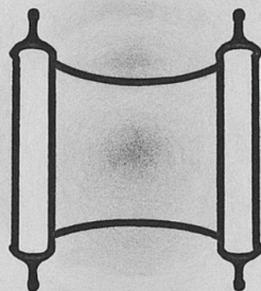


בס"ד

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Vayeishev



Dedicated To:

לע"נ

רבי דוב בער בן רבי אברהם

שמעון בן ישראל

ויום הגאולה של בעל התניא

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Reb Pinchas of Koretz

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Siman #54

And Yosef brought their bad report to their father (Genesis 37:2). He would tell his father that they were eating a limb from the living animal, as explained by Rabbi Shlomo Yitzchaki.

וַיָּבֵא יוֹסֵף אֶת דְּבַרְתָּם רָעָה אֶל אָבִיהֶם (בְּרֵאשִׁית ל"ז:ב'). הָיָה מַגִּיד לְאָבִיו שֶׁהָיוּ אוֹכְלִין אֶבֶר מִן הַחַי (רַבִּי שְׁלֹמֹה יִצְחָק).

In the name of Rabbi Shmaryil, may his memory be a blessing, from Vorchivka: that which Yosef said about his brothers eating a limb from the living animal means that when people eat together with love, they elevate the spark together.

בְּשֵׁם רַבֵּי שְׁמַרְיָיִל זְכוֹרָנוּ לְבָרְכָה מְוֹרְחֵיבְקָא. מַה שֶּׁאָמַר יוֹסֵף עַל אָחָיו שֶׁאוֹכְלִין אֶבֶר מִן הַחַי, כִּי כְּשֶׁבָנִי אָדָם אוֹכְלִין יַחַד וְיֵשׁ אַהֲבָה בֵּינֵיהֶם מְעַלִּין הֵם הַנִּיצוֹץ יַחַד.

But when there is no love and unity, the spark becomes separated into parts between them. Thus, regarding the tribes, since it is written (Genesis 37:4) that they could not speak to him peacefully, they were separated from him.

מַה שֶּׁאֵין כֹּן כְּשֶׁאֵין אַהֲבָה וְאַחֲדוּת בֵּינֵיהֶם, הַנִּיצוֹץ נִפְרָד מְפֹרָד לְאַבְרָיִם בֵּינֵיהֶם. וְלָכֵן בְּשִׁבְטֵיהֶם דִּקְתִּיב (בְּרֵאשִׁית ל"ז:ד') וְלֹא יָכְלוּ דַבְּרוּ לְשָׁלוֹם וְהָיוּ מִתְפָּרְדִים מִמֶּנּוּ.

Therefore he said they were eating a limb from the living animal. And understand this.

לָכֵן אָמַר שֶׁהֵם אוֹכְלִין אֶבֶר מִן הַחַי. וְהָבֵן.

[NOTE Summary:

Yosef reported to his father that the brothers were “eating a limb from the living animal,” but the chassidic teaching of Rabbi Shmaryil of Vorchivka explains this in a deeper way. When people eat together with love and unity, each one taking a portion, they collectively elevate the divine spark within the food. When love is missing and people are divided, the spark becomes fragmented between them. Since the tribes could not speak to Yosef peacefully and were separated from him, their spiritual consumption was compared to eating a limb from a living animal, reflecting a divided and non-unified elevation of holiness.

Practical Takeaway:

Unity does not only create emotional harmony, it creates spiritual harmony. Even simple acts like sharing a meal become elevated when done with love. When relationships fracture, holiness itself becomes fragmented. Strengthening unity restores the integrity of the spiritual light we raise together.

Chassidic Story:

Reb Levi Yitzchak of Berditchev once supervised a communal meal during a time when tensions ran high in his community. He watched how people sat apart, avoiding one another, each eating quietly without warmth. Afterward he told them that no blessing could rest on such eating, because holiness enters food through shared hearts, not shared plates. Weeks later, when the community reconciled and celebrated together, the rebbe remarked that the room was glowing with elevated sparks, because love had finally given them wings.

END NOTE]

Siman #55

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Vayeishev

Behold, we are binding sheaves and so on, and behold, your sheaves encircled and bowed themselves to my sheaf

(Genesis 37:7). For what should a person do in this world, he should make himself like one who is mute (Mollin 89:6).

There are only that there are several levels in this. And he said to them “they will encircle,” an expression of bran, meaning that what you are binding is nothing compared to my sheaf and so on.

[NOTE Summary:

Yosef’s dream of binding sheaves is understood here as a teaching about inner work. A person in this world should make himself like one who is silent, restraining the ego and holding back reactive speech. Yet there are many levels to this self-nullification. Yosef hints that the brothers’ spiritual “sheaves” are like bran compared to his own, meaning that their level of inner silence and refinement was incomplete next to the deeper humility he embodied.

Practical Takeaway:

True spiritual strength often looks like silence, humility, and the willingness to hold oneself back. Not all silence is the same. The work of softening ego and quieting reactive impulses grows in layers. As one deepens this practice, one’s “sheaf” becomes fuller, more substantial, and more capable of lifting others as well.

Chassidic Story:

The Tzemach Tzedek once observed a young student who proudly claimed he had achieved the level of “chochmah,” silence before wisdom. The Rebbe listened and then gently said, “Your silence is loud.” The student later realized that his restraint came from pride, not humility, and that real inner quiet is not the absence of words but the absence of self. When he learned to quiet his need to be noticed, his spiritual “sheaf” finally began to fill. **END NOTE]**

Siman #56

And Yisrael said to Yosef, Go and I will send you to them, and a man found him, and behold he was wandering in the field

(Genesis 37:13, 15). He said, of blessed memory, according to what is explained elsewhere (Parshas Kislev on Nekholis 160) in the name of the Rav, of blessed memory, on the verse, “And it was when Pharaoh sent them, they were confused in the land” (Exodus 14:3).

The benefit of accompanying a person, that those who escort him help him be saved from all trouble on the way. But if he wanders off the path, the benefit is nullified.

וְהִנֵּה אֲנִיחֵנוּ מֵאֲלֵמִים אֲלֵמִים וְגוֹי וְהִנֵּה תִסְבִּינָה אֲלֵמֹתֶיכֶם וְתִשְׁתַּחֲוֶינָה לְאֲלֵמֹתַי (בְּרֵאשִׁית ל"ז:ז). כִּי מִה יַעֲשֶׂה אָדָם בְּעוֹלָם הַזֶּה, יַעֲשֶׂה עֲצָמוּ כְּאֵלִים (מִוְלִין פ"ט:ו').

רק יש כמה מדרגות בזה. ואמר להם תסבינה לשון סבין, כלומר מה שאתם מאלמים אינו כלום נגד 'אלמתי וכו'.

וַיֹּאמֶר יִשְׂרָאֵל אֶל יוֹסֵף וְגוֹי לָכֶה וְאֲשַׁלְחֶךָ אֲלֵהֶם וְגוֹי וַיִּמְצָאֵהוּ אִישׁ וְהִנֵּה תַעֲשֶׂה בַשָּׂדֶה (בְּרֵאשִׁית ל"ז:יג ט"ו). אָמַר הוּא זְכָרוֹנוּ לְבָרְכָה זְכוּתוֹ יִגְוֹ עֲלֵינוּ עַל פִּי מִה שֶׁנִּתְבָּאָר בְּמָקוֹם אַחֵר (פְּרָשׁ סְלִם עַל פִּי נְכוּלִים קס) בְּשֵׁם הָרַב זְכָרוֹנוּ לְבָרְכָה עַל הַפְּסוּק וַיְהִי בְשִׁלַּח וְגוֹי נְבוּכִים הֵם בְּאֶרֶץ.

דְּתוֹעֲלַת הַקְּלוּיָהּ שְׁמֵלוּיִם אֵת הָאָדָם מוֹעִיל לוֹ לְהַנְצִיל מִכָּל צָרָה בְּדַרְדָּר, אֲבָל אִם הוּא תוֹעֵה בְּדַרְדָּר מִתְבַּטֵּל הַתוֹעֲלַת.

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Vayeishev

And this may also apply here: “I will send you” meaning an expression of accompaniment, so that he would be protected from trouble. And if you ask why everything happened as it did, it was because Yosef wandered from the path.

וְזֶה אֶפְשָׁר גַּם כְּאֵן, וְאֶשְׁלַחְךָ לְשׁוֹן לְוִיָּה כְּדֵי שְׁתִּנְצַל מִצָּרָה. וְאִם תֹּאמַר סוּף סוּף לְמָה הָיָה מָה שְׁהָיָה, זֶה לְפִי שְׁהָיָה יוֹסֵף תּוֹעֵה בַדֶּרֶךְ.

[NOTE Summary:

Yaakov sends Yosef to seek his brothers, and Yosef becomes lost in the field. The teaching explains that escorting someone on a journey provides spiritual protection, helping a traveler avoid harm. However, this protection only works when the traveler remains on the proper path. Once he strays, the merit of accompaniment no longer shields him. Thus, when Yaakov said “I will send you,” it can be understood as an act of *levayah*, escorting, intended to bring Yosef protection. Yet the misfortunes that followed came because Yosef wandered from the way, stepping outside the path on which that protection rested.

Practical Takeaway:

Guidance and support can protect a person only to the extent that he walks within the direction he has been given. Blessings accompany those who remain on their path, but when one wanders off spiritually, emotionally, or morally, the safeguards meant to protect him no longer function. Staying aligned with purpose, mentors, and the values that guide us allows their protection to reach us.

Chassidic Story:

A young chassid once asked the Rebbe of Kozhnitz to bless him before a long journey. The Rebbe walked with him several steps outside the town, offering him words of strength. Days later the chassid encountered danger on the road but was mysteriously spared. When he later shared this with the Rebbe, the Rebbe replied, “My escort reached you because you stayed on the road I set you upon.” The chassid then admitted that at one point he considered diverting for personal gain but felt the Rebbe’s footsteps behind him, steering him back. The blessing protected him precisely because he did not wander from the path. **END NOTE]**

Siman #57

What gain is there if we kill our brother and cover his blood

(Genesis 37:26). Rashi explains, “and hide his death,” and so writes the Chizkuni. In the name of the Rav, of blessed memory: behold, the Holy One did not reveal to Yaakov the matter of Yosef’s sale.

The reason is that Yaakov was mourning, and the Divine Presence does not rest in a state of sadness (Sotah 3a). And now, since they did not kill him, it remained so.

מָה בְּצַע כִּי נִהְרַג אֶת אָחֵינוּ וְכִסִּינוּ אֶת דָּמוֹ (בְּרֵאשִׁית ל"ז:כ"ו). פִּירוּשׁ רַבִּי שְׁלֹמֹה יִצְחָקִי וְנִנְעָלִים מִיָּתוֹ וְכֵן הוּא בְּחִזְקוֹנֵי. בְּשֵׁם הָרַב זְכוֹרֵנוּ לְבָרְכָה. דְּהֵנָּה הַשֵּׁם יִתְבָּרַךְ לֹא גָלָה לְיַעֲקֹב מִמְכִּירַת יוֹסֵף.

וְהַטַּעַם מִפְּנֵי שְׁהָיָה מִתְאַבֵּל, וְאִין הַשְּׂכִינָה שׁוֹרָה מִתּוֹךְ עֲצָבוֹת (סוֹטָה ג'א). וְזֶה עֲכָשְׁיוֹ שֶׁלֹּא הִרְגוּהוּ.

Reb Pinchas of Koretz

Imrie Pinchas
Parshas Vayeishev

But if they had killed him, Yaakov would have received consolation, for it was decreed that one who dies is eventually forgotten from the heart. Since he would have stopped mourning, the Divine Presence would have rested upon him and he would have known the truth.

מה שאין פו אם היו הורגים אותו, הנה יעקב מקבל תנחומין, כי על המת נגזרה הגזירה שישתכח מן הלב. וכיון שהיה פוסק מהתאבל היתה שורה עליו השכינה והנה יודע מהמעשה.

This is what Yehudah meant: What gain is there if we kill our brother and cover his blood? Since our intention is to hide his death, this would be impossible if he were killed.

ונה שאמר יהודה מה בצע פי נהרג את אחינו וכספנו את דמו, כיון שרצוננו להעלים מיתתו, זה אי אפשר אם יהרגהו כנ"ל וכו'.

[NOTE Summary:

Yehudah's question, "What gain is there if we kill our brother and cover his blood," is understood in the teachings of Rabbi Pinchas of Koretz as expressing a profound spiritual dynamic. The Divine Presence does not rest where there is sadness, and since Yaakov mourned Yosef, Heaven withheld the truth of the sale from him because revelation cannot enter a heart steeped in grief. If the brothers had killed Yosef, Yaakov would eventually have received consolation, for the decree is that one who dies is forgotten from the heart over time. With consolation would come renewed spiritual clarity and the return of the Divine Presence, which would have revealed the truth to him.

Therefore Yehudah argued that killing Yosef would defeat their intention to conceal the matter. If Yosef were truly dead, Yaakov would heal, the Shechinah would rest upon him again, and the entire act would become known. Only by keeping Yosef alive could the concealment remain. This reframes the brothers' debate not just in moral terms but in spiritual causality, revealing how emotional states influence divine revelation.

Practical Takeaway:

Sadness blocks perception, intuition, and spiritual insight. When a person is sunk in grief or internal heaviness, the subtle voice of truth cannot be heard. Healing and consolation are not only emotional necessities but spiritual ones, restoring clarity and allowing inner guidance to return. One must therefore guard the heart from lingering sorrow, seeking pathways of comfort so that divine light can rest within.

Chassidic Story:

Rabbi Pinchas of Koretz once visited a man who had suffered a painful loss and had withdrawn into deep, unshifting sadness. The man complained that his prayers were empty and that Heaven had abandoned him. Rabbi Pinchas sat quietly, then said, "Heaven has not abandoned you. You have closed the window through which the light enters."

The man asked how he could reopen it. Rabbi Pinchas replied, "Allow one drop of consolation into your heart, even if small. A heart that refuses comfort pushes away the Shechinah, but a heart that accepts comfort invites the Shechinah to return."

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Vayeishev

Weeks later, when the man began slowly engaging with others again, he reported that his prayers no longer felt empty. Rabbi Pinchas said to him, “Now your heart has become a dwelling again.” **END NOTE]**

Siman #58

In the Zohar, Sefer Vayikra (63a), on the verse “His feet were afflicted with fetters; until the time that His word came, the word of Hashem refined him” (Psalms 105:19), it is explained that they refined him above through the matters of Yosef.

בזהר ספר ויקרא (ס"ג א.) על פי ענו בכבל רגלו
עד עת בוא דברו אמרת ה' צרפתהו (תהלים
ק"ה:ט) שצדקו למעלה בדברי יוסף וגו'

For Egypt was a place of great impurity, the nakedness of the land. Yosef the righteous entered into that situation, into deep places, to elevate holy sparks from there.

כי מצרים היתה זוהמא גדולה ערות הארץ, ויוסף
הצדיק הכניס את עצמו באותו מעשה למקומות
עמוקים להעלות משם ניצוצות קדושות.

And proof is that the seed emerged from beneath his fingernails, and through this he spoke words that appeared, at first glance, to be improper. Therefore he was judged in the Heavenly Court to twelve years in prison.

וראיה שניצא הנרע מבין צפרניו ועל ידי זה אמר
דבורים שגראים לכאורה שהם לא פדת, ועל ידי זה
דנו אותו בבית דין של מעלה י"ב שנה בבית הסוהר.

For the Heavenly Court did not know the depth of his good intention for the sake of Hashem, until the time his word came before Hashem Himself. “The word of Hashem refined him,” and his good intention became known; then the king sent and released him.

כי הבית דין של מעלה לא ידעו עמק פונתו הטובה
שהיתה למען השם יתברך, עד עת בוא דברו לפני ה'
עצמו אמרת ה' צרפתהו ונתבררה פונתו הטובה, אז
שלח מלך ונתירהו.

[NOTE Summary:

The Zohar teaches that Yosef’s suffering in Egypt was not only a consequence of events but a profound spiritual purification. Egypt was the depths of impurity, a place thick with unholy forces. Yosef, in his righteousness, entered those depths in order to elevate the sparks of holiness trapped there. His struggle with Potiphar’s wife was not merely a test of morality but a descent for the sake of ascent, a deliberate spiritual mission.

Yet in the upper realms, his intention was not immediately understood. The Heavenly Court judged him according to the outward appearance of the event, seeing only that he came to the brink of sin and that seed escaped even from beneath his fingernails. Because words thereafter came from him that appeared questionable, they decreed twelve years of imprisonment. Only when the matter ascended before Hashem Himself, the One who knows the hidden chambers of the heart, was Yosef’s true intention revealed. Then the verse was fulfilled: “The word of Hashem refined him.” His inner purity was clarified, and this clarity released him, as the king sent for him and freed him.

Practical Takeaway:

A person’s deepest intentions are often invisible to others. Even righteous motivations can be misinterpreted when seen from the outside. True spiritual refinement comes not from being understood by people, but from

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Vayeishev

maintaining purity of purpose before Hashem. When the heart is sincere, even if misunderstood for a time, eventually clarity comes and one's path is opened. One must therefore serve with integrity, not for approval, trusting that Hashem knows the truth of the heart.

Chassidic Story:

A follower once came to Rabbi Pinchas of Koretz in tears. He had been harshly judged by others for an action that outwardly appeared misguided, though he had acted for the sake of Heaven. "Rebbe," he asked, "how can I bear their misunderstanding?"

Rabbi Pinchas answered, "When Yosef descended into the depths of Egypt, even the Heavenly Court misunderstood him. Only Hashem saw his heart, and only Hashem released him. If Heaven allowed Yosef to be misjudged for a time, why should you be spared?"

The chassid asked, "So what should I do?"

Rabbi Pinchas replied, "Do not wait for others to understand you. Make your heart clear before Hashem each day, and He will refine you. When the time is right, the truth will rise like Yosef rose from the dungeon."

In the months that followed, the man's sincerity became evident to those around him, and the misunderstanding dissolved. Rabbi Pinchas told him, "This is the way of the righteous. Purity shines only after it is refined."

END NOTE]

[FOOTNOTE: In *Archei Yehoshua* (Manistrich, entry Yud, section 14): From this teaching, one who erred misunderstood the intention, thinking that Yosef spoke forbidden words to the wife of Potiphar and requested her, Heaven forbid. But such a thought must never be mentioned, to force a foreign intention into holy and profound words, words that contradict completely and absolutely the simple narrative of the verse, to turn Yosef the righteous into a pursuer, Heaven forbid.

But the explanation of these matters is according to what I will say here. See Rashi on the verse (Genesis 39:11), "to do his work," where Rav and Shmuel disagree: one says his actual work, and one says "to attend to his personal needs" and so forth. The words of my holy ancestor, of blessed memory, revolve around the opinion that it means "to attend to his needs." For Yosef sought to break the strength of the Egyptian impurity, and he entered the test by coming to the house at a time when none of the people of the house were there. He entered into such heat that seed came out from between his fingernails. And in standing in this test, he broke the strength of the impurity and elevated holy sparks from there.

Nevertheless, since it is forbidden for a person to bring himself into a test, as even David was punished for saying (Psalms 26:2), "Examine me, Hashem," as our Sages said (Sanhedrin 107a), therefore it resulted that he said words that appeared, at first glance, to be improper. They only appeared so, but in truth even those words were proper, as will be explained. Because of those words he was punished to sit in prison twelve full years,

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Vayeishev

even though he should have gone free after ten years, as it is explained in the Midrash (Bereishis Rabbah 89:3; see also Shemos Rabbah 7:1), and two years were added because he said to the chief butler, “But remember me, and mention me” (Genesis 40:14). These words appeared, at first glance, to be improper, for he placed his trust in a human. Therefore two years were added.

And the explanation of the matter is according to the Midrash there: “Happy is the man who places his trust in Hashem” this refers to Yosef, “and does not turn to the arrogant.” Through saying “remember me and mention me,” two years were added. This is a wondrous statement, for the end does not seem to match the beginning. In the beginning it says that Yosef placed his trust in Hashem and did not turn to the arrogant, and in the end it says that because he said “remember me and mention me” he was punished with two additional years, which implies that he trusted in a human.

But the truth reveals the intention. It is natural in a person that in a time of distress he lowers himself and finds it easy to associate even with people far beneath his level. But once he is rescued from that distress, he forgets all these companions and works to remove them from his heart. Now Yosef saw that providence caused the ministers to be placed in prison and that he found favor in their eyes and interpreted their dreams, as the story unfolds in Scripture. From this Yosef judged that perhaps Hashem desired that he be saved through them. Therefore he established his thought on this possibility and said, “But remember me when it will be well with you,” for then according to the nature of humanity it is the opposite a forgetting of those who were beloved in distress. “And if even then you remember me, this will be a testimony that you will mention me to Pharaoh and release me from this house, and through you I will be saved from my suffering.”

Thus Yosef did not truly place his trust in the arrogant. But according to outward appearance these words seemed improper. Therefore in the Heavenly Court, which does not know thoughts, they judged him for this and two years were added, and he was in prison twelve years, until the time that his word came before the Holy One, blessed be He, and his words were discerned. Then Yosef’s righteousness was revealed, and the king sent and released him.

This is the true intention of my holy ancestor, may his light shine upon us. And Heaven forbid that Yosef stumbled in forbidden speech; this must never be said. **END FN]**

Siman #59

A transcription from the manuscript of the holy Rabbi Yaakov of Basivka, of blessed memory, son-in-law of the holy Rabbi Raphael, of blessed memory, regarding what he heard from his holy mouth.

He told the reason for Yosef being sold to Egypt. When I first visited him on Pesach, I heard this teaching from him.

הַעֲתִיקָה מִפֶּתַח יַד הַרֵב הַקְדוֹשׁ רַבִּי יַעֲקֹב
מִבְּאֵסִינְוֵאקָא זְכוֹרֵנוּ לְבִרְכָה חֲתָן הַרֵב הַקְדוֹשׁ רַבִּי
רַפָּאֵל זְכוֹרֵנוּ לְבִרְכָה, מֵהַ שְׁשֻׁמַע מִפִּי הַקְדוֹשׁ

טַעַם עַל מְכִירַת יוֹסֵף לְמִצְרַיִם. כְּשֶׁהָיִיתִי אֶצְלוֹ פַּעַם
רֵאשׁוֹנָה עַל פֶּסַח שְׁמַעְתִּי מִמֶּנּוּ דְבַר זֶה

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Vayeishev

For if Yosef had not been in Egypt beforehand, Israel would not have been able afterward to leave Egypt, for Egypt was a great shell of impurity, as known from the Ari.

פי אם לא היתה יוסף במצרים קודם, לא היו יכולים ישראל לצאת אחר כך, פי מצרים היא קליפה גדולה כידוע מהאריז"ל.

Therefore Hashem arranged that Yosef be in Egypt first to break the shell. And specifically Yosef, for Egypt is called “the nakedness of the land,” and Yosef is its opposite, the aspect of the tzaddik, the foundation.

על פן סבב השם ותברך שיהיה יוסף שם לשבר הקליפה. ודוקא יוסף, פי מצרים נקראת ערות הארץ, ויוסף הוא הפך זה, בחינת צדיק יסוד.

Therefore Yosef needed to descend into the depths of the shells to break them. Because of this he curled his hair, and on the verse “to do his work” one opinion says “to attend to his needs with her,” until the image of his father appeared to him.

על פן הוכרח יוסף לרדת לעמקי הקליפות לשברם. ולכן היה מסלסל בשערו. וגם על ויבא הביתה לעשות מלאכתו יש מאן דאמר לעשות צרכיו עמה. עד שנגאטה לו דיוקנו של אביו.

His holy intention was to break the lowest shells, but in the lower worlds they did not know his intention, only his actions. Therefore “his feet were afflicted in fetters,” and his soul came into iron.

וכוונת הצדיק היתה לשבר כל עמקי הקליפות, רק שבעולמות התחתונים לא ידעו פונתו, רק מעשיו. ויעל פן ענו בכבל רגלו ברזל באה נפשו.

Until the time that his word came and “the word of Hashem refined him,” meaning that the matter ascended to the higher worlds and they tested his intention; therefore the king sent and released him. This was the Exodus from Egypt.

עד עת בוא דברו אמרת ה' צרפתהו, שהדבר בא לעולמות העליונים ובחנו ובנתו. ועל פן שלח מלך. ויתירהו. וזה היתה יציאת מצרים.

He concluded, “My father experienced an Exodus from Egypt; I do not wish to recount it at length.”

ואחר כך סים בזה: איך האב גהאט יציאת מצרים, איך ויול אס ניט דערציילן באריכות.

[NOTE Summary:

Rabbi Yaakov of Basivka transmitted a teaching explaining why Yosef had to arrive in Egypt before the rest of Israel. Egypt was the strongest of all spiritual shells, a place of deep impurity. As the Ari taught, no nation could escape Egypt unless its spiritual core was first weakened. Therefore Hashem arranged that Yosef, the embodiment of the tzaddik and the attribute of foundation, be sent ahead. Only Yosef’s holiness could descend into the depths of that impurity and begin breaking it from within.

Yosef’s struggles in Egypt, including the test with Potiphar’s wife, were not failures but deliberate engagements with the deepest layers of impurity so that he could extract and elevate hidden sparks. In the lower realms they understood only the outward act, not the intention, and therefore Yosef suffered imprisonment. But “until the time that his word came,” the matter ascended to higher worlds, and when examined there, his intentions were refined and clarified. This led to his release, and that spiritual breakthrough later allowed all Israel to leave Egypt. Thus, Yosef’s personal redemption was the root of the national redemption.

Practical Takeaway:

Sometimes a person must enter difficult or dark circumstances not because he has fallen, but because he is

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Vayeishev

meant to refine something there. The world may misinterpret his struggle, seeing only the external challenge and not the inner purpose. True spiritual work is often misunderstood. One must remain steady in intention, trusting that clarity comes when viewed from a higher place. Redemption arrives when the inner truth of one's struggle becomes known before Hashem.

Chassidic Story:

Rabbi Pinchas of Koretz once visited a small village where a man had become scorned by neighbors for engaging in what looked like questionable business dealings. The man approached Rabbi Pinchas privately and said, "Rebbe, they think I have lowered myself, but the truth is that I am supporting several hidden families who would starve without this work."

Rabbi Pinchas looked at him deeply and said, "In the lower worlds they see your hands; in the upper worlds they see your heart. Do not be shaken by those who judge you by your hands."

Years later, when the truth of the man's generosity became known, the same people who once scorned him now honored him. Rabbi Pinchas remarked, "So it was with Yosef. The world judged him on his descent, not realizing that every descent of a tzaddik is the first step of a redemption." **END NOTE]**

Siman #60

And she grabbed him by his garment, saying, Lie with me (Genesis 39:12). In the name of Rabbi Gedaliah of Linitz, who said in the name of some sefer, though he did not recall the title: it is difficult, for it should have said "lie" in the masculine form. The word "shekhavah" sounds like a female speaking to a male.

Also difficult is the wording "to say." But this may be understood as follows: since Yosef adorned himself, therefore it says "she grabbed him by his garment, saying," meaning: the garment itself was telling me "lie with me."

And from here he derived that it is a great danger to wear a garment that is not in accordance with the way of Israel, even temporarily.

[NOTE Summary:

Rabbi Gedaliah of Linitz raises a linguistic difficulty: the verse uses the form "shekhavah," which seems grammatically reversed, as though a male were speaking to a female. He also questions the presence of the word "to say." His teaching explains that Yosef's behavior provided the opening for this unusual phrasing. Yosef had been adorning and beautifying himself, and this self-presentation effectively invited unwanted attention. Therefore the verse expresses that "his garment was saying to me, Lie with me," meaning that his

ותתפשטהו בבגדו לאמר שכבה עמי (בראשית
ל"ט:י"ג). בשם רבי גדליה מליניץ שאמר בשם איזה
ספר ולא זכר בעצמו הספר, דקשיא דהנה ליה
למימר שכב, דלשון שכבה משמע דמדבר זכר
לנקבה.

גם דיוק תיבת לאמר. אבל יובן שעל ידי שהיה יוסף
מקשט את עצמו, זה שאמר ותתפשטהו בבגדו לאמר
פירושו, הלא הבגד מורה ואומר לי שכבה עמי.

הוציא מנה שהוא סכנה גדולה ללבש בגד שאינו
כדת ישראל אפלו דרך עראי.

Reb Pinchas of Koretz
Imrie Pinchas
Parshas Vayeishev

manner of dress itself projected a message of impropriety. From here he learned that wearing a garment not suited to the modesty and dignity of Israel is spiritually dangerous, even if done only temporarily.

Practical Takeaway:

External appearance has spiritual influence. Clothing does not merely cover the body; it communicates, sometimes more loudly than words. A person must be mindful that the way he or she presents outwardly can unintentionally attract influences or situations that are harmful. Choosing clothing with modesty, dignity, and inner truth protects the heart from entanglement. Even temporary compromises in appearance can open doors to tests that could have been avoided.

Chassidic Story:

A young man once came before Rabbi Pinchas of Koretz after suffering embarrassment in the marketplace. He explained that people misjudged him based on a flashy coat he had begun to wear. "But Rebbe," he said, "it is only a garment."

Rabbi Pinchas replied, "A garment is never only a garment. Before a word leaves your mouth, your clothing has already spoken for you."

The young man later admitted that the coat had changed the way he carried himself and had drawn him into company that did not suit his spirit. When he returned to simpler, more modest clothing, he found his sense of clarity restored. Rabbi Pinchas said, "When the garment speaks truth, the soul is left to speak truth as well."

END NOTE]