

**Reb Pinchas of Koretz**  
**Imrie Pinchas**  
**Parshas Tetzaveh**

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| <b>Siman #125</b>                                                                                 |                                                    |
| <b>On his two shoulders as a remembrance— a hint in the Torah regarding remembrance.</b>          | <b>על שתי כתפיו לזכרון רמז בתורה על לזכירה.</b>    |
| "On his two shoulders as a remembrance," and through the Torah, it is the adornment of the bride. | על שתי כתפיו לזכרון, ועל ידי התורה הוא תכשיטי כלה. |
| It is possible to grant understanding of the unity.                                               | יכול לתת להבין היחוד.                              |

**[NOTE: Breaking Down the Elements:**

1. "על שתי כתפיו לזכרון" (On his two shoulders as a remembrance)
  - This phrase likely references the shoulder stones of the Kohen Gadol's (High Priest's) Ephod, which bore the names of the twelve tribes of Israel (Shemot/Exodus 28:12).
  - These stones served as a reminder before Hashem of the people of Israel.
1. "רמז בתורה על לזכירה" (A hint in the Torah regarding remembrance)
  - This suggests that the phrase "על שתי כתפיו לזכרון" is more than just a historical detail; it symbolizes a broader concept in Torah—perhaps the idea that spiritual service and leadership require carrying the people on one's shoulders with responsibility and awareness.
1. "וע"י תורה הוא תכשיטי כלה" (And through the Torah, it is the adornment of the bride)
  - This aligns with the metaphor of Torah being jewelry or adornments for the soul, as seen in Mishlei (Proverbs 1:9): *כי לוית חן הם לראשך וענקים לגרגרותיך* (*For they shall be a wreath of grace for your head and chains about your neck*).
  - The "bride" here could symbolize the Jewish people, often described as Hashem's bride, with the Torah serving as their crown or adornment.
1. "יכול ליתן להבין היחוד" (It is possible to grant understanding of the unity)
  - The unity being referenced here likely pertains to Divine Unity (Yichud Hashem),
  - Through the Torah, one can comprehend the oneness of Hashem and the unity of creation, recognizing that everything is interconnected and stems from one divine source.

Summary of the Deeper Meaning:

This passage suggests that:

- The Torah contains reminders that keep divine consciousness alive.

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- The Torah serves as jewelry, beautifying and elevating the relationship between Hashem and His people.
- By engaging with Torah, a person can attain an understanding of Hashem's unity, recognizing that all existence is part of one harmonious whole.

Practical Takeaway (PT):

Carrying responsibility for others (as symbolized by the Kohen Gadol's shoulder stones) and engaging deeply in Torah study can lead to a greater awareness of Hashem's unity and enhance our connection to Him, like a bride adorned for her wedding. **END NOTE]**

| Siman #15 Sefer ב                                                                                                                                                     |                                                                                                       |
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| The reason [from the holy righteous Rabbi Pinchas, of blessed memory, from Koretz] why Parashat Tetzaveh falls in the week in which (Purim) [the 7th of Adar] occurs. | טעם [מהרב הצדיק הקדוש וגו' רבי פנחס ז"ל נבג"מ מקוריץ] למה חל פרשת תצוה בשבוע [שחל בו (פורים) ז' אדר]. |
| Because in that parashah, Moshe's name is not mentioned, as stated in the Zohar (Zohar III, 36:6), see there.                                                         | מפני שבאותה הפרשה לא נזכר שמו של משה כמו שכתוב בזהר הקדוש (ח"ג למו, 6) עי"ש.                          |
| And in this, there was a partial fulfillment of the statement "Erase me now" (Shemot 32:32).                                                                          | "ובזה נתקיים קצת מאמר 'מחני נא'.                                                                      |
| And in this, Haman erred.                                                                                                                                             | ובזה טעה המן,                                                                                         |
| He knew that in that week, Parashat Tetzaveh was read and Moshe's name was not mentioned.                                                                             | שידע שבאותו השבוע קורין פרשת תצוה ולא נזכר שמו של משה.                                                |
| He thought that, Heaven forbid, the statement "Erase me now" had been fulfilled, and in this, judgment was aroused above, Heaven forbid.                              | סבר שנתקיים ח"ו המאמר "מחני נא", ובזה מעוררין הדין לעילא ר"ל.                                         |
| He erred and thought that through this, he would seize Israel, as there was no one to defend them.                                                                    | וטעה ואמר בדעתו שבזה יתפש את ישראל שאין מי שיגן עליהם.                                                |
| But in truth, he was mistaken in this,                                                                                                                                | ובאמת טעה בזה,                                                                                        |
| For "And you shall command" was said before the making of the [golden] calf, as stated in the Zohar Vayakhel                                                          | דהא "ואתה תצוה" נאמרה קדם עשית העגל כמו שכתוב בזהר הקדוש ויקהל                                        |
| For this reason, in the command it is stated (Shemot 25:2) "From every man," and afterwards, it is written (Shemot 35:5) "Take from yourselves" precisely, see there. | שלזה בצווי נאמר (שמות כה, כ) "מאת כל איש", ואחר כך כתיב (לה, ה) "קחו מאתכם" דיקא, עי"ש.               |

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| And the fact that his name is not written in this parashah has a hidden secret within it,                                                                                                                                 | וְזֶה שֶׁלֹא נִכְתָּב שְׁמוֹ בְּזוֹ הַפָּרָשָׁה יֵשׁ סוּד כְּמוֹס בְּדִבְרֵךְ,                                                           |
| and we do not involve ourselves in hidden matters.                                                                                                                                                                        | וְאֵין לָנוּ עֵסֶק בְּנִסְתָּרוֹת.                                                                                                       |
| On the contrary, Moshe's passing, which was on the 7th of Adar, protected them.                                                                                                                                           | וְאֲדָרְבָּהּ, פְּטִירַת מֹשֶׁה שֶׁהִיְתָה ז' אָדָר הֵגֵן עֲלֵיהֶם.                                                                      |
| (See Megillah 13:3).                                                                                                                                                                                                      | (עֵין מַגֵּלָה יג, 3).                                                                                                                   |
| <b>Siman #16 Sefer ב</b>                                                                                                                                                                                                  |                                                                                                                                          |
| <b>"And the opening of its head shall be within it; a border shall be for its opening all around, the work of a weaver; like the opening of a coat of mail shall it be for him; it shall not be torn" (Shemot 28:32).</b> | וְהָיָה פִי רִאשׁוֹ בְּתוֹכוֹ, שֶׁפֶה יִהְיֶה לְפִיו סָבִיב, מַעֲשֵׂה אֵרֶג, כְּפִי תַחְרָא יִהְיֶה לוֹ, לֹא יִקְרַע ((שְׁמוֹת כח, לב)). |
| The Rabbi, Rabbi Pinchas of Koretz, of blessed memory, may his merit protect us, said that in this verse, the names of Samael [and his female counterpart] are alluded to:                                                | הָרַב רַבִּי פִנְחָס מְקוֹרִיץ זִלְלָהּ זִי"ע אָמַר: [שְׁבִכְתוֹב זֶה נִרְמְזוּ שְׁמוֹת הַס"ם וְנִקְבְּהָ]                               |
| "L'fiv" (ל'פיו), "Saviv" (ס'ביב), "Ma'aseh" (מ'עשה), "Oreg" (א'ורג) - the initials form "Samael" (סמאל).                                                                                                                  | (ל'פיו ס'ביב מ'עשה א'ורג (ר"ת סמאל"ל)                                                                                                    |
| And the word "Kefi" (כפי) separates between his name and her name [Lilith, who is alluded to in the continuation of the verse]:                                                                                           | וְתִיבַת "כְּפִי" מַפְסֶקֶת בֵּין שְׁמוֹ לְשִׁמָּה [לִילִית, :הַנִּרְמְזָת בְּהַמְשָׁךְ הַכְּתוּב]                                       |
| "Tachra" (ת'חרא), "Yihyeh" (י'היה), "Lo" (ל'יו), "Yikare'a" (י'קרע) – these letters form her name.                                                                                                                        | ת'חרא י'היה ל'יו י'קרע.                                                                                                                  |
| And regarding this, it is written (Shemot 33:23): "And I will place My 'Kefi' (כפי, palm) over you, until I have passed by."                                                                                              | וְעַל זֶה כְּתוּב (שְׁמוֹת לג, כג): "וְשָׂכַנְתִּי כְּפִי" עֲלֶיךָ                                                                       |
| Until I have passed by.                                                                                                                                                                                                   | עַד עֲבָרִי.                                                                                                                             |
| <b>Siman #17 Sefer ב</b>                                                                                                                                                                                                  |                                                                                                                                          |
| <b>"And when Aaron kindles the lamps in the evening, he shall burn it— incense continually before Hashem, for your generations" (Shemot 30:8).</b>                                                                        | וּבְהַעֲלוֹת אֶהָרֵן אֶת הַנֵּרוֹת בֵּין הָעֶרְבִים יִקְטִירֶנָּה קִטְרֶת תָּמִיד לִפְנֵי ה' לְדֹרֹתֵיכֶם ((שְׁמוֹת ל, ח)).              |
| I heard in the name of the holy Rabbi Binyamin Ze'ev of Balta, who rests in the Holy Land:                                                                                                                                | שָׁמַעְתִּי בְּשֵׁם הָרַב הַקְדוֹשׁ רַבִּי בִּנְיָמִין זָאב מִקְּבָלָטָא מ"כ בְּאַרְץ הַקְדוּשָׁה:                                       |
| "And when Aaron kindles" — this refers to the righteous person of the generation.                                                                                                                                         | וּבְהַעֲלוֹת אֶהָרֵן" – הֵינּוּ הַצַּדִּיק הַדּוֹר.                                                                                      |
| "The lamps in the evening" — meaning, the holy sparks that have become mixed within physical food.                                                                                                                        | אֶת הַנֵּרוֹת בֵּין הָעֶרְבִים" – פְּרוֹשׁ, הַנִּיצוּצוֹת הַקְדוּשִׁים אֲשֶׁר נִתְעַרְבוּ בְּמֵאֲכָלִים הַגִּשְׁמִיִּים.                 |

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| "Then he shall burn incense continually before Hashem" — meaning, he must bind himself with a strong and firm connection to the Creator, blessed be He. | יְקַטִּירָנָה קְטֹרֶת תָּמִיד לִפְנֵי ה' — פְּרוֹשׁ, יִקְשֹׁר — עֲצָמוֹ בְּקֶשֶׁר אָמִיץ וְחֲזָק לְבוֹרָא יִתְבָּרַךְ. |
| So that he will not fall into the snare of desire and the evil inclination, which lurks to ensnare a person— and even more so, the righteous.           | בִּלְיָ יִפּוֹל בְּרֶשֶׁת הַתַּאֲוָה וְהַיֵּצֵר הָאוֹרֵב אֶת הָאָדָם, וּבְיוֹתֵר לְצַדִּיק.                            |
| "For your generations" — in every era, the time of eating is a time of battle.                                                                          | לְדֹרֹתֵיכֶם — בְּכָל זְמַן, שְׁעַת אֲכִילָה הִיא שְׁעַת מִלְחָמָה.                                                    |