

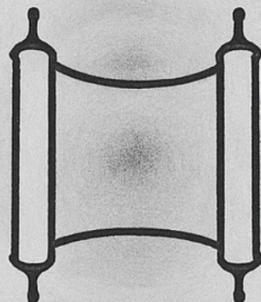
בס"ד

**Reb Pinchas of Koretz**

**Imrie Pinchas**

**Parshas Devarim**

שבת חזון



*Dedicated To:*

**Anonymous**

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## Reb Pinchas of Koretz

Imrie Pinchas

Parshas Devarim

Siman #371

In *Mishneh Torah* there are many statements,

בְּמִשְׁנֵה תוֹרָה יֵשׁ דְּבוּרִים הַרְבֵּה,

for *Mishneh Torah* is in the secret of the feminine world (*alma d'nukva*).

כִּי מִשְׁנֵה תוֹרָה הוּא בְּסוּד עֲלְמָא דְגַּנְקְבָא

And further, it is in the secret of the cleaving of spirit to spirit (*rucha b'rucha*),

וְעוֹד נֶשְׁהוּא בְּסוּד הַתְּדַבְּקוֹת רוּחָא בְּרוּחָא

and there are many unions of the mouth in the *Zohar* in connection with *Mishneh Torah*.

וְהַרְבֵּה זְיוּגִים בְּפֶה יֵשׁ בְּזִהַר בְּמִשְׁנֵה תוֹרָה

But I was not worthy to understand it at all—

וְלֹא יָכִיתִי לְהִבְיֵנוּ כָּלֵל

I only wrote it down, perhaps I will merit [in the future].

רַק כְּתַבְתִּי אוּלַי אֶזְכֶּה

And one time I heard:

וּפְעַם אַחַת שָׁמַעְתִּי

that there are words in *Mishneh Torah* where the Holy One, blessed be He, removes His garment,

שֶׁיֵּשׁ תְּבוּת בְּמִשְׁנֵה תוֹרָה שֶׁהַקַּב"ה מְתַפְּשֵׁט מְלַבּוּשׁוֹ

and they are nothing but a revelation of Divinity.

וְאֵינָם רַק הַתְּגִלוֹת אֱלֹקוֹת

### [NOTE Summary:

This short but profound passage from Rabbi Pinchas of Koretz presents a mystical lens on the *Mishneh Torah* (the final book of the Chumash, Devarim). He explains that *Mishneh Torah* is rooted in *Alma d'Nukva*—the “feminine world”—and is thus a realm of multiplicity, receptivity, and relational speech. Unlike the other four books of the Torah which are spoken by God, *Mishneh Torah* is spoken by Moshe and is associated with the level of *ruach* (spirit), where connection occurs through “spirit to spirit” (רוחא ברוחא).

He further notes that in the *Zohar*, this book is filled with “mouth unions” (זיווגים בפה)—mystical expressions or combinations uttered in speech. These are spiritual acts of unification occurring through the divine mouth (speech). However, he admits with humility that he did not yet fully grasp these matters. He records them anyway, in hopes of future merit to understand them.

Most strikingly, he reports hearing that some words in *Mishneh Torah* are so pure that the Divine removes its usual “garment” and is revealed in those words directly. In such moments, the words are not just teachings—they are raw Divine presence.

### Practical Takeaway:

Sometimes, words themselves—when emerging from true holiness—are not mere vessels for meaning, but are revelations of Divinity. Approach *Mishneh Torah* and all Torah speech not just as information, but as a sacred encounter. Even if you don't understand a concept, write it, return to it, and pray to merit understanding later.

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### Chassidic Story:

Once, a close chassid of Rabbi Pinchas of Koretz found him staring at an open Chumash for hours, not turning the page. When asked what he was thinking about, Rabbi Pinchas said:

*"Do you see this word? I have read it a thousand times. Today, I suddenly saw that in this word, the Holy One, blessed be He, has removed His garment. It is not clothed in meaning, or metaphor—it is Him."*

When the chassid asked which word it was, Rabbi Pinchas closed the book gently and whispered, "I cannot say. It would be like revealing the Holy of Holies. But if you merit it, you too will see."

(Source: *She'arim LaTeshuvah*, p. 88; oral tradition from Koretz circle) **END NOTE]**

### Siman #372

**In the Midrash (Bamidbar Rabbah 6:20): "He who rebukes a man afterward" — this refers to Moshe — "shall find favor,"**

"more than one who flatters with the tongue" — this refers to Bilaam,

who praised Israel with the words "How goodly are your tents,"

and [as a result] their hearts became haughty, and they fell at Shittim.

For Moshe possessed the trait of humility,

and he instilled this trait into his generation.

Whereas Bilaam the wicked was the opposite — a haughty spirit,

and he defiled them with his negative trait of arrogance,

and they fell at Shittim.

This follows the teaching of the Gemara (Sotah 4b):

One who has arrogance will ultimately fall with another man's wife.

בַּמִּדְרָשׁ (לְכָרְו', כ') "מוֹכִיחַ אָדָם אַחֲרָיו" – זֶה  
"מִשֵּׁה", "תָּו וְיִמְצֵא

מִחֲלִיק לְשׁוֹן" – זֶה בְּלִעָם"

"שִׁשְׁבַת לְיִשְׂרָאֵל" מֵה טָבו

וְגִבָּה לָבָם וְנִפְלוּ בְּשִׁטִּים

דְּמִשֵּׁה הָיָה לִיה מִדַּת עֲנָוָה

וְהַכְנִיס מִדָּה זֹו בְּדוֹרוֹ

מִשֵּׁאֲכֹן בְּלִעָם הִרְשָׁע – הִפְךָ, רוּחַ גְּבוּהָה

וְטִימָא אוֹתָם בְּמִדְתּוֹ הִרְעָה וְשֵׁל גִּאֲוָה

וְנִפְלוּ בְּשִׁטִּים

:(עַל דִּרְדָּה הַגְּמָרָא (סוֹטָה ו', ג

מִי שֵׁישׁ בּוֹ גִּסוּת הָרוּחַ – לְסוּף נִכְשָׁל בְּאִשְׁתֵּי אִישׁ

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#### [NOTE Summary:

This passage contrasts Moshe Rabbeinu and Bilaam to highlight the spiritual power of *midos* (character traits). Moshe is described by the Midrash as one who rebukes with truth and humility—he embodies and transmits the trait of *anavah* (humility). Bilaam, by contrast, is called a flatterer with a high spirit (*ruach gevohah*). Though he praised Israel with the words "Mah Tovu," his inner arrogance influenced the people, leading them to fall at Shittim.

The deeper point is that speech is not neutral—it carries the imprint of the speaker's essence. Moshe's rebuke was transformative because it came from humility and truth. Bilaam's blessings, though beautiful, were hollow and ultimately dangerous, because they came from arrogance. The Gemara confirms this pattern: one who has arrogance will ultimately stumble in sin, specifically immorality, as happened at Shittim.

#### Practical Takeaway:

Your inner character shapes the spiritual impact of your words. True influence flows from humility and integrity. Don't just focus on *what* you say—cultivate *who* you are when you say it. Humility doesn't weaken your message—it gives it life-changing power. **END NOTE]**

#### Siman #373

**“May Hashem increase you a thousand times as many as you are” (Devarim 1:11).**

The meaning is: that Hashem should be within you even more than now, a thousand times.

יוסף ה' עליכם ככם אלף פעמים (דברים א', י"א).

פירוש: שיהיה השם יתברך בכם יותר מעתה – אלף פעמים.

#### [NOTE Summary:

This brief but deep interpretation of the verse “יוסף ה' עליכם ככם אלף פעמים” (“May Hashem increase you a thousandfold”) teaches that the blessing is not merely quantitative—in terms of people, wealth, or strength—but qualitative. It means that Hashem should be present within you—your consciousness, emotions, awareness—a thousand times more than He is now.

Rather than asking for more *things*, the verse becomes a yearning for more Divine presence, more *daas Elokim* (knowledge of God), more depth in the relationship between the soul and its Source.

#### Practical Takeaway:

Don't just ask for growth in numbers or material success. Ask for Hashem to increase within you—in awareness, connection, and presence—a thousandfold. True blessing is measured not by what surrounds you, but by how much of the Infinite fills you. **END NOTE]**

#### Siman #374

**In the haftarah, “If you are willing and you listen” (Yeshayahu 1:19), then it is good.**

בהפטרה "אם תאבו ושמעתם" (ישעיהו א', י"ט) – הרי טוב

## Reb Pinchas of Koretz

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But if not, “My words will pursue you” (see Sifrei, Lekach Tov on Parshas Re’eh, R’ Shimon).

ואם לאו – דברי יהיו רודפים אתכם (עין ספרי  
(לקריס פסקל מ' ד"ס רבי שמעון).

For every single word has its own place—

כי כל דבור ודבור יש לו מקום

even the striking of the purifier, as it is written in *Sha'ar HaYichudim*

ואפילו הכאת המטהר – כמשפחות בשער היחודים

(from Likkutei Kodesh of Lokach Tov, section 30 at its beginning)—see there.

שעל לוק"ק ללוס ל' בתחלתו), ע"ש

And when a person accepts the words in his heart, then they find a resting place in him.

וכשאדם מקבל הדברים בלבו – אז יש להם מקום  
מנוחה בו.

But if not, they wander and pursue the person in all sorts of ways,

משאכן בהפך – הם משוטטים ורודפים אחר האדם  
בכל מיני רדיפות

until he returns to the right path, and then they have a resting place in him.

עד שיהזור למוטב – ויהנה להם מקום מנוחה בו.

And what people say about the tzaddikim (alt. version: about the truth of the Torah)

ומה שגני אדם מדברים על הצדיקים [נו"א: על  
], [אמתת התורה

is because they speak words of Torah, even though the words themselves are true—

הוא משום שאומרים דברי תורה – אפילו  
שהדברים בעצמם הם אמתיים

they are not said truthfully.

רק שאינם נאמרים באמת

And when they do not come from the heart, they do not enter the heart,

וכשאינם יוצאים מן הלב – אין נכנסים ללב

and they have no resting place, and they wander through the world. Understand this well.

ואין להם מקום מנוחה – והם משוטטים בעולם,  
והבן זה היטב

#### [NOTE Summary:

This teaching explores the spiritual dynamics of speech—especially words of Torah—and how they affect both the speaker and the listener. Drawing from the haftarah (“If you are willing and you listen...”) and Midrashic sources, it explains that every word has a place in the world. When Torah is spoken from the heart and received with sincerity, the words come to rest within the listener and uplift him.

But when spoken without truth or genuine intent—even if the words themselves are accurate—they have no resting place. These words instead “wander” and “pursue” the speaker or listener until they are properly received. In some cases, words that are not accepted can even haunt or chase a person spiritually until he returns to truth.

The same applies to people who speak about tzaddikim or the truth of Torah: even their true statements can become spiritually damaging if spoken without truthfulness or inner purity.

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### Practical Takeaway:

Speech carries spiritual energy. When you speak Torah or truth, make sure it comes from your heart. Empty words—even if factually correct—can turn against you. Learn to listen and speak with inner sincerity so the words find a resting place inside you, not a path to chase you.

**END NOTE]**

### Siman #375

**The Rav, of blessed memory, said in the name of someone:**

that there is a “Shabbos HaGadol” and a “Shabbos Katan,”  
as mentioned in the *Tikkunei Zohar* (Tikkun 40, page 3).

And “Shabbos Katan” is *Shabbos Chazon*, which precedes Tisha  
B’Av,

and it is equally distant from Tisha B’Av

just as Shabbos HaGadol is from Pesach—

for one corresponds to the other.

אמר הרב ז"ל ב"שם מי

ש"ש שבת הגדול ושבת קטן

. (פנזכר בתיקוני זהר (מ', 3

, ושבת קטן הוא שבת חזון – שקודם לתשעה באב

והוא רחוק בשנה מתשעה באב

, כמו שבת הגדול מפסח

. כי זה לעמת זה

### [NOTE Summary:

This teaching reveals a mystical parallel between *Shabbos HaGadol* (before Pesach) and *Shabbos Chazon* (before Tisha B’Av), calling the latter “Shabbos Katan.” Drawing from the *Tikkunei Zohar*, it teaches that both Shabbosim occur at the same distance from the major events they precede—Pesach and Tisha B’Av, respectively.

But beyond the calendar symmetry, the deeper message is that *Shabbos HaGadol* prepares us for redemption, while *Shabbos Katan* comes before destruction—*yet they mirror each other*. One uplifts through revealed light; the other holds the potential for light within darkness. “This one opposite that”—each Shabbos offers its own transformative gateway.

### Practical Takeaway:

The darkest moments often reflect the deepest light in hiding. Just as Shabbos HaGadol prepares us for freedom, Shabbos Chazon (Shabbos Katan) challenges us to see hope in exile. Don’t dismiss difficult spiritual seasons—they often mirror redemptive ones in disguise. **END NOTE]**

### Siman #376

**From our master Rabbi Raphael, of blessed memory, in the  
name of the Rav, may his merit shield us:**

That which is written in the *Shulchan Aruch* (Orach Chaim 551:6)  
not to wear Shabbos garments on Shabbos Chazon—

and that in the writings of the Arizal it is clarified that specifically  
one *should* wear Shabbos garments—both are true.

: ממזרח"ר רפאל ז"ל ב"שם הרב זל"ה

מה שכתוב בשו"ע (חו"ש תקנ"ח, (6)) שלא

, ללבוש בגדי שבת בשבת חזון

ובכתבי האר"י ז"ל מבאר רק שיש ללבוש דוקא

. בגדי שבת – שניהם אמת

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For it is written (Yeshayahu 33:7), “Behold, their valiant ones cry outside” —

meaning the shattering was only in the external aspects of the worlds, but not in the inner dimensions.

Therefore, the *Shulchan Aruch* refers to those people who engage in the external aspects of Torah,

and for them, the entire week is in the category of externality of externality.

And even though Shabbos itself is internality,

nevertheless, for them it still has an aspect of shattering, and thus they should not wear Shabbos garments.

In contrast, those who engage all week in the inwardness of Torah—

for them, weekday is considered the externality of inwardness,

and Shabbos is considered the inwardness of inwardness, and in that there is no shattering at all.

This is what the Arizal refers to—that one *should* wear Shabbos garments.

[Another version: he also said regarding immersing on this Shabbos in a river or mikveh,

and said... that immersing in a river or a mikveh with barrels floating in it is not proper according to Shulchan Aruch, etc.

And this is sufficient to understand, I do not recall exactly how he concluded.]

And from our master Rabbi Binyamin Ze'ev HaLevi, of blessed memory, I heard further:

That even though the Rav, z"l, would change all his weekday garments,

nonetheless, he would not wear the “Zofitza” of Shabbos,

only the one that was from Rosh Chodesh.

[Another version: also regarding the river and the mikveh, he contradicted himself,

and I do not recall if he also testified about this in the name of the Rav, z"l.]

דהנה כתוב (ישעיהו ל"ג, ז'): "הן אַרְאֵלִים צָעֲקוּ  
",חוּצָה

שֶׁהַשְּׁבִירָה לֹא הִיְתָה אֶלָּא בְּחִיצוֹנִיּוֹת הָעוֹלָמוֹת, אֲבָל  
לֹא בְּפְנִימִיּוֹת

לְכָּהּ – הַשּׁו"ע מְדַבֵּר מֵאוֹתָם אֲנָשִׁים שֶׁעוֹסְקִים  
בְּחִיצוֹנִיּוֹת שְׁבִתוֹרָה

וְכָל הַשָּׁבוּעַ הוּא אֶצְלָם בְּבְחִינַת חִיצוֹנִיּוֹת  
דְּחִיצוֹנִיּוֹת

וּבְשִׁבְתָּ – אִם שֶׁהוּא בְּחִינַת פְּנִימִיּוֹת

מִכָּל מְקוֹם יֵשׁ לָהֶם בְּחִינַת שְׁבִירָה, לְכָּהּ אֵין לָהֶם  
לְלַבּוֹשׁ בְּגָדֵי שִׁבְתָּ.

מִשְׁאֲכֵן הָאֲנָשִׁים שֶׁבְּכָל הַשָּׁבוּעַ בְּפְנִימִיּוֹת הַתּוֹרָה

וּבְחוּל הִיא אֶצְלָם בְּחִינַת חִיצוֹנִיּוֹת דְּפְנִימִיּוֹת

וּבְשִׁבְתָּ הוּא בְּחִינַת פְּנִימִיּוֹת דְּפְנִימִיּוֹת, וְשֵׁם אֵין  
שְׁבִירָה כָּלֵל

וּמִזֶּה מֵרֵי הָאָר"י ז"ל – דִּישׁ לְלַבּוֹשׁ בְּגָדֵי שִׁבְתָּ

נז"א: וְאָמַר זֶה גַם כֵּן לְעַנְּנֵן לְטַבֵּל בְּשִׁבְתָּ זֶה בְּנִהְרָה  
אוּ בְּמִקְוֵה

וְאָמַר כּו' – לְטַבֵּל בְּשִׁבְתָּ בְּנִהְרָה אוּ בְּמִקְוֵה שֶׁצָּרַף  
'בְּתוֹכּוֹ חֲבִיּוֹת – שֶׁהוּא לֹא נֶכּוֹן עַל פִּי שׁו"ע וְכוּ

].וְז"ל, לֹא זְכַרְתִּי בְּפֶרֶט אִיךָ סִיִּים בְּזֶה

וּמִפִּי מוֹהַר"ר בְּנִימִין זָאב הַלּוֹי ז"ל שֶׁמַּעֲתִי רָכָה

שֶׁהֵרָב ז"ל – אִם שֶׁהִיָּה מְשַׁנֶּה כָּל מְלַבּוֹשָׁיו מִחוּל

מִכָּל מְקוֹם לֹא לְבַשׁ ה"זוֹפִיצָה" רַכ"ג שֶׁל שִׁבְתָּ

רַק אוֹתָהּ שֶׁהִיָּה שֶׁל רֹאשׁ הַחֹדֶשׁ

נז"א: גַם מֵעַנְּנֵן הַנִּהְרָה וְהַמִּקְוֵה – סֵתֵר דְּבָרָיו]

].וְלֹא זְכַרְתִּי אִם הָעֵיד גַם בְּזֶה בְּשֵׁם הָרֵב ז"ל

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Imrie Pinchas  
Parshas Devarim

And now I have heard from Reb Betzalel, may he live and be well,

וְעַכְשָׁיו שָׁמַעְתִּי מֵרַבִּי בְּצַלְאֵל נ"י רַב"ד

that Rabbi Raphael, z"l, also mentioned before him that the Rav, z"l, would not wear the “Tozlik” on this Shabbos either.

שֶׁהַזְכִּיר לְפָנָיו מוֹהַר"ר רַפְאֵל ז"ל – שְׁגַם לֹא הָיָה לוֹבֵשׁ הָרַב ז"ל הַטּוֹזְלִיק בְּשַׁבָּת זוֹ.

And he, z"l, had at that time only one Shabbos *kapote* while staying in the Rav's house,

וְהוּא ז"ל לֹא הָיָה לוֹ אֶזְ אֶלָּא קַאפֹּטוֹן רַבָּה אַחַת שֶׁל שַׁבָּת בְּהִיּוֹתוֹ בְּבֵית הָרַב ז"ל

and even that, he was not allowed to wear on this Shabbos—only the *shtreimel*,

וְאֶפִּילוּ זֶה לֹא הִנְיָחוּ לְלִבֵּשׁ בְּשַׁבָּת הַזֶּה – רַק הַשְׁטְרַיִמֶל

so that he would at least have *one* garment of Shabbos.

כְּדִי שִׁיהְיֶה עַל כָּל פְּנִימִים מְלִבוּשׁ אֶחָד שֶׁל שַׁבָּת

### [NOTE Summary:

This remarkable passage, attributed to Rabbi Pinchas of Koretz through the testimony of his close disciples, addresses the apparent contradiction between the *Shulchan Aruch* and the teachings of the Arizal regarding whether one should wear Shabbos garments on *Shabbos Chazon* (the Shabbos before Tisha B'Av). The *Shulchan Aruch* rules not to wear special garments, while the Arizal teaches to specifically *do so*. Rabbi Pinchas reconciles this by introducing a profound mystical distinction: the concept of **inner and outer spiritual worlds**.

According to the verse “Behold, the mighty cry outside,” the destruction that Tisha B'Av commemorates happened in the **external layers** of creation, not the **inner ones**. Therefore, those who live in the **external aspect** of Torah and Judaism during the week (focusing on rituals without inner connection) should not wear Shabbos clothes on Shabbos Chazon—since even their Shabbos contains a trace of that destruction.

But those who live their weekdays in **inner Torah**—in a deep spiritual bond—experience Shabbos as the “inner of the inner,” a realm untouched by the cosmic shattering. For them, it is appropriate to wear Shabbos garments, even on Shabbos Chazon.

This distinction played out in the practices of Rabbi Pinchas himself. Although he changed garments before Shabbos, he did not wear his finest “Zofitza” or “Tozlik” coats on Shabbos Chazon. His students observed that even when they had only one Shabbos *kapote*, he wouldn't let them wear it—except for a *shtreimel*—so they would at least have **one small symbol** of the Shabbos holiness that transcends mourning.

### Practical Takeaway:

Spiritual practice is not one-size-fits-all. The level of your inner connection determines how you relate to laws, customs, and holiness. Don't just mimic rituals—strive to live inwardly, so your Shabbos can remain untouched by brokenness, even in times of mourning. What you wear on Shabbos is a reflection of where your soul resides all week.

**Reb Pinchas of Koretz**  
**Imrie Pinchas**  
**Parshas Devarim**

**Chassidic Story:**

**Rabbi Pinchas of Koretz was once asked why he allowed some of his students to wear Shabbos clothing on Shabbos Chazon but forbade others. He replied:**

*"Some souls walk in outer garments even in the Palace. Others carry the Palace inside their very footsteps. Shabbos Chazon shows us who walks where."*

**When one student pressed him for a practical rule, Rabbi Pinchas said:**

*"The rule is not found in the cloth but in the heart. If your weekday thoughts burn with holiness, then your Shabbos coat cannot catch fire from destruction."*

(Source: *Nofes Tzufim*, manuscript traditions from Koretz circle) **END NOTE]**