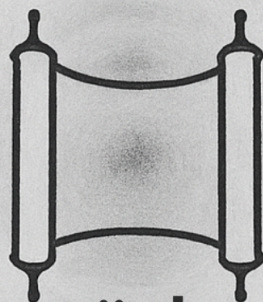


בס"ד

**Reb Pinchas of Koretz**

**Imrie Pinchas**

**Parshas Matos**



לע"נ

**שמעון בן ישראל**

*Dedicated By:*

**ר' נחום אהרון & חיה**

**ליטשקאווסקי**

To find more Maamarim and to dedicate one visit:

**ChassidusNow.com**

## Reb Pinchas of Koretz

Imrie Pinchas

Parshas Matos

### Siman #367

"Avenge the vengeance of the children of Israel; afterward you shall be gathered to your people" (Numbers 31:2).

נְקוּם נִקְמַת בְּנֵי יִשְׂרָאֵל אַחֲרֵי תִּאֲסַף אֶל עַמִּיךָ (ל"א, ב').

For the tzaddik does not depart from this world until he fulfills a great mitzvah, and through this he cleaves to the Shechinah.

כִּי הַצַּדִּיק אֵינוֹ נִפְטָר מִהָעוֹלָם הַזֶּה עַד שְׁעוֹשֵׂה מִצְוָה גְדוֹלָה, וּבְזֶה נִדְבָק בְּשִׁכְיִנָּה.

And the wicked man is the opposite—he does not die until he commits a great sin, and his measure becomes full, etc.

וְהַרְשָׁע בְּהִפּוּךְ, אֵינוֹ מֵת עַד שְׁעוֹשֵׂה עֲבֵרָה גְדוֹלָה, וְנִתְמַלֵּא סֵאתוֹ וְכוּ'.

#### [NOTE Summary

This teaching from Rabbi Pinchas of Koretz focuses on the final moments of a person's life and reveals a powerful spiritual principle: A tzaddik (righteous person) does not depart this world until they have completed one final, great mitzvah, through which they become fully united with the Shechinah (Divine Presence). This moment is not incidental—it is intentional and redemptive. In contrast, a rasha (wicked person) does not die until he commits a final, defining sin that “fills his measure,” sealing his moral state. These two paths—mitzvah or aveirah—determine the spiritual imprint of one's final moments and whether they depart attached to holiness or distance.

#### Practical Takeaway

Each moment of life holds weight, especially as we age or face moments of transition. Instead of fearing our end, we can prepare for it with consciousness and holiness—by ensuring that our lives end in connection to the Divine. Every good deed might be the one that binds us forever to G-d. We should never undervalue even a single mitzvah, especially in the later chapters of life.

#### Chassidic Story

Before the passing of the holy Rabbi Levi Yitzchak of Berdichev, he requested a candle, a tallis, and his tefillin. “Let me do one more mitzvah,” he whispered. “Let me kiss the King one more time.” As his strength waned, he wrapped himself in the tallis, placed the tefillin on his head and arm with trembling hands, and recited Shema Yisrael with radiant joy. Only afterward did his soul leave his body in peace. His disciples later said, “He left this world exactly as he lived—fused to Hashem.”

**Source:** *Told by the Berditchever's students in Shivchei Kedoshim* **END NOTE]**

### Siman #368

“Afterwards you shall be gathered to your people” (Bamidbar 31:2). In the name of the Rav, of blessed memory, that it is stated in the Zohar (Tikkunei Zohar 114a, 6) that the extension of Moshe Rabbeinu exists in every generation and within every sage—see there.

אַחֲרֵי תִּאֲסַף אֶל עַמִּיךָ (ל"א, ב'). בְּשֵׁם הָרַב ז"ל דְּאִיתָא בְּזוֹהַר (תִּיקוּנֵי זוֹהַר קי"ד, ו') דְּאִתְפְּשׁוּתָא דְּמֹשֶׁה רַבֵּינוּ בְּכָל דָּרָא וְדָרָא וּבְכָל חַכְמִים עֵינִישׁ

## Reb Pinchas of Koretz

Imrie Pinchas

Parshas Matos

And no sage is able to innovate a new matter until the aspect of Moshe is clothed within him. For everything that an accomplished student is destined to innovate was already said to Moshe (Yerushalmi Peah 2:4).

ואין חכים יכול לחדש דבר עד שנתלבש בו בחינת משה, כי כל מה שתלמיד ותיק עתיד לחדש נאמר (למשה) (ירושלמי פאה ג', ד')

Therefore, it is impossible to innovate [without Moshe]. It turns out that the aspect of Moshe exists eternally within Israel. And this is [the meaning of] “you shall be gathered to your people” precisely—that you (Moshe) will forever remain within the people of Israel.

ולכן אי אפשר לחדש. נמצא שבחינת משה יש לעולם בתוך ישראל, וזה תאסוף אל "עמך" דייקא, שתהיה לעולם בתוך עם ישראל.

### [NOTE Summary

This teaching reveals that Moshe Rabbeinu’s soul never departs from the Jewish people. Drawing on the Zohar and Yerushalmi, it explains that in every generation, Moshe’s spiritual essence is present within the sages and scholars of the time. No Torah insight can be revealed unless the aspect of Moshe becomes invested in the thinker, since all future Torah innovations were already transmitted to Moshe at Sinai. Thus, the verse “you shall be gathered to your people” is precise—it means that Moshe, even in death, is eternally embedded within *his people*, the nation of Israel.

### Practical Takeaway

When learning Torah or seeking insight, one should remember that they are connecting not only with the Divine but also with the chain of transmission that flows through Moshe Rabbeinu. This awareness can bring humility and awe to our study—every authentic chiddush (new Torah idea) is, in essence, a spark of Moshe’s eternal light manifesting through us. We must approach Torah with reverence, realizing we are tapping into something ancient, sacred, and ever-present. **END NOTE]**

### Siman #369

**“And Moshe wrote their goings forth according to their journeys by the word of Hashem, and these are their journeys according to their goings forth” (Bamidbar 33:2).**

From the mouth of the Rav of Shpitovka, of blessed memory, in the name of the Rav, of blessed memory, who said that this reversal is difficult.

ויכתב משה את מוצאייהם למסעיהם על פי ה' ואלה מסעיהם למוצאייהם (לג, ג). מפני הרב דשפעטובקא ז"ל בשם הרב ז"ל, שאמר דקשה שנוי ה"ל

However, there are places in the journeys that were named after the sin of Israel, such as *Kivros HaTa'avah* and *Rismon*, as Rashi explains.

אבל יש מקומות במסעות שנקראו על שם החטא דיישראל, כמו קברות התאונה ורתמה כפירוש רש"י

And Moshe loved Israel (Menachos 65a), so he attributed the sins to the places — “their goings forth according to their journeys.”

ומשה היה אוהב לישראל (מנחות ס"ה, ל), ותלה "החטאים במקומות — "מוצאייהם למסעיהם

## Reb Pinchas of Koretz

Imrie Pinchas

Parshas Matos

And Scripture testifies in truth: “And these are their journeys according to their goings forth,” meaning that the sins indeed gave the places their names.

והכתוב מעיד שהוא באמת — “ואלה מסעיהם למוצאייהם”, על שהתטאים נקראים המקומות כן.

Another explanation: For there must always be smallness (katnus) before greatness (gadlus).

עוד יש לומר, כי תמיד צריך להיות הקטנות קודם לגדולה,

Only sometimes greatness comes afterward *because* the person was in such deep smallness,

רק לפעמים בא הגדולה אחר-כך בעבור שהיה בקטנות כל כך,

and sometimes smallness comes in order to bring greatness afterward.

ולפעמים בא הקטנות בכדי שיבוא אח"כ הגדולה.

And in another place this is explained more clearly.

ובמקום אחר מבואר יותר

The Targum rendered *masaeihem* (their journeys) as “mitlanyeihon,” and on their *masaam* (journey) as “mitulam” (falling, cast down). See R’tz.

התרגום פרש מסעיהן “מטלנייהון” ועל מסעם פרש “מטולם” רט.

One can say that *masaeihem* refers to the exile, [as] the word *masah* (journey) relates to *matulah* (falling), according to the Targum.

יש לומר, שמסעיהם נקרא הגלות לשון “מטולא” כהתרגום,

And their *motza’ehem* (goings forth) refers to the emergence from exile.

היציאה, ומוצאייהם נקרא מהגלות

Therefore, Moshe wrote that the redemption came because of the exile,

לכך משה היה כותב שהיתה הגאולה עבור הגלות

but the verse states the opposite: “And these are their journeys” — meaning the exile — “to their goings forth” — meaning that the exile was only in order that they would later be able to receive light upon exiting the exile.

והכתוב אומר להפך — “ואלה מסעיהם” שהיתה הגלות רק בכדי שיוכלו לקבל אח"כ אור [בניציאה “מן הגלות, וזהו “למוצאייהם”].

## Reb Pinchas of Koretz

Imrie Pinchas

Parshas Matos

### [NOTE Summary

Rabbi Pinchas of Koretz interprets the seeming shift in phrasing between "מוצאיהם למסעיהם" (“their goings forth according to their journeys”) and "מסעיהם למוצאיהם" (“their journeys according to their goings forth”) in Bamidbar 33:2. He explains that Moshe Rabbeinu, out of deep love for Israel, chose to write the sequence in a way that would attribute their sins to the places, not to the people—essentially minimizing their blame. However, the Torah itself presents the opposite phrasing to reveal that these locations were indeed marked by the people’s actions. On a deeper level, this reversal hints at a profound spiritual truth: greatness is often preceded by smallness. Exile (“מסעיהם”) is not a punishment alone—it serves as the groundwork for redemption (“מוצאיהם”). The Targum supports this, interpreting “מסעיהם” as oppression and “מוצאיהם” as redemption. Thus, Moshe emphasized that redemption justifies exile, while the Torah suggests that exile is necessary to prepare the vessel for redemptive light.

### Practical Takeaway

Challenges, spiritual downturns, and “exilic” phases in our personal lives often feel meaningless or even shameful. But Rabbi Pinchas teaches that these low points may be not only necessary but even precious—they prepare us for the true “going forth” toward light and expansion. Instead of denying or escaping hardship, we can embrace it as part of a Divine process that leads us to clarity, renewal, and deeper connection with Hashem.

### Chassidic Story

A young chassid once came to Rabbi Pinchas of Koretz weeping. “Rebbe, I’ve fallen spiritually. I feel like I’ve ruined everything.” Rabbi Pinchas looked at him with compassion and said, “Do you know why there’s a descent? Not to fall—but to climb higher than you ever reached before.” The chassid asked, “But how do I know that’s true for me?” The Rebbe replied, “Because you’re crying. And tears are the first sparks of the redemption that’s waiting inside your exile.”

**Source:** *Shem Mishmuel (Parshas Massei), quoting teachings in the name of Rabbi Pinchas of Koretz* **END NOTE]**

### Siman #370

“**And Aharon the Kohen went up to Mount Hor**” (Bamidbar 33:38). For the world of *hirhur* (contemplation) — “Hor HaHor” — is higher than the world of *machshavah* (thought).

And since he ascended to the world of contemplation, he automatically departed [from this world].

יעל אהרן הכהן אל הר הַהָר (ל"ג, ל"ח). כי עולם  
ההרהור ("הר הַהָר") גבוה מעולם המחשבה

וכיון שְעָלָה לְעוֹלָם הַהֲרָהוּר, מִמִּילָא נִסְתַּלַּק

## Reb Pinchas of Koretz

Imrie Pinchas

Parshas Matos

### [NOTE Summary

This brief yet profound teaching draws from the verse “Aharon the Kohen ascended to Mount Hor” and reveals a hidden spiritual dimension. “Mount Hor” is interpreted not as a physical mountain alone, but as a symbol for *Olam HaHirhur*—the inner world of contemplation and spiritual yearning that transcends even structured thought (*machshavah*). Aharon’s death is thus framed not as a descent but an ascent: he reached a state so elevated—pure inner longing for G-d—that it naturally led to the departure of his soul. The progression from thought to contemplation to spiritual dissolution reflects a return to the Source.

### Practical Takeaway

True spiritual elevation doesn’t always come through intellectual mastery—it often comes through heartfelt yearning, inner movement, and sincere intention (*hirhur*). Moments of deep inner stirring—even if they lack clarity—can lift us beyond ordinary consciousness and connect us to G-d. When you feel an unexplainable pull toward something higher, don’t dismiss it. That *hirhur* may be holier than any defined thought. Embrace it as a sign of soul-ascent. **END NOTE]**