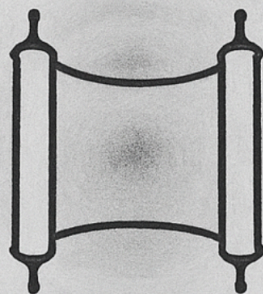


בס"ד

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Lech Lecha



Dedicated To:

טנייה מלכה בת דינה דבורה
דפואה שלמה

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Parshas Lech Lecha

Siman #20

In the name of the holy Rabbi, until the Torah portion of Lech Lecha is read—dealing with the matter of our father Abraham, peace be upon him—the world remains in confusion. But afterward, the kindness of Abraham is awakened, and salvations begin to occur in the world.

בְּשֵׁם הַרְבֵּי ז"ל, עַד פְּרִשְׁת לְדַלֵּךְ שְׁקוּרֵי עֲנָנִים
 אֲבָרְהָם אֲבִינֵנוּ עָלֵינוּ הַשְּׁלוֹם הַעוֹלָם נְבוּדָה, וְאַחֲרָיִךְ
 מִתְעוֹרָר חֶסֶד אֲבָרְהָם וְנִצְעָשִׁים יְשׁוּעוֹת בְּעוֹלָם.

Siman #21

“And you shall be a blessing” (Bereishis 12:2). For the priesthood had originally belonged to Shem, but it was given over to Abraham (as stated in Derech Siach 32:20).

וְהָיָה בְּרַכָּה (בְּרֵאשִׁית י"ב, ב') כִּי הִכְהֵנָה הַיְהוָה
 (שָׁל שֵׁם וְנִתְּנָה לְאַבְרָהָם) (כְּדָרְךָ שִׁיחַ ל"ב, כ')

In the holy Rabbi’s words: “You will be the one who blesses.” And this is the meaning of Rashi’s comment, “The blessings are placed in your hands,” as it says (Bereishis Rabbah 6:27), “And I shall bless them” — I will agree with the Kohanim and bless Israel. See there in Rashi’s commentary.

בְּזֶה לְשׁוֹן הַרְבֵּי: דִּי אֵל וְוַעֲסֵט זִין אִיִּין בְּעֵנְטֵשֶׁר. וְזֵהוּ
 כּוֹנֵן רַשִׁי “הַבְּרָכוֹת מְסוּרוֹת בְּיָדְךָ”, כְּמוֹ שֶׁנֶּאֱמַר
 (כְּמִדְרַשׁ רַבָּה ו', כ"ז) “וְאֲנִי אֲבָרְכֶם” — אֲסַכֵּים
 עִם הַכֹּהֲנִים וְאַבְרָהָ לְיִשְׂרָאֵל, עֲנֵן שֵׁם בְּפִירוּשׁ רַשִׁי

[NOTE Summary

The verse “And you shall be a blessing” signifies the moment when the power of blessing, once belonging to Shem, was transferred to Abraham. This change marks the transformation of Abraham into the source of divine kindness in the world. As Rashi explains, God tells Abraham that the blessings are now “in your hands,” meaning that when the Kohanim bless the people, their words flow through the spiritual channel that originates in Abraham’s merit. Every act of blessing, whether in prayer or daily life, continues this lineage of Abraham’s role as the conduit of divine goodness into the world.

Practical Takeaway

When offering words of blessing—whether to another person or even in one’s thoughts—one should remember that true blessing flows from a place of selflessness and connection to Hashem, as embodied by Abraham. By aligning one’s heart with divine kindness, every word becomes a spark of Abraham’s blessing, carrying the power to bring light and salvation into the world.

END NOTE]

Siman #22

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Our father Abraham, peace be upon him, represented the level of Nefesh (soul). This is the meaning of the verse, “and the souls that they made” (Bereishis 12:5). Moshe Rabbeinu represented the level of Ruach (spirit), and Mashiach will embody the level of Neshamah (divine soul), as it is said (Yeshayahu 11:3), “and he shall smell in the fear of Hashem.”

אברהם אבינו עליו השלום הִיָּה בְּחֵינַת נֶפֶשׁ, וְזֶהוּ
 “הַנְּפֹשׁ אֲשֶׁר עָשׂוּ” (בראשית י"ב, ה'). ומִשָּׁה רַבִּינוּ
 הִיָּה בְּחֵינַת רוּחַ, וּמֹשֶׁה יִהְיֶה בְּחֵינַת נִשְׁמָה, וְזֶהוּ
 בְּחֵינַת רִיחַ שְׁנֶאֱמַר (ישעיהו י"א, ג') “וְהָרִיחוּ
 בְּיָרֵאת ה'.”

Therefore, on Shabbos night we experience the level of Nefesh, on Shabbos morning the level of Ruach, and in the Mussaf prayer the level of Neshamah, as in the prayer “Ayeh MeKom Kevodo” (“Where is the place of His glory”) (see Pri Etz Chaim, Shaar Shabbos, chapter 20).

וְלָכֵן בְּלַיִל שַׁבָּת בְּחֵינַת נֶפֶשׁ, וּבִבְקָר בְּחֵינַת רוּחַ,
 וּבְמִסַּף בְּחֵינַת נִשְׁמָה — “אַיֶּה מְקוֹם כְּבוֹדוֹ” וְגו' (עין פְּרִי עֵץ חַיִּים שְׁעַר שַׁבָּת פָּרָק כ')

For this reason, we smell besamim (spices) on Motzaei Shabbos, in order to strengthen the departing Neshamah, as is known (see Likkutei Torah, Parshas Lech Lecha, section 6). Similarly, the Ketores (incense) stops a plague, for it is of the nature of scent — the quality of Neshamah.

וְלָכֵן מְרִיחִין בְּשָׂמִים בְּמוֹצְאֵי שַׁבָּת לְהַעֲמִיד הַנִּשְׁמָה
 כַּיְדוּעַ (לְקוּיֵי תוֹרָה לְדַלְדוֹ, ו'). וְלָכֵן קִטְרֵת מַעֲכָבֶת
 הַמַּגִּפָּה, כִּי הִיא רִיחַ וּבְחֵינַת נִשְׁמָה

Likewise, in Shir HaShirim, which is called the Holy of Holies (Tikkunei Zohar 13b) and corresponds to the level of Neshamah, many verses mention spices and fragrances — “myrrh and aloes,” etc. (Shir HaShirim 3:14).

וְלָכֵן בְּשִׁיר הַשְּׁרִירִים שֶׁהוּא קִדְשׁ קִדְשִׁים (תִּיקוּנֵי
 זוֹהַר י"ג ב') וְהוּא בְּחֵינַת נִשְׁמָה, נֶאֱמְרוּ שָׁם כַּמָּה
 פְּסוּקִים עַל בְּשָׂמִים — “מִזֹּר וְאַהֲלוֹת” וְגו' (שִׁיר
 הַשְּׁרִירִים ג', י"ד)

Thus, on Yom Kippur, when the Kohen Gadol enters the Holy of Holies, he offers incense, for it corresponds to the level of Neshamah. By contrast, the sacrifices correspond to Nefesh, and the Levitical song corresponds to Ruach, for it derives from Moshe.

וְלָכֵן בְּיוֹם הַכִּפּוּרִים שֶׁהֵכֵהוּ הַגָּדוֹל נִכְנָס לְפָנִים מִן
 הַפְּרָכֶת, מִקְטִיר קִטְרֵת, וְהִקְרִבָנוּתָם הֵם בְּחֵינַת נֶפֶשׁ,
 וְשִׁיר הַלְוִיִּים הוּא בְּחֵינַת רוּחַ, כִּי הֵם מִמֹּשֶׁה

[NOTE Summary

Rebbe Pinchas of Koretz explains that the spiritual evolution of creation is reflected in three stages—Nefesh, Ruach, and Neshamah—embodied respectively by Abraham, Moshe, and Mashiach. Abraham represents the Nefesh, the life-force that animates faith and kindness in the world. Moshe embodies the Ruach, the spirit of prophecy and Torah that elevates human consciousness. Mashiach will manifest the Neshamah, the divine breath that restores harmony between heaven and earth. These three levels are also experienced each Shabbos: on Friday night (Nefesh), on Shabbos morning (Ruach), and in Mussaf (Neshamah). When Shabbos departs, we smell the besamim to comfort the soul as the added Neshamah leaves. Incense, too, heals plague because scent connects to the soul’s essence. Similarly, Shir HaShirim, the “Holy of Holies,” is filled with fragrances because it belongs to the dimension of Neshamah. On Yom Kippur, when the Kohen Gadol enters before the

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Holy of Holies, he offers incense—signifying the soul’s pure union with the Divine—while the sacrifices and the Levitical song correspond to Nefesh and Ruach.

Practical Takeaway

Each Shabbos grants a person renewal in body, emotion, and spirit—Nefesh, Ruach, and Neshamah. When one prays or meditates on these levels, they reconnect to the pattern of creation itself. Even the act of smelling spices or incense can awaken awareness of the soul’s higher dimension. In daily life, one can practice this by bringing soulful intention (Neshamah) into speech and action (Ruach and Nefesh), transforming routine into divine connection.

Chassidic Story

Rebbe Pinchas of Koretz once told his students that scent is the bridge between the physical and the divine. One evening, as they gathered for Havdalah, he lingered over the besamim and said quietly, “Do you feel how the soul trembles when fragrance rises? This is the Neshamah yearning for its source.” A student later recounted that at that moment, he felt an inexplicable calm and closeness to G-d, as if his own soul were being soothed back to rest.

END NOTE]

Siman #23

“**And Abram went down to Egypt**” (Bereishis 12:10). Dreams are the waste matter of the mind, and through them the mind is refined and clarified—each person according to his own level. For a great and righteous person, even his dreams are elevated and good in nature.

In every aspect of creation there is this pattern: there exists a form of residue or waste. The waste of the nose is physical; that of the ear is less so; that of the eye is more spiritual; and the waste of the mind is the dream.

For the fallen remnants of supernal wisdom become Torah (as explained in Zohar 17b), and the waste of Torah becomes sorcery. Therefore, the Talmud (Sanhedrin 68a) teaches that the Sanhedrin had to study sorcery in order to know how to nullify it.

Surely the Sanhedrin did not travel to the mountains of the East to learn sorcery! Rather, through deep contemplation of the Torah itself, they could discern and annul it—there is no greater nullification of sorcery than this. Understand this well.

וַיֵּרֶד אַבְרָם מִצְרָיִמָה (בראשית י"ב, י'). הַחֲלוּמוֹת
הֵם פְּסוּלֵת הַמּוֹחַ, וְעַל יְדֵיהֶם נִתְבָּרַר הַמּוֹחַ, וְכָל אֶחָד
לְפִי בְחִינָתוֹ. כִּי צָדִיק גָּדוֹל וְחָכֵם, אֶפְלוּ חֲלוּמוֹתָיו
הֵם מְעוּלִים וְטוֹבִים בְּמַעֲלָה

וּבְכָל דָּבָר וְדָבָר יֵשׁ בְּחִינָה הַנִּזְכָּרֶת לְעֵיל, כִּי יֵשׁ
פְּסוּלֵת — הָאֵף הוּא גִשְׁמִי, פְּסוּלֵת הָאָזֶן אֵינוֹ גִּשְׁמִי
כָּל כָּךְ, וּפְסוּלֵת הָעֵינַן הוּא יוֹתֵר רוּחָנִי, וּפְסוּלֵת הַמּוֹחַ
הֵם הַחֲלוּמוֹת

כִּי נוֹבְלוֹת חֲכָמָה שְׁלֹמַעֲלָה הִיא הַתּוֹרָה (זוהר י"ז ב'),
וּפְסוּלֵת הַתּוֹרָה הוּא כְּשָׁפִים. וְלָכֵן אֵימָא בְּגִמְרָא
(סנהדרין ס"ח א') דְּהַסְנֵהֲדָרִין הָיוּ צָרִיכִין לְלַמּוֹד
כְּשָׁפִים כְּדִי לְדַעַת אִיךָ לְבַטְלֵם

וּבְנוֹדָאֵי שְׁהַסְנֵהֲדָרִין לֹא הָיוּ הוֹלְכִים לְהָרֵי קָדֵם
לְלַמּוֹד נֶשֶׁם כְּשָׁפִים, וְכִיוֹן שֶׁהָיוּ מִתְבּוֹנְנִים מִן הַתּוֹרָה
עֲצָמָה — אֵין בְּטוֹל כְּשָׁפִים גָּדוֹל מִזֶּה, וְהָבֵן זֶה
הֵיטֵב

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Therefore, our father Abraham, peace be upon him, had to descend into Egypt, which was filled with sorcery, in order to recognize and reveal that “there is none besides Him,” even amidst the forces of impurity. This understanding could not be achieved while he remained in the Holy Land—grasp this deeply.

וְלָכֵן הוֹצֵרָךְ אֲבִינֹךְ עָלְיוֹ הַשְּׁלוֹם לְרַדֵּת
מִצְרַיִם שֶׁהִיָּתָה מְלֵאָה כְּשָׁפִים, לְהַבִּין מִשָּׁם שֶׁאֵין
עוֹד מְלַבְדּוֹ אֲפֵלוֹ כְּשָׁפִים, מֵהַ שְׁלֵא הָיָה יָכוֹל בְּהִיּוֹתוֹ
יּוֹשֵׁב בְּאֶרֶץ יִשְׂרָאֵל, וְהָבִין זֶה מְאֹד.

[NOTE Summary

Rebbe Pinchas of Koretz teaches that the descent of Abraham into Egypt was not a fall, but a mission of spiritual clarification. Egypt, filled with sorcery and impurity, symbolized the confusion of false wisdom—the “waste” that emerges when divine truth descends into limited human perception. Just as dreams are the waste of the mind yet serve to refine and clarify thought, so too Abraham’s journey into Egypt was meant to refine the world’s consciousness. Sorcery represents the distortion of divine energy; Torah, by contrast, reveals that even the darkest forces are ultimately expressions of G-d’s oneness. The Sanhedrin’s study of sorcery in order to nullify it, explains Rebbe Pinchas, was achieved not by learning external magic, but through deep contemplation of Torah itself, which contains the antidote to every distortion. Abraham’s descent into Egypt therefore represents the soul’s descent into confusion for the sake of revealing the truth that “there is none besides Him.”

Practical Takeaway

Every spiritual descent holds potential for purification. When one encounters confusion, temptation, or distortion—whether intellectual, emotional, or moral—it is not merely to be avoided but transformed. Like Abraham in Egypt, the task is to perceive that even within darkness, divine purpose is concealed. True faith means recognizing that G-d’s unity pervades all realms, even those that seem furthest from holiness. By responding to confusion with clarity and to illusion with inner truth, one elevates the “waste of the mind” into vessels of wisdom.

Chassidic Story

Rebbe Pinchas of Koretz once said, “Even falsehood has a root in truth, and through recognizing its source one can return it to holiness.” A student once came to him, disturbed by recurring sinful thoughts during prayer. The Rebbe told him gently, “Those thoughts are like dreams—they are the waste of the mind. Do not fight them with anger. Instead, see them as reminders that your mind longs for purity.” The student later said that this teaching changed his avodah: each distraction became an invitation to seek G-d more deeply, until he found peace in prayer. **END NOTE]**

Siman #24

“Behold now, I know” (Bereishis 12:11). See to refer to Maamar 49.

(כד) הִנֵּה נָא יָדַעְתִּי (בראשית י"ב, י"א). (ראה)
לילך מאמר מ"ט

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Siman #25

[The war of the kings]. A person who is truly nothing and humble can have great miracles performed for him.

מלחמת המלכים]. אדם שהוא באמת אין ושפל, יכול להעשות עליו נסים גדולים.

When our father Abraham, peace be upon him, went to war with the kings, he did not rely on a miracle but took a sword and weapons with him (Bereishis 14:14).

כי אברהם אבינו עליו השלום בעת שהלך להלחם עם המלכים לא סמך עצמו על נס, רק לקח עמו חרב וכלי זין (פרשתנו י"ד, י"ז).

Because he was in the state of *ayin*, the Holy One, blessed be He, performed miracles for him and cast stones upon them, subduing them (Sanhedrin 109b).

כי הנה במדרגת אין, והקדוש ברוך הוא עשה לו נסים והפיל עליהם אבנים וכבשם (סנהדרין ק"ט ב').

Likewise, it is said of Nachum Ish Gamzu (Sanhedrin 109a) that he took from the dust of Abraham our father—meaning from the level of *ayin*, since dust represents the lowest level.

וכן בנחום איש גמזו איתא (סנהדרין ק"ט א') שלקח מעפרו של אברהם אבינו, דהיינו ממדרגת אין, כי עפר הוא מדרגה התחתונה.

This is the meaning of “from his dust,” for he took from the quality of self-nothingness. Therefore the same miracle occurred there as well.

וזהו מעפרו, שנטל ממדרגת אין, ולכן נעשה גם שם אותו הנס כידוע.

A person who attains the level of *ayin* causes the Shechinah to dwell upon him, for “the whole earth is filled with His glory.”

גם אדם שהוא במדרגת אין, השכינה שורה עליו, כי הקדוש ברוך הוא מלא כל הארץ כבודו.

But a person who considers himself important—“who thinks he is something”—the Holy One does not rest upon him.

אבל אדם שחושב עצמו חשוב, “וואס ער איז ביצעצמו עפּיס חשוב, אין שורה עליו הקדוש ברוך הוא.

[NOTE Summary

Rebbe Pinchas of Koretz teaches that miracles occur not through self-importance or power, but through humility—the state of *ayin*, true nothingness. Abraham, when he went to war against the kings, did not depend on a miracle. He prepared his weapons, acting in the natural world, yet inwardly he felt entirely null before G-d. Because of this *ayin*, divine power clothed itself in his actions, and miraculous victories followed. The Talmud later tells that Nachum Ish Gamzu used the “dust of Abraham,” symbolizing the same level of *ayin*. Dust, the lowest element, represents self-effacement; through such humility, even the smallest thing can become a vessel for divine wonders. Rebbe Pinchas concludes that the Shechinah dwells only upon one who makes space for it—upon the humble heart emptied of ego.

Practical Takeaway

To experience divine assistance, one must first remove self-importance. The ego, feeling itself “something,” blocks divine presence; but one who lives with *ayin*, knowing that everything is from G-d, becomes a channel for blessing. True humility does not mean weakness—it means strength without self. Act responsibly in the

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world, like Abraham who armed himself, yet inwardly release control to G-d. When a person lives this way, even their “dust”—their simplest efforts—carry miraculous power.

Chassidic Story

Once, during a severe drought, the townspeople begged Rebbe Pinchas of Koretz to pray for rain. The Rebbe went out to the field, took off his shoes, and whispered, “Master of the world, I am dust and ashes.” Before he finished speaking, clouds gathered, and rain began to fall. When his students later asked how he had drawn such mercy, he replied, “When a man becomes truly dust, Heaven cannot help but send life to him—for dust always calls down rain.”

END NOTE]

Siman #26

“For your seed shall be a stranger” (Bereishis 15:13). The unions of the righteous that do not result in physical birth bring forth the souls of converts.

See Sefer HaGilgulim, Shaar HaGilgulim, introduction 34, for further explanation.

And this is the meaning of “for your seed shall be a stranger.”

כי גר יהיה זרעך (בראשית ט"ו, י"ג). ושהזיווגים של צדיקים שאינם בְּבְחִינַת הַלֵּידָה נוצרים מהם נַשְׁמוֹת הַגֵּרִים.

עין בספר הגלגולים (שער הגלגולים הקדמה ל"ד), עין שם.

”וזהו “כי גר יהיה זרעך”

Siman #27

“Abram does not give birth, but Abraham gives birth” (Bereishis Rabbah 44:10). This is because the letter hei (ה) represents the primordial *hiyuli*—the formative substance of all creation.

Everything, before it becomes a formed vessel, is in a formless state (*golem*), and from that state anything can be made—like a piece of wood that can be shaped into many forms, or a tree that in its early growth is like grass.

But once it becomes a defined vessel, it cannot be changed into something else—the matter remains only in the hands of the Maker.

Beyond the four basic elements, there exists the *hiyuli* matter itself (see Likkutei Moharan 30). The letter hei embodies this *hiyuli*, for there is no air (*avir*) without the hei, even though the hei is above air.

So too, before a thought arises in the mind, it is in the state of *hiyuli*. When thought reaches the stage of “yes” or “no,” it becomes the aspects of *chesed* and *gevurah*.

(כו) אברהם אינו מוליד, אברהם מוליד (בראשית). רבה מ"ד, י'). מפני שאות ה"א היא היולי.

וכל דבר קדם שנעשה ממנו בחינת פלי הוא גולם, ויכולים לעשות ממנו כל מה דבעי, כמו מחתיכת עץ וכמו האילן שמתחלת צמיחתו הוא עשב.

אבל אחר שנעשה בחינת פלי, אינו יכול לעשות ממנו מה שירצה, רק החומר הוא ביד היוצר.

וחוץ מהארבעה יסודות הוא החומר היולי (עין לקוטי מוהר"ן ל'). ואות ה"א היא היולי, כי אין אוויר בלי ה"א, אף שאות ה"א למעלה מאוויר.

וכן קדם שעלה במחשבה הדבר הוא היולי, וכשהוא במחשבה בבחינת הן או לאו נקרא חסד וגבורה.

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When a person considers himself as nothing (*ayin*), his thought returns to the *hiyuli* state. Likewise, tears (*bechayah*) come from that same *hiyuli* source, for before one cries, he cannot understand from where the tears arise.

Thus, everything in the world is made from the *hiyuli*, and from that state anything can be formed.

The Midrash HaNe'elam (Zohar, Lech Lecha 55a) states that the letters of Eikah (איכה) are spiritual letters, and the guttural letters אהה are sound without speech—this is the *hiyuli* state. Animals and birds also have sound alone, not speech.

Therefore, the angels who came to announce to Sarah said, “Ayeh (איה) Sarah?” And G-d said to Abraham, “Go out from your astrology: Abram does not give birth, but Abraham does,” for the added hei represents the *hiyuli*—the power of boundless creation.

The counsel for this is to make oneself *ayin* and lowly—like air and spirit, which have no tangible substance. This is the level of the hei, the *hiyuli* air.

Therefore, on Rosh Hashanah it is said, “Whoever bends lower, is more elevated” (Rosh Hashanah 26a)—for when one considers himself as *ayin* and nothing, he enters the level of hei, becoming *hiyuli*, open to divine formation.

[NOTE Summary

Rebbe Pinchas of Koretz reveals a profound mystery behind the divine name change from *Avram* to *Avraham*. The added letter **hei** (ה), he explains, embodies the spiritual essence of *hiyuli*—the primal, formless potential that precedes all creation. Before any idea, form, or vessel takes shape, it exists as a pure, undefined possibility. Once it solidifies into structure, its potential is limited. The *hei* represents this unbounded creative state, where anything can be brought into being by the Divine.

So long as Abraham was “Avram,” he operated within a fixed nature—limited by the boundaries of what already existed. But when G-d added the **hei**, He infused him with *hiyuli*, the power to create anew, to bring forth souls and miracles beyond natural limits. Just as air and spirit have no tangible form, so humility—*ayin*—makes a person open to divine shaping. Rebbe Pinchas teaches that when a person considers himself as nothing, like air or dust, he returns to this *hiyuli* state where G-d can form and renew him at will.

וּכְשֶׁאָדָם הוּא בְּעֵינָיו לְאָפֶס, אֶז חוֹזֵר הַמְחֻשְׁבָּה לְבַחֲיוֹנַת הַיּוּלִי. וְכֵן הִיא בְּחִינַת הַבְּכִיָּה, כִּי קִדְּם הַבְּכִיָּה הוּא הַיּוּלִי, שְׂאֵינּוּ יָכוֹל לְהִבְיֵן מֵאַיִן בָּא לוֹ הַבְּכִי.

נִמְצָא שְׂכָל דְּבַר שְׂפָעוּלָם נִעֲשֶׂה מֵהַיּוּלִי, וּמִן הַיּוּלִי יָכוֹל לַעֲשׂוֹת כָּל מָה שְׂיִרְצֶה.

וְאִתָּא בְּמִדְרַשׁ הַנֶּעְלָם (זוֹהַר לְדִלְקָה ג"ה א') שְׂאִיתִיּוֹת אֵיכָ"ה הֵם אוֹתִיּוֹת רוֹחַנִיּוֹת, וְאוֹתִיּוֹת גְּרוֹנִיּוֹת אַחֲרָיִךְ הֵם קוֹל בְּלִי דְבוּר — הוּא בְּחִינַת הַיּוּלִי. וְהַחֲיוֹת וְהַעוֹפּוֹת יֵשׁ לָהֶם גַּם כֵּן קוֹל בְּלִבָּד.

וְלָכֵן הַמַּלְאָכִים שֶׁבִּשְׂרוּ אֶת שָׂרָה אָמְרוּ “אִיָּה שָׂרָה.” וְכֵן אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא לְאַבְרָהָם “צֵא מֵאַיִצְטִגְנִינּוֹת שְׂלָה, אַבְרָם אֵינּוּ מוֹלִיד, אֲבָל שְׂיוֹסִיף לָהּ ה"א שֶׁהִיא הַיּוּלִי וְתוֹלִיד.”

וְהַעֲצָה לָנוּ הִיא לְהִיּוֹת אֵזֶן וְשֹׁפֵל עֲרֹף, וְהוּא בְּחִינַת רוּחַ וְאוֹיֵר שְׂאֵיִן בְּהֵם מִמֶּשׁ, רַק אָפֶס וְאַיִן, וְהוּא ה"א הַיּוּלִי אוֹיֵר.

וְלָכֵן בְּרֵאשׁ הַשָּׁנָה “כָּל מָאִי דְכִיִּיף טָפִי מֵעֲלִי” (רוֹשׁ הַשָּׁנָה כ"ו א'), דְּכִשָּׁהוּא בְּעֵינָיו בָּאֵיִן וְאָפֶס, נִכְנָס בְּבַחֲיוֹנַת ה"א וְנִעֲשֶׂה הַיּוּלִי.

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This is why on Rosh Hashanah it is said, “Whoever bends lower is more elevated,” for humility reopens the channel to creation itself.

Practical Takeaway

The ability to grow, change, or create begins with humility. When one releases the ego’s need for control and allows G-d to shape one’s path, new spiritual life can emerge. Every moment of surrender—every “I don’t know”—is an opening to *hei*, the divine breath that can transform what was once impossible. To be *ayin* is not to vanish but to return to the pure creative potential within which all divine renewal occurs.

Chassidic Story

Once a disciple of Rebbe Pinchas of Koretz complained that he felt stuck—his prayers were lifeless and his learning dry. The Rebbe smiled and asked him to hold an empty cup. “What can you pour into a full cup?” he asked. “Nothing,” said the disciple. “Then empty yourself,” said Rebbe Pinchas softly. “Only an empty vessel can receive new life.” The student later testified that this teaching renewed his soul, and for the first time in years, he felt G-d breathing through his words. **END NOTE]**

Siman #28

One who calls Abraham by the name “Avram” transgresses a positive commandment, as it is written (Bereishis 17:5), “And your name shall be Abraham.”

(כח) הקורא לאברהם “אַבְרָם” עוֹבֵר בְּעֵשֶׂה, (”וְשָׂאָמַר (בְּרֵאשִׁית י”ז, ה’) “וְהָיָה שְׁמִי אַבְרָהָם.”

The Gemara asks: if so, one who calls Sarah by her former name “Sarai”—should the same apply?

אֵלָּא מֵעַתָּה, הַקּוֹרֵא לְשָׂרָה “שָׂרַי” הֲכִי נִמְי?

The answer: There, the Holy One, blessed be He, told Abraham (Bereishis 17:15), “Sarai your wife—you shall not call her name Sarai, for Sarah is her name.”

הַתָּם הַקְּדוֹשׁ בְּרוּךְ הוּא אָמַר לְאַבְרָהָם (בְּרֵאשִׁית י”ז, ט”ו): “שָׂרַי אִשְׁתְּךָ לֹא-תִקְרָא אֶת-שְׁמָהּ שָׂרַי, כִּי שָׂרָה שְׁמָהּ.”

The question is raised: perhaps the same rule should apply to one who calls her Sarai?

וְהַקְּשָׁה — דִּלְמָא הֲכִי נִמְי?

The resolution: It is taught in the Zohar (Lech Lecha 47b) that there is a dispute concerning the yud of Sarai. Some say that the hei was divided—one part given to him (Abraham) and one to her (Sarah); others say the yud was given to Yehoshua.

וְתִירֵץ, דְּאִיתָא (זוהר לך-לך מ”ז ב’) פְּלוּגְתָא בִּיּוֹד שַׁל שָׂרָה — יֵשׁ אוּמְרִים שְׂנַחֲלָקָה הִיא לוֹ וְהִיא לָהּ, וְיַחַד אָמַר שְׂנַחֲתָנָה לִיהוֹשֻׁעַ.

The one who posed the question assumed that the hei was divided, and therefore asked that one who calls her “Sarai” should also transgress.

וְהַמְקַשֶּׁה סָבַר שְׂנַחֲלָקָה, וּמְקַשֶּׁה — אֶפְלוּ הַקּוֹרֵא “שָׂרַי” הֲכִי נִמְי דְּעוֹבֵר עַל אַבְרָהָם.

But the conclusion follows the opinion that the yud was given to Yehoshua. Otherwise, why would G-d need to tell Abraham explicitly, “Sarai your wife...” after already changing his own name? It would have been understood automatically.

וּמְשַׁנֵּי — דְּעַקֵּר כְּמֵאן דְּאָמַר לִיהוֹשֻׁעַ, דְּאֵם לָאוּ כֵּן, מֵה צָרָךְ הָיָה אַחַר שְׂנַחֲרָא שְׁמוֹ אַבְרָהָם, לוֹמַר “שָׂרַי אִשְׁתְּךָ וְגוֹי?” הֲלֵא מִמִּילָא כֵּן הוּא — וְדוּ”ק

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[NOTE Summary

Rebbe Pinchas of Koretz interprets the halachic teaching that “one who calls Abraham by the name Avram transgresses a positive commandment” as a spiritual principle, not just a legal one. When G-d changed Avram’s name to Avraham, it was not merely linguistic—it represented a complete transformation of being. The addition of the letter **hei** signified an expansion of consciousness and purpose, elevating him from individual greatness to universal fatherhood. To continue calling him “Avram” is to deny that growth—to confine him to his former limitations rather than recognize the divine renewal within him. The Torah therefore commands that his new name, Avraham, be remembered as a living reminder of transformation. The same logic, the Maamer explains, does not apply to Sarah, since her change involved the transfer of spiritual letters rather than the same type of elevation.

Practical Takeaway

Each person has moments when G-d adds a “hei” to their life—a new capacity for spiritual expansion or purpose. The challenge is not to keep calling oneself “Avram,” bound to past definitions and fears, but to embrace the “Avraham” identity that G-d sees in us. To honor another’s growth—by seeing who they have become rather than who they once were—is also to fulfill this mitzvah in spirit. Spiritual life demands continual renewal: to become the person that your present divine name calls you to be. **END NOTE]**

Siman #29

“For Sarah is her name” (Bereishis 17:15). In the name of the holy Rabbi: The yud from Sarai was divided—one hei was given to him, and one hei to her (Zohar Lech Lecha 47b).

פי שרה שמה (בראשית י"ז, ט"ו). בשם הרב ז"ל, פירוש: דהי"ד של שרה נחלקה — ה"א לו וה"א (לה) (זוהר לדף מ"ז ב').

Therefore, once his name was changed to Abraham, her name was automatically Sarah. Reflect on this well.

וכיון שפבר נקרא אברהם — ממילא שמה שרה, ודו"ק.

[NOTE Summary

Rebbe Pinchas of Koretz explains that when G-d changed the names of Avram and Sarai to Avraham and Sarah, the transformation was shared and inseparable. The **yud** taken from Sarai’s name was divided into two **hei**’s—one given to Avraham and one to Sarah. This symbolizes that their spiritual missions were united: Avraham’s expansion to “father of many nations” was incomplete without Sarah’s elevation to “princess over all.” Once his name was changed, hers was automatically elevated, for the flow of divine blessing passed equally through both. Their union thus represented the harmony of masculine and feminine energies working together in divine purpose.

Practical Takeaway

Spiritual growth is rarely individual. True elevation happens in relationship—when two souls share their letters, their light, and their purpose. Every bond, whether between friends, partners, or family, thrives when both give a part of themselves for the other’s ascent. Just as Avraham’s greatness depended on Sarah’s partnership, so too

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one's spiritual completeness is found not in isolation but in shared holiness.

END NOTE]