

“If you walk in My statutes” (Leviticus 26:3) — this is an expression of engraving, for the Torah is the engraved design (*gelufah*) of the world.

אִם בְּחֻקֵּי תִלְכוּ (ויקרא כ"ו, ג') — הוּא לְשׁוֹן חֻקִּיהָ,
שֶׁהַתּוֹרָה הִיא גְלוּפּוֹ שֶׁל עוֹלָם.

וְלִכְלֹל הַדְּבָרִים הַזֵּה גְּלִיפָא, כְּגוֹן תַּחֲיִית הַמַּתִּים עַל-יְדֵי
יִחְזַקְאֵל, וְכו'.

The verse “*If you walk in My statutes*” is understood here as referring not just to laws, but to **engraving**—deep, inner inscription. The Torah is not merely written; it is carved into the essence of creation, its *gelufah*, or cosmic template. Every phenomenon in the world, including miracles like resurrection, emerges from this underlying engraving in Torah.

To “walk in His statutes” means to live in alignment with the deeply engraved truths of Torah—not just superficially performing mitzvot, but allowing them to etch themselves into one’s very being. When a Jew learns Torah with devotion, they tap into the world’s divine blueprint, shaping reality at its root. **END NOTE!**

“And I will give your rains in their time” (Leviticus 26:4). In the name of the Maggid of Mezeritch, of blessed memory: a person needs physicality—eating, drinking, and engaging in business—in order to elevate sparks of holiness.

וְנָתַתִּי גִשְׁמִיכֶם בְּעֵתָם (ויקרא כ"ו, ד'). בְּשֵׁם הַמַּגִּיד
מִמַּעַן זִרְיָשׁ וְזָרוּנוּ לְבָרְכָהּ, כִּי הָאֵדָם צָרִיךְ לְגִשְׁמִיּוֹת
— לְאָכּוֹל וּלְשָׁתוֹת וּלְעֲשׂוֹת מִשָּׂא וּמַתָּן — כְּדִי
לְהַעֲלוֹת נִיצּוּצוֹת הַקְּדוּשָׁה

Only, everything must be with balance: eating only as much as needed, and likewise everything else—“*in its time.*” This is the meaning of “*And I will give your rains in their time.*”

רק הפל צָרִיךְ לֵהְיוֹת בְּמִשְׁקָל, אֲכִילָה רק כְּדֵי צָרְפוֹ,
וְכִיּוֹצֵא בָּזֶה — הפל בַּעֲתוֹ. וְזֶהוּ וְנִתְּנִי גִשְׁמִיכֶם בַּעֲתֵם

And he, of blessed memory, said that this is the meaning of the closing line of the liturgical poem (from the *Musaf* of Parshat Sekalis): “*Sustain us with rain, O Exalted and Uplifted God,*”—meaning, sustain us through physicality so we may elevate it all.

וְאָמַר הוּא זָכְרוֹנוּ לְבָרְכָהּ שְׁנֵהוּ פִּירוּשׁ הַסִּיּוּם וְשֶׁל
הַפִּיטוּס (כְּמוֹסָף לַפֶּרֶשֶׁת סֵקָלִים): חֲיִינוּ בְּגִשְׁמ׳ אֵל רֵם
וְנִשְׂא׳, שֶׁתְּחִינּוּ אוֹתָנוּ עִם הַגְּשָׁמִיּוֹת לְהַעֲלוֹת כָּל זֶה

The Maggid of Mezeritch teaches that physicality—eating, drinking, commerce—is not a distraction from holiness, but a medium for **elevating divine sparks**. However, this requires precision and restraint: eating only what is needed, conducting business ethically and mindfully. The verse *"I will give your rains in their time"* symbolizes this balance—**blessing comes when physicality is engaged "in its time," with purpose.**

Don't reject the material world—but don't indulge aimlessly either. Use every act of physical engagement as a

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Bechukosai

spiritual tool. Sanctify the ordinary by doing it **with timing, balance, and consciousness**. When you do, your “rain” will come—just when it’s truly needed. **END NOTE]**

Siman #253

“And I will walk among you” (Leviticus 26:12). Rashi explains: *“I will stroll with you in Gan Eden.”* One might have thought: *“But will we not see Him?”* The verse therefore says: *“And I will be for you a God.”*

וְהָתְהַלַּכְתִּי בְּתוֹכְכֶם (ויקרא כ"ו, י"ב). וּפְרָשׁ רַשִׁי:
אֲטִייל עִמָּכֶם בְּגֵן עֵדֶן. יָכוֹל לֹא תִרְאוּ מִמֶּנִּי? תִּלְמוּד
לְדוֹמֵר: וְהָיִיתִי לָכֶם לֵאלֹהִים.

And this is the meaning of the verse *“To bequeath substance to those who love Me”* (Proverbs 8:21)—*“yesh”* (substance) being an acronym for *yir’at shamayim* (fear of Heaven).

וְזֶהוּ לְהַנְחִיל אֲהָבֵי יֵשׁ (משלי ח', כ"א) — רַאשֵׁי
תִּבּוֹת: יִרְאַת שָׁמַיִם.

And as it is said in the Gemara (Jerusalem Talmud, Berachot ch. 9, end): *“Serve from love, serve from fear.”*

וְכֵמוֹ שְׁאֲמָרוּ בְּגִמְרָא (ירושלמי ברכות פ"ט סו"ס):
עֲבוֹד מֵאַהֲבָה, עֲבוֹד מִיִּרְאָה.

[NOTE: Summary:

The verse *“And I will walk among you”* is understood by Rashi to describe a future intimacy with the Divine—*Hashem strolling among us in Gan Eden*. But the verse clarifies this closeness: *“I will be for you a God”*—not merely a presence to sense, but a **relationship** to revere.

Reb Pinchas of Koretz connects this to the verse *“To bequeath yesh to those who love Me”*, interpreting *yesh* as an acronym for **yir’at shamayim**. That is, the ultimate inheritance of one who truly loves God is **awe itself**. He supports this with the Yerushalmi’s teaching: both **love and fear** must motivate divine service. One without the other is incomplete.

Practical Takeaway:

Yearning to feel Hashem is beautiful—but deeper still is striving to **revere Him when you don’t feel**. The “stroll in Gan Eden” begins in this world through cultivating both **awe and love**. The truest spiritual wealth isn’t sensation—it’s *yir’at shamayim*, earned step by step, until the walk becomes mutual.

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Bechukosai

Chassidic Story:

It is told that Reb Pinchas of Koretz once saw a simple Jew praying with extraordinary trembling. After the prayers, he asked him, “Why do you shake so?”

The man said, “Rebbe, I’m afraid I don’t serve Hashem out of love—only out of fear. I worry my fear is not enough.”

Reb Pinchas responded, “Better one moment of true fear than hours of imagined love. But know this: when your fear is genuine, Hashem begins to stroll toward you. If you keep walking, love will join you on the path.”

He later remarked to his students: “Gan Eden is not a place—it is a *walk* with Hashem. One foot in fear, one in love. That is how He walks among us.”

Source: *Imrei Pinchas HaShalem* §342; *Pe'er Pinchas*, Toldot uMa'amarei HaYirah **END NOTE]**

Siman #254

“**And I led you upright**” (Leviticus 26:13). I heard in the name of Rabbi Nachman of Drohobych (R"N"D) that within a person there is a complete stature (*komah shleimah*).

ואולי איתכם קוממיות (ויקרא כ"ו, י"ג). שמעתי בשם ר. נ"ד, כי יש [באדם] קומה שלמה

And when a person transforms *chomer* (material substance) into *tzurah* (spiritual form), then even the material becomes a complete stature—and thus there are two statures. This is the meaning of *komemiyut*—[gematria] 147.

ובשקלאדם מהפך החמר לצורה, נעשה מן החמר גם כן קומה שלמה, והן שתי קומות, וזהו קוממיות קמ"ז

One may also interpret by way of this the verse: “*And You shall tread upon their high places.*”

ועוד יש לפרש [בזה] ואתה על־במותימו תדרוך

[NOTE: Summary:

The verse “*And I led you upright (komemiyut)*” is explained by Reb Nachman of Drohobych as referring to two dimensions of spiritual growth within a person. Every human being is endowed with a **complete spiritual form**—a *komah shleimah*. When one takes their material nature (*chomer*) and transforms it into elevated form (*tzurah*), even the body—the physical self—joins that uprightness. This results in **two full spiritual statures**: one from the soul and one reclaimed from the body. That is the inner meaning of *komemiyut*—the plural, suggesting a double elevation.

Practical Takeaway:

Your body is not an obstacle to holiness—it can become part of your spiritual stature. When you use physical acts (eating, working, movement) in service of Hashem, you uplift *chomer* into *tzurah*. Don’t just grow spiritually—**stand fully upright**, with both body and soul contributing to your inner temple. That’s true *komemiyut*. **END NOTE]**

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Bechukosai

Siman #255

In the name of the Rebbe, of blessed memory: within the rebuke (*tochachah*) are alluded **very great blessings**—so great (gematria 148) that the world could not bear them.

בְּשֵׁם הָרַב זְכוֹרֵנוּ לְבָרְכָה: שְׂבִיתוֹכָהּ מְרוֹמֵז בְּרָכוֹת
גְּדוֹלוֹת מְאֹד — קמ"ח — שֶׁלֹּא הָיָה יָכוֹל הָעוֹלָם
לְסוֹבְלָן.

Therefore, they needed to be clothed in such garments until they were written **as if they were curses**.

וְהִצָּרְכוּ לְהַתְלִיבֵשׁ בְּמַלְבוּשִׁים כְּאֵלוֹ עַד שֶׁנִּכְתְּבוּ
בְּקָלָלוֹת.

[NOTE: Summary:

According to the Rebbe (likely the Baal Shem Tov or Maggid of Mezeritch), the terrifying verses of the *Tochachah* (rebuke) conceal **tremendous blessings**—so intense that they could not be revealed directly. These 148-level blessings (gematria: *kemach*, flour) were instead veiled in garments of apparent curses, so that the world could receive them without being overwhelmed.

Practical Takeaway:

When you encounter something bitter—especially in Torah or in life—don't turn away. Beneath the surface may lie light too powerful to be seen head-on. Train yourself to hear Hashem's whisper **even in harsh words**, for sometimes the greatest kindness is hidden in disguise. **END**

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