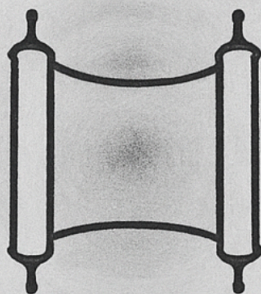


בס"ד

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Tetzaveh



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Reb Pinchas of Koretz

Imrie Pinchas

Parshas Tetzaveh

Siman #125

On his two shoulders as a remembrance— a hint in the Torah regarding remembrance.

על שתי כתפיו לזכרון רמז בתורה על לזכירה.

"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 לתן 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 לויית חן הם לראשך וענקים לגררותיך" (*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.
- 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.

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Practical Takeaway

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

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 שבהו יתפש את ישראל שאין מי שיגן עליהם.

But in truth, he was mistaken in this,

ובאמת טעה בהו,

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 עשיית 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.

And the fact that his name is not written in this parashah has a hidden secret within it,

וזה שלא נכתב שמו בהו הפרשה יש סוד כמוס בדבר,

and we do not involve ourselves in hidden matters.

ואין לנו עסק בנסתרות

On the contrary, Moshe's passing, which was on the 7th of Adar, protected them.

ואדרבה, פטירת משה שהיתה ז' אדר הגן עליהם

(See Megillah 13:3).

(עי' מגילה יג, 3).

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Siman #16 Sefer ב

"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).

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:

"L'fiv" (ל'פיו), "Saviv" (ס'ביב), "Ma'aseh" (מ'עשה), "Oreg" (א'ורג) - the initials form "Samael" (סמאל).

And the word "Kefi" (כ'פי) separates between his name and her name [Lilith, who is alluded to in the continuation of the verse]:

"Tachra" (ת'חרא), "Yihyeh" (י'היה), "Lo" (ל'ו), "Yikare'a" (י'קרע) – these letters form her name.

And regarding this, it is written (Shemot 33:23): "And I will place My 'Kefi' (כ'פי, palm) over you, until I have passed by."

Until I have passed by.

וְהָיָה פִי רֵאשׁוֹ בְּתוֹכוֹ, שְׂפָה יִהְיֶה לְפִיו סְבִיב, מְעֵשָׂה אֲרָג, כְּפִי תַחְרָא יִהְיֶה לוֹ, לֹא יִקְרַע (שְׁמוֹת לב, כח).

הַרְבֵּי רַבֵּי פְּנִיחָס מִקוֹרֵיץ זִלְגָה"ה זִי"ע אָמַר שְׁבַכְתוּב [זֶה נִרְמְזוּ שְׁמוֹת הַס"ם וְנִקְבָּה

(ל'פיו ס'ביב מ'עשה א'ורג (ר"ת סמאל"ל

וּתְיַבֵּת "כְּפִי" מִפְּסָקֵת בֵּין שְׁמוֹ לְשִׁמָּה [לְיִלִית, הַנִּרְמְזֵת בְּהַמְשָׁךְ הַכְּתוּב

ת'חרא י'היה לו' יקרע.

"וְעַל זֶה כְּתוּב (שְׁמוֹת לג, כג): "וְשָׂכֹתִי כְּפִי עָלֶיךָ

עַד עָבַרְתִּי.

[NOTE Summary:

Rabbi Pinchas of Koretz reveals that the verse describing the robe of the Kohen Gadol contains a hidden spiritual allusion. The Torah states: "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).

He teaches that within this verse are hinted the forces of impurity known as Samael and his counterpart. The initial letters of the words ל'פיו (l'fiv), ס'ביב (saviv), מ'עשה (ma'aseh), א'ורג (oreg) form סמאל, Samael. Further in the verse, ת'חרא (tachra), י'היה (yihyeh), ל'ו (lo), י'קרע (yikare'a) form the name associated with his female counterpart. Between the two appears the word כְּפִי (kefi).

This is connected to the verse, "And I will place My כְּפִי (kapi, My palm) over you, until I have passed by" (Shemot 33:23). The Divine "palm" stands between the forces of impurity, separating and restraining them.

The robe of the Kohen Gadol represents spiritual protection. Its opening must "not be torn," meaning the boundary between holiness and impurity must remain intact. When the opening is properly bordered "like the opening of a coat of mail," holiness is guarded. The Divine כַּף, the protective palm of Hashem, intervenes and prevents the destructive union of those forces.

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Thus, the verse is not merely technical instruction about priestly garments. It encodes a metaphysical truth: holiness must be woven with precision and guarded at its openings. The Kohen Gadol's robe symbolizes the human being, whose "openings" must be fortified so that negative forces cannot attach themselves.

Practical Takeaway:

Every person has "openings" — speech, thought, perception, emotional vulnerability. These are places of potential sanctity or vulnerability. Rabbi Pinchas of Koretz teaches that holiness requires boundaries. The "border all around" represents conscious spiritual discipline.

The Divine כַּף, the protective palm, is activated when a person guards his openings with awareness. When one maintains integrity and does not allow tears in his spiritual garment, destructive forces lose their grip.

Practically, this means guarding speech, protecting the mind from corrosive influences, and setting healthy spiritual boundaries. Holiness is not passive; it must be woven carefully and protected deliberately.

Chassidic Story:

It is told that Rabbi Pinchas of Koretz was once asked why he was so meticulous about small matters of conduct that others considered insignificant. He responded that small tears become large rips. Just as the Kohen's robe could not be torn, so too the soul's garment must be kept whole.

He explained that when a person allows even a minor breach in spiritual discipline, it creates an opening through which confusion and negativity can enter. But when one preserves even the smallest boundary, Divine protection rests upon him, like the "palm" that shields.

Those who observed him noted that his carefulness did not stem from fear, but from deep awareness that holiness is a woven fabric. If guarded properly, it becomes armor. If neglected, it unravels. **END NOTE]**

Siman #17 Sefer ב

"And when Aaron kindles the lamps in the evening, he shall burn it— incense continually before Hashem, for your generations" (Shemot 30:8).

I heard in the name of the holy Rabbi Binyamin Ze'ev of Balta, who rests in the Holy Land:

"And when Aaron kindles" — this refers to the righteous person of the generation.

"The lamps in the evening" — meaning, the holy sparks that have become mixed within physical food.

וּבְהַעֲלוֹת אֶהְרֹן אֶת הַנְּרוֹת בֵּין הָעֶרְבִים יִקְטִירֶנָּה (קִטְרֹת תָּמִיד לְפָנָי ה' לְדֹרֹתֵיכֶם (שְׁמוֹת ל, ח

שְׁמַעְתִּי בְּשֵׁם הָרֵב הַקְּדוֹשׁ רַבִּי בִּנְיָמִין זְעָב מִקַּיִן
בְּאַלְטָא מ"כ בְּאַרְצֵי הַקְּדוּשָׁה

וּבְהַעֲלוֹת אֶהְרֹן - הֵינּוּ הַצַּדִּיק הַדּוֹר"

אֶת הַנְּרוֹת בֵּין הָעֶרְבִים" - פְּרוֹשׁ, הַנִּיצוּצוֹת
הַקְּדוּשִׁים אֲשֶׁר נִתְעַרְבוּ בְּמֵאֲכָלִים הַגְּשָׁמִיִּים

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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.

יְקַטִּירֶנָּה קֶטֶרֶת תָּמִיד לְפָנָי ה' — פְּרוֹשׁ, יִקְשֹׁר" עֲצָמוֹ בְּקֶשֶׁר אָמִיץ וְהִזְקֵק 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.

בַּל יִפּוֹל בְּרֵשֶׁת הַתְּאֵנָה וְהַיֵּצֵר הָאוֹרֵב אֶת הָאָדָם, וּבִיִּתְרֵי לְצַדִּיק.

"For your generations" — in every era, the time of eating is a time of battle.

לְדֹרֹתֵיכֶם" — בְּכָל זְמַן, שְׁעַת אֲכִילָה הִיא שְׁעַת מְלָחָמָה.

[NOTE Summary:

On the verse, “And when Aaron kindles the lamps in the evening, he shall burn incense continually before Hashem, for your generations” (Shemot 30:8), Rabbi Binyamin Ze’ev of Balta explains that “Aaron” refers to the tzaddik of the generation, and by extension, to the inner spiritual leadership within every person.

“The lamps in the evening” refers to the holy sparks that have descended into physical food and material existence. “Evening” symbolizes concealment and mixture, when holiness is hidden within physicality.

“When he kindles” means the work of elevating those sparks. But this is dangerous territory. Therefore, “he shall burn incense continually before Hashem” — he must bind himself with strong, firm attachment to the Creator while engaging the physical world. The ketoret represents deep connection and inner cleaving.

“For your generations” teaches that this is an eternal principle. In every generation, the time of eating is a time of battle. The yetzer hara lurks specifically around physical desire, and even more so around the righteous, who engage with the physical in order to elevate it.

Eating is not neutral. It is a spiritual confrontation. Without attachment, one can fall. With attachment, one transforms darkness into light.

Practical Takeaway:

The time of eating should be approached as avodah.

Before eating, pause and realign intention. Eat in order to gain strength to serve Hashem. Say blessings slowly and consciously. Maintain inner awareness during the meal. Avoid indulgence that dulls clarity.

The battle with desire is constant and subtle. The protection is continual attachment, like incense rising upward. If one remembers that every meal contains hidden sparks, then eating becomes elevation instead of entrapment.

Each generation faces this battle anew. Victory comes through awareness, discipline, and connection.

END NOTE]

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