reb Pinchas of Koretz

### Imrie Pinchas

### Four Parshos

Even if the table stands with the food set upon it, if Hashem does not command one to eat, it is impossible to eat.

שְׁאֵפְלוּ הַקְעָרָה עִם הַמֵּאֲכָל עוֹמְדִים עַל הַשֻּׁלְחָן, אִם אֵין הַשִּׁי"ת מְצַוָּה לֶאֱכֹל, אֵי אֲפֹשֶׁר לֶאֱכֹל.

Thus, even if a person is extremely wealthy, since everything is in Hashem's hands, the person himself is considered poor. Understand this well.

נִמְצָא, אִף שֶׁהָאָדָם עֲשִׂיר גָּדוֹל, כִּינּוֹן שֶׁהַכֹּל בְּיָדוֹ יִתְבַּרֵּךְ, הָאָדָם בְּעֵצְמוֹ נִחְשָׁב עָנִי, וְהֵבִין.

And this is what he later said: "For I am pious," and since I am pious and believe that everything is in Hashem's hands, therefore, I am poor.

וְזֶה שֶׁאָמַר אַחֵר כֶּה: "כִּי חֲסִיד אָנִי," וְכִינּוֹן שֶׁאָנִי חֲסִיד וּמֵאֲמִין שֶׁהַכֹּל בְּיָדוֹ יִתְבַּרֵּךְ, הֲרִי אָנִי עָנִי.

And therefore, we first read Parshas Shekalim, because the *Machatzis HaShekel* (half-shekel) symbolizes the unity of Israel. Each person is only half and is not complete except when joined with his fellow, as is written in the holy books (*Lilot Molados Yaakov Yosef Parshas Ki Sisa*).

וְלִכְּהָ קוֹרְאִים תְּחִלָּה פְּרִשְׁת שְׁקָלִים, כִּי מִחֻצֵית הַשֻּׁקָל רוֹמֵז לְאַחֲדוּת שֶׁל יִשְׂרָאֵל. שְׁקָל אֶחָד הוּא רַק חֲצִי, וְאֵינּוֹ שֶׁלֵּם כִּי אִם בְּהִתְחַבְּרוּת חֲבִירוֹ, כְּמוֹ שֶׁכְּתוּב בַּסְּפָרִים (לִילוֹת מוֹלְדוֹת יַעֲקֹב (יִוֶּסֶף פ' כִּי תִשָּׂא).

And unity between one person and another is only possible through humility, as is written elsewhere in the writings (*Shaar Taslas S'malos Malmal Lo*), in the name of Rabbi Shmuel [of Warkiwiker], of blessed memory.

וְאַחֲדוּת בֵּין אֶחָד לְחֲבִירוֹ אֵי אֲפֹשֶׁר לְהִיוֹת, כִּי אִם עַל יְדֵי שְׁפִלוּת, כְּמוֹ שֶׁכְּתוּב בַּכְּתָבִים בְּמִקּוּם אַחֵר (שְׁעַר טַסְלָס סְמָלוֹת מִלְמַל לוֹ), בְּשֵׁם רַבֵּי שְׁמַעְרִיל [וְוֹאֲרַכְיֹוֹקֵעַר] ז"ל.

In his explanation of the phrase *A vessel that holds blessing*, he stated that a vessel must have all its walls equal. If not, the liquid will spill...

בְּפִירוּשׁוֹ עַל "כֵּלִי מִחֻזֵיק בְּרִכָּה", אָמַר שֶׁצָּרִיךְ הַכֵּלִי ... לְהִיוֹת כָּל הַדְּפָנִים שְׁוִיִן, וְאִם לֹא יִשְׁפֹּךְ הַמִּשְׁקָה

And he related in the name of Rabbi Ze'ev of Zhitomir, who said:

וְסִפֵּר בְּשֵׁם רַבֵּי זָאב מְזִיטוֹמִיר שֶׁאָמַר

When we became Chassidim, we made a group and a partnership to serve Hashem. And partners must contribute something to the partnership.

כְּשֶׁנִּצְעַשְׂנוּ חֲסִידִים, עֲשִׂינוּ כְּנוּפָא וְשִׁתְפוּת לְעִבּוֹד אֵת הַשִּׁי"ת, וְשִׁתְפוּת צָרִיכִין לְהַנִּיחַ אִיזָה דְבָר בְּשִׁתְפוּת

One who was a scholar set aside his scholarly prestige, so that he would not hold importance because of it.

מִי שֶׁהִגֵּה לְמַדָּן, הַנִּיחַ מַעֲלַת הַלְמַדָּן, שֶׁלֹּא יִהְיֶה לוֹ תְּשִׁיבוֹת בְּזָה.

And one who was wise, or of distinguished lineage, [set aside his prestige] as well.

וּמִי שֶׁהוּא חָכָם אוֹ מְזִקְס וְכוּ'

But later, when we saw that one of us was becoming arrogant over his virtue, we said to him:

וְאַחֵר כֶּה, כְּשֶׁרְאִינוּ שֶׁאֶחָד מִתְגַּאֵה בְּמַעֲלָתוֹ, אָמַרְנוּ לוֹ:

"If so, since you are claiming your share, I will also take my share"—and the partnership was dissolved.

אִם כֵּן, שֶׁאַתָּה מְקַבֵּל חֵלְקָךְ, גַּם אָנִי אֶטֵּל חֵלְקִי," וּבִטְלָה הַשִּׁתְפוּת.

And afterward, [comes] Parshas Zachor—the obliteration of Amalek.

וְאַחֵר כֶּה, פְּרִשְׁת זְכוֹר—מְחִית עַמְלֶק

## Reb Pinchas of Koretz

Imrie Pinchas

Four Parshos

This refers to the trait of anger, which is a branch of arrogance, as it is written elsewhere in the writings (*Lekaman Malmal 432*).

הוא מדת הפעס, שהיא ענף מגאונה, כמו שקתוב (בפתיים במקום אחר (לקמן מלמל תל"ב

In the name of Rabbi Shmuel, of blessed memory, who said in the name of Rabbi Nachman—but he, of blessed memory, did not know which Rabbi Nachman.

בשם רבי שמערייל ז"ל, שאמר בשם רבי נחמן, אבל לא ידע הוא ז"ל איזה רבי נחמן.

And Rabbi Gershon Kitover, of blessed memory, cried out to him: "From where do you know this?"

ושאל לו רבי גרשון קיטובר ז"ל בצווחה: "מנא ליה הא?"

He replied: "'For but a moment is His anger' (Tehillim 30:6)—the initials of these words spell 'Reishis Goyim Amalek' (Bamidbar 24:20)."

והשיב: "כי רגע באפו" (תהלים ל, ו)—ראשי (תבות: ראשית גוים עימלק (במדבר כ"ד, כ

And he, of blessed memory, said that this can also be found explicitly regarding Esav:

והוא ז"ל אמר, שיש לומר שזה כתוב בפרוש גבי עשו:

"And his wrath kept forever" (Amos 1:11)—this refers to anger, etc.

ועברתו שמרה נצח" (עמוס א, י"א)—הינו פעם וכו"

And afterward, Parshas Parah alludes to the trait of arrogance, as it is written in the book of the Rabbi of Polonnoye (*Toldos Yaakov Yosef*, Parshas Vayakhel, and see there in *Kol HaMenachas* and *Likutei Amarim*).

ואחר כך, פרשת פרה מרמזת על מדת הגאונה, כמו שקתוב בספר הרב דפולונא (תולדות יעקב יוסף פ' (ויקהל, מלום כל המנחם; ו"ס לקוטי אמרים

Regarding the concept of purifying the impure, see there.

בענין מטרה טמאים וכו', עי"ש

And similarly, it is written in the piyut (*Lin L'Sukkos* in the *Seder S'p Parash*): "If one becomes arrogant like a cedar, he should humble himself like hyssop and a worm."

וכן כתוב בפיוט (ליו לסכות בסדר ס"פ פרש): "אם .נתגאה כארז, ישפיל עצמו כאזוב ותולעת

And afterward, Parshas HaChodesh—"a perfect lamb" (*Seh Tamim*). The lamb (*Seh*) represents the attribute of unity, as the Midrash states (*Vayikra Rabbah 4:6*):

ואחר כך, פרשת החודש—"שה תמים". השה הוא מדת האחדות, כמו שקתוב במדרש (ויקרא רבה ד, ו):

"When a lamb is struck on one limb, all of its limbs feel it," referring to the phrase "Tamim" (*perfect*).

כשהשה לוקה באבר אחד, כולם מרגישים, " וגו'—תמים וגו'.

And "if it be too little," this represents the trait of humility—minimizing oneself.

\*"אם ימעט" וגו', היא מדת הענוה—למעט את עצמו וכו'.

And afterward, one can reach the level of "Peh Sach" (*Pesach*)—the ability to speak.

ואחר כך, יכול להיות "פה סח"—שהפה יוכל לדבר

## Reb Pinchas of Koretz

Imrie Pinchas

Four Parshos

### [NOTE Summary:

The Four Parshiyos that precede Pesach are not merely preparatory readings; they are stages in restoring speech. Pesach can be read as Peh Sach, the mouth that speaks. In Egypt, speech was in exile. The people groaned, they cried, but a cry is still in the heart. Even Moshe Rabbeinu had heaviness of speech. True speech before Hashem only emerged with redemption.

To speak before Hashem requires humility. As ruled in Shulchan Aruch, before prayer one must contemplate the greatness of Hashem and the lowliness of man, saying in essence, "What am I?" Even within the structure of prayer, we begin with Adon Olam and then declare "What are we?" The Zohar teaches that the prayer of the poor ascends above all. David HaMelech, though a king, removed his royal garments and said, "For I am poor and destitute." How could a king call himself poor? Because, as taught in the name of the Baal Shem Tov, even if a table is filled with food, without Hashem's command one cannot eat. All wealth is in Hashem's hands. Therefore even the richest person is essentially poor.

This inner poverty is the foundation of Parashas Shekalim. The Machatzis HaShekel teaches that each person is only half. Completion comes only through unity with another. And unity is impossible without humility. A vessel that holds blessing must have all its sides level. If one side stands higher in pride, the blessing spills. The early Chassidim formed partnerships to serve Hashem, each surrendering his personal prestige. The moment someone reclaimed his "share" in ego, the partnership dissolved.

Parashas Zachor follows, the obliteration of Amalek. Amalek is the trait of anger, a branch of arrogance. "For but a moment is His anger" forms the initials of "Reishis Goyim Amalek." Esav's wrath that endures reflects this same root. Anger must be uprooted.

Then comes Parashas Parah, which alludes to purification from the impurity of arrogance. If one grows tall like a cedar, he must humble himself like hyssop and worm. Only humility purifies.

Finally comes Parashas HaChodesh and the Seh Tamim, the perfect lamb. A lamb symbolizes unity. When one limb is struck, the whole body feels it. "Tamim" also implies wholeness through togetherness. "If it be too little" hints to minimizing oneself. Through unity and self-minimization, the people become one organism.

Only after Shekalim, Zachor, Parah, and HaChodesh does one reach Pesach, Peh Sach. Speech is redeemed only when humility, unity, and the removal of arrogance and anger have been achieved. Then the mouth can truly speak before Hashem.

### Practical Takeaway:

If you want your tefillah to be alive, begin with humility. See yourself as dependent on Hashem in every breath. Seek unity with others by surrendering personal pride. Uproot anger as a form of Amalek within. Purify arrogance as one purifies with the ashes of the Parah. Minimize yourself, and enlarge your sense of shared soul with others.

## Reb Pinchas of Koretz

Imrie Pinchas

Four Parshos

When humility and unity are established, speech becomes redeemed. Then your Peh becomes Sach. Your words will not merely be sounds, but true prayer that reaches above.

### Chassidic Story:

It is told that Reb Pinchas once observed a group of chassidim arguing sharply before davening. He waited until they finished and then said softly, "You wish to reach Pesach, to speak before Hashem? First become one lamb. If one limb pains you, let the whole body feel it. If one of you is higher than the others, blessing will spill."

On another occasion, a wealthy man approached him proudly describing his success. Reb Pinchas asked him, "If tonight Hashem would not will you to breathe, could you purchase one more breath?" The man lowered his eyes. Reb Pinchas smiled gently: "Now you are ready to pray. Now your mouth can open." **END NOTE]**

### Siman #121

**He, of blessed memory, said the reason why the world calls the Four Parshiyos "Good Shabbosos" (in Yiddish: Gute Shabbosim).**

This follows what is written (*Koheles Rabbah* 18:3) that the hidden primeval light (*Ohr HaRishon HaGanuz*) only served Adam HaRishon for thirty-six hours, from Friday until after Shabbos.

And similarly, on every Shabbos, the hidden light shines, for Shabbos itself is the hidden light, as it is stated (*Shabbos 10b*): "I have a precious gift in My treasury."

And therefore, the wicked cannot tolerate Shabbos, for "the wicked shall be silenced in darkness" (*Shmuel-2 20:9*).

As it is written elsewhere (*Likutei Amarim*, above 63), in the name of the Rabbi, of blessed memory, that when light comes, the *kelipos* (husks of impurity) cannot endure it, and they become blinded and fall.

Therefore, completely wicked individuals desecrate Shabbos outright.

And those who are not completely wicked still find it burdensome, like a heavy load, and wish to rid themselves of it, because they cannot bear the light.

Therefore, a non-Jew who observes Shabbos is liable for death (*Sanhedrin 58b*), because the very light of Shabbos itself kills him, as he cannot endure it.

אמר הוא ז"ל, טעם שיהעולם קוראין לארבע פּרשיות "שבתות טובים" (בלא"ז: "גושטע שבתים").

על דרך מה שכתוב (קהלת רבה י"ח, ג') שיש אור הראשון הגנוז, שלא שמש לאדם הראשון רק ל"ו שעות, מיום ו' עד אחר השבת.

וכן בכל שבת מאיר אור הגנוז, כי שבת הוא מאור הגנוז, כמו שכתוב (שבת י"ב): "מתנה טובה יש לי בבית גנזי."

ולכך הרשעים אינם יכולים לסבל את השבת, כי ("רשעים בחשך ידמו" (שמואל ב' כ, ט').

כמו שכתוב במקום אחר (לקוטי אמרים, לעיל מלמל ס"ג), בשם הרב ז"ל, שכתבא האור, אין הקליפות יכולות לסבל, ומסתמאין ונופלין.

לכך רשעים גמורים מחללים שבת ממש.

ואותם רשעים שאינם גמורים, על כל פנים קשה עליהם כמשא ורצים להפטר ממנו, שאינם יכולים לסבל האור.

לכן גוי ששבת חייב מיתה (סנהדרין נ"ח, ב'), כי אותו אור של שבת ממש הוא עצמו ממיתו, שאין יכול לסבלו.

## Reb Pinchas of Koretz

Imrie Pinchas

Four Parshos

<p>But with Yisrael, the opposite is true—if one desecrates Shabbos, G-d forbid, he is liable for death.</p>	<p>ובישראל הוא להיפוך—אם מחלל שבת ח"ו תיביב מיתה.</p>
<p>Because the 39 categories of labor are drawn from the 39 curses (see <i>Midrash Koheles Rabbah</i> 10), which represent aspects of death.</p>	<p>פי ל"ט מלאכות נמשכו מל"ט קללות (עין פמדר"ב רבה י'), שהם בחינת המיתה.</p>
<p>And this causes his death, for <i>kelipah</i> represents death, while holiness represents life.</p>	<p>נדבר זה גורם לו מיתה, פי הקליפה היא בחינת מיתה, והקדושה היא בחינת חיים.</p>
<p>And the Torah is also from the hidden light, as it is stated (<i>Pesachim</i> 88b): "You have a hidden treasure."</p>	<p>והתורה היא גם פן מאור הגנוז, כמו שכתוב (פסחים פ"ח, ב'): "חמדה גנוזה יש לה."</p>
<p>And Moshe Rabbeinu, too, was from the hidden light, as it is written (<i>Shemos</i> 2:2): "And she saw that he was good, and she hid him for three months."</p>	<p>ומשה רבינו גם פן מאור הגנוז, כמו שכתוב (שמות ב, ב): "ויתרא אותו כי טוב הוא, ונתצפניהו שלשה ירחים."</p>
<p>And it is written (<i>Bereishis</i> 1:4): "And Hashem saw the light, that it was good."</p>	<p>וכתוב (בראשית א, ד): "וירא את האור כי טוב."</p>
<p>And it is written (<i>Devarim</i> 34:6): "And no man knew his burial place," which is an aspect of being hidden.</p>	<p>וכתוב (דברים ל"ד, ו): "ולא ידע איש את קברתו," שהיא בחינת גניזה.</p>
<p>And the <i>manna</i> was also from the hidden light (<i>Ohr HaGanuz</i>), and therefore, it was as if placed in a box—that is, in a hidden state.</p>	<p>והמן היה גם פן מאור הגנוז, לכן היה פמונית בקופסא, דהינו בגניזה.</p>
<p>And it is written (<i>Shemos</i> 16:33): "Take a jar... for a keepsake... for preservation," referring to its concealment.</p>	<p>וכתוב (שמות ט"ז, ג): "קח צנצנת... למשמרת..." לגניזה.</p>
<p>And likewise, it is stated (<i>above, Parshas Beshalach</i>) in the name of Rabbi Nachum [of Chernobyl], of blessed memory, that even now, Yisrael eats <i>manna</i>, only that it is clothed within business dealings—see there.</p>	<p>וכן איתא (לעיל פרשת בשלח) בשם רבי נחום [מטשורביל] ז"ל, שגם עתה אוכלין ישראל מן, רק שהיא מלוכש במשא ומתן, עי"ש.</p>
<p>And this follows the above concept, that now it is even more hidden.</p>	<p>והוא על דרך הנ"ל, שעמה הוא יותר בגניזה.</p>
<p>And therefore, before the Flood descended, it is written (<i>Bereishis</i> 7:10): "And it was after seven days," and Rashi explains: "These were the days of mourning for the righteous Methuselah."</p>	<p>ולכן, קדם ירידת המבול פתוב (בראשית ז, י): "ויהי לשבעת הימים," ופרש רש"י: "ימי אבל של מתושלח הצדיק."</p>
<p>And it is stated in the Midrash (see <i>Sanhedrin</i> 108b) that during these seven days, the hidden light (<i>Ohr HaGanuz</i>) shone.</p>	<p>ואיתא במדרש (עין סנהדרין ק"ח, ב') שבו ימים אלו שמש האור הגנוז.</p>
<p>And this follows the above concept—that through the descent of this hidden light, the wicked were brought to downfall.</p>	<p>והוא על דרך הנ"ל, שעל ידי ירידת האור הנ"ל, היתה מפלה לרשעים.</p>

## Reb Pinchas of Koretz

Imrie Pinchas

Four Parshos

And therefore, the Torah was given specifically on Shabbos, through Moshe Rabbeinu, peace be upon him.

וְלִכְדּוֹ נִתְּנָה הַתּוֹרָה דְּוָקָא בְּשַׁבָּת, עַל יְדֵי מֹשֶׁה רַבֵּינוּ  
עָלָיו הַשְּׁלוֹם

Therefore, it is forbidden to leave a book open and walk away, and this is a very serious matter (see *Yoreh De'ah La'az* and *Kesalonis Shas*).

וְלִכְדּוֹ אָסוּר לְהַנִּיחַ סֵפֶר פְּתוּחַ וּלְצֵאתוֹ, וְהוּא הַמּוֹר מְאֹד  
(עֵינֵינוּ יוֹרָה דְּעֵה לְעוֹ וּפְסָלוֹנִים ש"ס)

For the letters of the Torah must be kept hidden, as they are from the hidden light (*Ohr HaGanuz*).

כִּי צְרִיכִין הָאוֹתִיּוֹת שֶׁל הַתּוֹרָה לְהִיטֵן גְּנוּזִין, כִּי הֵם  
מְאֹר הַגְּנוּז

Only at the time of learning from them does the hidden light shine forth, and then it may be open.

רַק בְּשַׁעֲרֵה שְׁלוֹמֵי הַיָּדִים מֵהֵם, אִזּוֹ מְאִיר אוֹר הַגְּנוּז, וְיָכוֹל  
לְהִיטֵן פְּתוּחַ

And a Sefer Torah, whose holiness is even greater, must be kept in an even more hidden state—meaning that the letters are concealed, wrapped in parchment sheets, and above, wrapped in a covering, and modestly stored in the *Aron HaKodesh* (holy ark).

וְסֵפֶר תּוֹרָה שֶׁקְדוּשָׁתוֹ גְּדוֹלָה יוֹתֵר, צְרִיב לְהִיטֵן  
בְּגִנְזֵיהּ יוֹתֵר, דְּהֵינּוּ שֶׁהָאוֹתִיּוֹת גְּנוּזִים וְכְרוּכִים  
בִּירֵיעוֹת, וְלִמְעַלָּה כְּרוּב בְּמִפָּה, וְצָנוּעַ בְּאֶרֶן הַקֹּדֶשׁ

The light remains hidden within the letters, and the Sefer Torah is not taken out of the *Aron HaKodesh* at all, except on Shabbos, when the hidden light is revealed—therefore, we read from the Torah.

וְהָאוֹר גְּנוּז בְּתוֹךְ הָאוֹתִיּוֹת, וְאֵין מוּצִיאִין אֶת הַסֵּפֶר  
תּוֹרָה מִהָאֶרֶן הַקֹּדֶשׁ כָּלֵל, רַק בְּשַׁבָּת, שְׂאֵז אוֹר  
הַגְּנוּז מִתְגַּלֶּה, וְעַל כֵּן קוֹרִין בְּתוֹרָה

And at any time that the Torah is read, the Rabbi, of blessed memory, said that through the reading, we bring about an *Eis Ratzon* (a time of Divine favor), as it is written elsewhere (*Shaar Seder HaYom, Malmal 160*), in the explanation of the Midrash: "And he saw, and behold, a well in the field..."—see there.

וְכֵן כָּל עֵת שֶׁקוֹרִין בְּתוֹרָה, אָמַר הַרֵב ז"ל שֶׁעַל יְדֵי  
הַקְּרִיאָה גּוֹרְמִין עֵת רְצוֹן, כְּמוֹ שֶׁכְּתוּב בְּמָקוֹם אַחֵר  
(שְׁעַר סֵדֶר הַיּוֹם, מִלְּמַל קס), פְּרוּשׁ הַמִּדְרָשׁ: "וַיֵּרָא  
וְהִנֵּה בְּאֵר בַּשָּׂדֶה..." ע"ש

### [NOTE Summary:

Reb Pinchas explained why the world calls the Four Parshiyos “Good Shabbosos.” The goodness refers to the Ohr HaGanuz, the hidden primeval light. Chazal teach that this light shone for Adam HaRishon for thirty-six hours, from Friday until after Shabbos. Every Shabbos, that hidden light returns in concealed form, for Shabbos itself is a manifestation of that hidden light, as it says, “I have a precious gift in My treasury” (Shabbos 10b).

This light is intolerable to the wicked. “The wicked shall be silenced in darkness.” When true light appears, kelipah cannot endure it and collapses. Therefore, the completely wicked desecrate Shabbos openly, and even those not entirely wicked feel it as a burden, because they cannot bear its illumination. A non-Jew who keeps Shabbos is liable for death, for the light itself overwhelms him. With Israel the opposite is true: desecrating Shabbos draws from the thirty-nine categories of labor, rooted in the thirty-nine curses, aspects of death. Kelipah is death; holiness is life.

## Reb Pinchas of Koretz

### Imrie Pinchas

### Four Parshos

The Torah itself is from this hidden light, a “hidden treasure.” Moshe Rabbeinu was from this light, as hinted in “she saw that he was good, and she hid him.” The manna was also from the hidden light and therefore was kept concealed in a jar. Even today, said Rabbi Nachum of Chernobyl, Israel still eats manna, only it is hidden within business dealings. The light is present, but more deeply concealed.

Before the Flood, during the seven days of mourning for Methuselah, the Midrash says the hidden light shone. Through that revelation the wicked were brought to downfall. So too, the Torah was given on Shabbos through Moshe, for both are vessels of the hidden light.

Therefore, it is forbidden to leave a holy book open and unattended. The letters of Torah are carriers of the hidden light and must be kept in a concealed state. Only at the time of learning may they be opened, allowing the light to shine. A Sefer Torah, whose holiness is even greater, is wrapped in layers and stored modestly in the Aron HaKodesh. It is taken out primarily on Shabbos, when the hidden light is revealed. Whenever Torah is read publicly, it creates an Eis Ratzon, a time of Divine favor, for the hidden light emerges again.

Thus, the Four Parshiyos are called “Good Shabbosos” because during them the hidden light begins to shine more openly, preparing the world for redemption and renewal.

#### **Practical Takeaway:**

Approach Shabbos, and especially the Four Parshiyos, with awareness that a higher light is present. Guard holiness carefully, whether in speech, in handling sefarim, or in the sanctity of the day. When learning Torah, recognize that you are uncovering hidden light. Use these Shabbosos to refine yourself, knowing that light strengthens holiness and weakens impurity.

#### **Chassidic Story:**

It is told that Reb Pinchas once saw a sefer left open on a table while its owner had stepped away. He gently closed it and said, “Do not leave the light uncovered.” The student was puzzled. Reb Pinchas explained, “The letters hold the hidden light. It shines when you learn. When you are not receiving it, return it to concealment with honor.”

On another Shabbos of Parashas Shekalim, he said to his chassidim, “These are Gute Shabbosim. Not because the fish tastes better, but because the hidden light peeks through. If you prepare your heart, you will feel it.”

**END NOTE]**