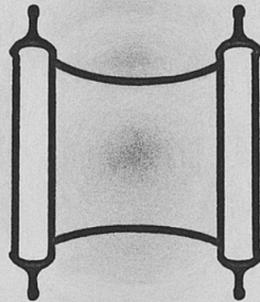


בס"ד

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Eikev



לע"נ

ר' לוי יצחק בן ברוך שניאור

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 Eikev

Siman #414

And it will be, because you will listen, etc. (Devarim 7:12).

For the Torah is in the secret of “Adam of Yosher” (the Supernal Straight Man), and therefore it is written in the Torah: “the eyes of Hashem” (Tehillim 34:16), “the ears of Hashem” (Shmuel I 15:14).

Because there are souls that are dependent on the hands and the body, and there are souls that are dependent on the feet—and they are very low.

And this is in the secret of “Her feet go down to death” (Mishlei 5:5)—and these are the sinners of the generation.

And this is [the meaning of the verse]: “When feet come upon feet, anticipate the footsteps of Mashiach” (Zohar Chadash, Ki Seitzei 6, p. 94d).

And this is the meaning of “It will be because you will listen”—when the souls that are dependent in the heels listen to all these commandments...

...and observe, etc. And therefore, when Mashiach will come it is written: “And His feet will stand on the Mount of Olives” (Zechariah 14:4), meaning that they will be remembered.

And oil is a metaphor for wisdom (see Menachos 85b), and this is [the meaning of]: “His feet will stand”—the souls that are in the level of the feet—“on the Mount of Olives,” that they will have remembrance.

For good oil is good for memory, and olives are harsh (Horayos 13b). But it is written in the writings of the Arizal (Taamei HaMitzvos, Parshas Eikev), that one who eats an olive with proper intent—on the contrary, it enhances memory.

And those souls will have elevation in wisdom.

And in the Torah are all the souls of Israel, and also in a single letter of the Torah are found all the souls of Israel, the Shechinah, and the Holy One blessed be He Himself, and all the angels and all the worlds from the highest to the lowest level.

וְהָיָה עֵקֶב תִּשְׁמְעוּן וְגו' (ז, כ). כִּי הַתּוֹרָה הִיא בְּסוּד אָדָם דִּיּוֹשֵׁר, וְלָכֵן כְּתִיב בַּתּוֹרָה עֵינֵי ה' (תהילים ל"ד, ט"ז) אֲזַנֵּי ה' (שמואל א ט"ו, י"ד).

כִּי יֵשׁ נְשָׁמוֹת הַתְּלוּיִין בְּיָדַיִם וּבְגוּפָא וְיֵשׁ נְשָׁמוֹת הַתְּלוּיִין בְּרַגְלָיו, וְהֵם נְמוּכִים מְאֹד.

וְהוּא בְּסוּד "רַגְלֶיהָ יוֹרְדוֹת מוֹת" (מְשָׁלֵי ה', ה') וְהֵם חַיְבִין שְׁבִדוֹר.

וְזֶה "כַּד יֵיטִי רַגְלָיו בְּרַגְלָיו יִצְפִּי לְרַגְלָא דְּמִשִּׁיחָא" (עֲנֵן זֶהר חֲדָשׁ לְכִי תִצְאָא, ו', צ"ד ר).

וְזֶהוּ "וְהָיָה עֵקֶב תִּשְׁמְעוּן" כְּשֶׁהַנְּשָׁמוֹת הַתְּלוּיֹת... בְּעַקְבֵּימָם תִּשְׁמְעוּן אֶת כָּל הַמִּצְוֹת הָאֵלֶּה

וְשִׁמְרָתֶם וְגו'. וְלָכֵן כְּשֶׁיִּבֹא מִשִּׁיחַ כְּתוּב (זְכִירָה י"ד, ד') "וְעַמְדוֹ רַגְלָיו עַל הַר הַהַיִּיתִים", שְׁיִהְיֶה לָהֶם זְכִירָה.

וְשִׁמּוֹן הוּא פִּינוּי לְחֻקְמָה (עֲנֵן מְנוּחוֹת פ"ה, ב'), וְזֶהוּ "וְעַמְדוֹ רַגְלָיו" – הַנְּשָׁמוֹת שֶׁהֵם בְּרַגְלִים – "עַל הַר הַהַיִּיתִים", שְׁיִהְיֶה לָהֶם זְכִירָה.

כִּי שִׁמּוֹן טוֹב לְזְכִירָה, וְזֵית קוֹשֶׁה (הוֹרִיֹּת י"ג, ב'), וְכָתוּב בְּכַתְבֵי הָאַרְיֵז"ל (טַעְמֵי הַמִּצְוֹת פְּרֻשָׁת עֵקֶב) הָאוֹכֵל זֵית בְּכוֹנֵן הָרְאוּיָה – אֲדַרְבָּא מוֹסִיף זְכִירָה.

וְאוֹתָן נְשָׁמוֹת יִהְיֶה לָהֶם עֲלִיָּה בְּחֻקְמָה

וּבַתּוֹרָה יֵשׁ כָּל נְשָׁמוֹת יִשְׂרָאֵל, וְכֵן בְּאוֹת אַחַת שֶׁבַּתּוֹרָה יֵשׁ כָּל נְשָׁמוֹת מִיִּשְׂרָאֵל וְהַשְׂכִּינָה וְהַקְּדוּשָׁה בְּרוּךְ הוּא עֲצָמוֹ וְכָל הַמַּלְאָכִים וְכָל הָעוֹלָמוֹת מִלְּמַעְלָה עַד מִדְּרָגָה הַתְּתוּמָּה.

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Eikev

And therefore, by Rabbi Chanina ben Dosa, who would pray for the sick, he would know whether the person would live or not (Berachos 34b), for in the letters of the prayer is the soul of that person.

וְלִכֵּן בְּרַבֵּי חֲנִינָא בֶּן דּוּסָא שְׁהֵינָה מְתַפְּלֵל עַל הַחוֹלֵה – הֵיךְ יוֹדֵעַ אִם יִחְיֶה אִם לֹא (בְּרַכּוֹת ל"ד, ב'), כִּי בְּאוֹתֵיּוֹת יֵשׁ נְשָׁמָה שֶׁל אוֹתוֹ הָאָדָם.

And Hashem is the One Who gives it life. And if not, he would know that it is confused.

וְהַקְדוֹשׁ בְּרוּךְ הוּא הַמְחִינֶה אוֹתוֹ, וְאִם לֹא – הֵיךְ יוֹדֵעַ שֶׁהוּא מְטָרָף.

For it is stated in the Tikunei Zohar (Tikkun 7, 20a): “And when You depart from them, all their names remain like a body without a soul, and there is none to give it life.”

דְּאִיתָא בְּתִיקוּנֵינִים (ז', כ') "וְכַד אֲנִי מְסַתְּלֵק מִגְּהוֹן – אֲשַׁתְּאָרוּ כְּלֵהוּ שְׁמֵהוֹן כְּגוֹפָא בְּלֹא נְשָׁמָתָא, וְאִין מִי שְׁיִסְחֶיהָ אוֹתוֹ."

And this is [the meaning of the blessing]: “Who renews in His goodness each day continually the work of creation” (from the blessing Yotzer Or)—that He gives vitality to all the Torah and all the souls.

וְזֶהוּ "הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית" (בְּרַכּוֹת יוֹצֵר אוֹר) – שֶׁהוּא נוֹתֵן חַיּוֹת בְּכָל הַתּוֹרָה וּבְכָל הַנְּשָׁמוֹת.

[NOTE Summary:

In this teaching, Reb Pinchas of Koretz explores the verse "וְהָיָה עֲקֵב תִּשְׁמְעוּן"—interpreting it through the lens of Kabbalah and the mystical structure of the soul. The Torah is described as aligned with the form of the “Adam D’yosher,” the Supernal Man, where each part of the human body parallels a corresponding spiritual level. Some souls are lofty, connected to the "hands" or "head" of this structure, while others are lowly, connected to the "heels"—the lowest tier. These heel-souls represent the most spiritually distant or broken souls—“חַיִּיבֵין שְׁבִדוֹר,” those mired in sin.

Yet the discourse reveals a redemptive power: when **even the souls bound to the 'heel'—the lowest level—listen to the commandments**, they activate the deepest divine compassion and bring about the **arrival of Mashiach**, whose “feet will stand on the Mount of Olives.” This symbolizes the elevation of even the lowest souls through teshuvah and Torah. Furthermore, the Torah is so all-encompassing that **each soul is rooted in its letters**. The prayers of the righteous, like R. Chanina ben Dosa, could reach those soul-letters and detect whether a sick person’s life-force still flowed. All existence, all souls, and all healing are renewed daily through Hashem’s infusion of vitality into Torah and its letters.

(FOOTNOTE: Compare *Shaar HaGilgulim* (Introduction 15):

Behold, when the Beis HaMikdash was destroyed, the Shechinah went into exile among the kelipos, because the souls that went into exile among them have no strength or capacity to leave them, since they were damaged by their sin. And therefore, His Shechinah, may He be blessed, enters among them in order to gather those sparks of souls that are within them, and clarifies them, and elevates them to the place of holiness, and renews them and brings them back into this world in the bodies of people. And through this you will well understand

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Eikev

the secret of the exile of the Shechinah. And from the day the Beis HaMikdash was destroyed, this has been His task, may He be blessed, until His task is completed—to gather all the souls that fell among the kelipos of the wicked man and became mixed with him from his head to his feet. And until the gathering is completed—even of those that fell as far down as the feet—Mashiach is not revealed, and Israel is not redeemed, as explained by us in the Zohar on Parshas Pekudei (248a): “When feet reach feet, then it is written (Zechariah 14:4): ‘And His feet shall stand on that day upon the Mount of Olives.’”

However, the Shechinah does not gather them except through the deeds of those below and their prayers, in the secret of (Tehillim 68:35) “Give strength to God.” And according to the measure of the deeds of those below, so is the measure of the release of those souls and sparks. And if all Israel were to return in complete teshuvah, there would be power in His Shechinah, may He be blessed, to release all the souls from there in a single moment. But our sins weaken her strength, as the verse says (Devarim 32:18): “The Rock who gave birth to you, you weakened.”

And when the souls are completed in their release from there, then also His Shechinah, may He be blessed, will leave from there, and their life-force will depart and the kelipos will die, and evil will perish—“like smoke it will be consumed.” And this is the secret of the verse (Yeshayahu 25:8): “He will swallow up death forever,” meaning that the kelipos, which are called “death,” will be annihilated and swallowed in a single instant due to the departure of His Shechinah, may He be blessed, from among them, along with all the soul-sparks that are among them, as mentioned. **END FOOTNOTE)**

Practical Takeaway:

No soul is too low, too distant, or too fallen. Even the “heel-souls”—those furthest from holiness—can rise to the highest wisdom through hearing and acting upon the mitzvos. The Torah doesn’t just guide—it contains within its very letters the divine life-force for every Jew. Never underestimate the spiritual power of sincere observance, even from a broken place. Redemption begins when the lowest soul awakens.

Chassidic Story:

Reb Pinchas of Koretz once saw a simple Jew standing in the back of the shul during Selichos, weeping uncontrollably but unable to pronounce even a word correctly. A misnaged nearby scoffed, “This man doesn’t even know what he’s saying!” Reb Pinchas turned sharply and said, “He doesn’t need to. Every one of his tears polishes the letters of the Torah engraved in his soul. You read the words; he *becomes* them.”

He continued, “In Heaven they see not pronunciation but essence. The holy Zohar says that every Jew is rooted in the Torah. When this man cries, his soul returns to those letters. That is Teshuvah—returning to one’s root.”

(Source: *Imrei Pinchas HaShalem*, vol. 1, p. 68)

END NOTE]

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Eikev

Siman #415

“And He afflicted you and let you hunger, and fed you the manna” (Devarim 8:3).

וַיַּעֲנֶה וַיַּרְעֵבְךָ וַיֹּאכְלֶךָ אֶת הַמָּן (ת, ג

And he asked: how was there hunger if they ate the manna?

וְהִקְשָׁה, הֲאִיךָ הָיָה רָעֵב כִּיֹּן שָׂאֲכְלוּ אֶת הַמָּן.

And he said: because the manna was only in the morning and no more,

וְאָמַר, מִשּׁוּם שֶׁהַמָּן הָיָה רַק בַּבֹּקֶר וְלֹא יוֹתֵר.

and therefore they were hungry,

וְלָכֵף הָיוּ רָעֵבִים.

because one who has bread in his basket is not comparable to one who does not (Yoma 74b).

לְפִי שֶׁאֵינּוּ דוֹמָה מִי שֵׁישׁ לוֹ פֶּת בְּסֻלּוֹ לְמִי שֶׁאֵין לוֹ (יּוֹמָא ע"ד, ב

[NOTE Summary:

The verse “He afflicted you and let you hunger, and fed you the manna” seems contradictory—how could they be hungry if they were being fed? The answer, drawn from Chazal, is that although the manna provided sustenance, it was only given each morning with no reserves for the next day. This created a persistent psychological state of hunger and dependence. One who does not have “bread in his basket” is not like one who does—even if both have eaten. The affliction lay not in physical lack, but in the **daily test of trust**, living with no visible security for tomorrow.

Practical Takeaway:

True faith isn’t proven by how we act when we have what we need—it’s revealed when we don’t. Even when Hashem provides, He sometimes does so in a way that challenges our sense of control. The “manna test” lives on in every situation where we’re called to trust without guarantees. Practice serenity by letting go of needing to “see tomorrow’s bread” in order to feel whole today. **END NOTE]**

Siman #416

In the name of the Rav, of blessed memory: the seven species with which the Land of Israel was praised—none of them all grow together in a single country, except in the Land of Israel.

בְּשֵׁם הַרַב ז"ל, ז' מִיָּנִים שֶׁנִּשְׁמַתְבָּחָה בָּהֶן אֶרֶץ יִשְׂרָאֵל אֵין גְּדֻלִים כָּלֶם יַחַד בְּמַדִּינָה אַחַת, זוֹלַת בְּאֶרֶץ יִשְׂרָאֵל.

In every country where one species grows, its counterpart does not grow. And only in the Land of Israel do they all grow.

כָּל בְּמַדִּינָה שֶׁגִּדְלָל מִיֹּן אֶחָד אֵין חֲבִירוֹ גְּדֹל, וְרַק בְּאֶרֶץ יִשְׂרָאֵל גְּדֻלִים כָּלֶם.

[NOTE Summary:

Quoting the Rav, this teaching highlights a unique agricultural and spiritual phenomenon: the **Seven Species** for which Eretz Yisrael is praised (wheat, barley, grapes, figs, pomegranates, olives, and dates) do **not all grow naturally together in any other land**—only in Eretz Yisrael. Elsewhere, if one species grows, another does not. But in the Land of Israel, all seven flourish side by side. This is not just botanical—it’s symbolic of the

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Eikev

unity and completeness that Eretz Yisrael embodies, where diverse spiritual potentials can coexist and thrive in harmony.

Practical Takeaway:

Eretz Yisrael isn't just a geographic space—it's a spiritual ecosystem of wholeness. Just as the Seven Species grow together only there, so too the full expression of Jewish life and unity finds its deepest root in the Holy Land. Even outside of it, we can mirror this by seeking to unite diverse qualities—discipline and kindness, humility and strength—into a harmonious spiritual life. **END NOTE]**

Siman #417

In the name of the Rav, of blessed memory: all of the seven species with which the Land of Israel was praised have fragrance.

בְּשֵׁם הָרֵב ז"ל, כָּל הַז' הַמֵּינִים שֶׁנִּשְׁתַּבְּחָה בָּהֶם
אֶרֶץ יִשְׂרָאֵל יֵשׁ בָּהֶם רִיחַ.

And fine bread, when it is hot, has a fine fragrance—lofty—
because it is from the chamber of Mashiach, who will judge by
scent.

וְלֶחֶם נָאֵה כִּשְׁהוּא חֵם יֵשׁ לוֹ רִיחַ טוֹב רַמָּה,
כִּי הוּא מֵהֵיכַל מְשִׁיחַ שְׂפִידוֹן בְּרִיחַ (עֲגוּן סְנֵהָרִין ל"ג,
א').

[NOTE Summary:

Quoting the Rav, this teaching reveals that all **seven species** for which the Land of Israel is praised possess **fragrance**. Even **fresh, hot bread**—the simplest staple—emits a **lofty, elevated aroma** when warm. This aroma is not just pleasant; it is spiritual. The scent is said to originate from the **Heichal (chamber) of Mashiach**, who, as prophesied, will “judge by scent” (Sanhedrin 93a). Thus, the aroma itself becomes a vehicle of holiness, hinting at the messianic quality embedded in the physicality of the Land's produce.

Practical Takeaway:

Don't overlook the spiritual in the physical. Even the **smell of warm bread** can be a reminder of redemption. Everything rooted in holiness carries within it a fragrance of its divine source. When we engage the world—its food, land, and beauty—with awareness, we draw closer to the world of Mashiach. Cultivate mindfulness of holiness in the everyday. **END NOTE]**

Siman #418

“A land whose stones are iron” (Devarim 8:9). In the name of the Rav, of blessed memory: it is said in the Gemara (Taanis 4:6), “Do not read *avaneha* (its stones), but *boneha* (its builders),” meaning the Torah scholars, who must have hearts strong like stone and hard like iron.

אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרִזָּל (ח, ט). בְּשֵׁם הָרֵב ז"ל,
אֲמַרְיִנוּ בְּגִמְרָא (תַּעֲנִית ד, ו) "אֵל תִּקְרִי אֲבָנֶיהָ אֶלָּא
בּוֹנֵיהָ", שֶׁהֵם הַתְּלַמִּידֵי חֻכְמִים שֶׁצָּרִיכִים לְהִיּוֹת
לְבָם חֲזָק כְּאֶבֶן וְקֹשֶׁה כְּבְרִזָּל.

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Eikev

For the Shechinah is likened to a magnet-stone that draws all kinds of iron (see Shaarei Choleh, Gate 3, the ninth sefirah), for the Shechinah receives and draws to herself every soul that is not soiled with falsehood but clarified in truth—so that there is no barrier between the stone and the iron.

פי השכינה נמשלה לאבן השואב כל מיני ברזל (עין שערי חולה שער ג' הספירה התשיעית), דהשכינה קולטת ומושכת אליה כל נשמה שאינה מלוכלכת בשקר רק ברורה באמת, שלא יהיה שום מסך בין האבן לברזל.

And this is [the meaning of]: “Do not read *avaneha*, which is the drawing-stone, but *boneha*,” etc.

וזהו "אל תקרי אבניה", שהיא אבן השואב, "אלא 'בונה' וגו'.

Therefore, a person needs only to ensure that there is truth, and automatically they will consider him [worthy] above—understand this.

לכך אין אדם צריך רק לראות שיהא אמת, וממילא יחשבוהו למעלה, ויהבו.

And the opposite: “A speaker of lies shall not stand before My eyes” (Tehillim 101:7).

ולהפך, "ודובר שקרים לא יכון לנגד עיני" (תהלים (ק"א, ז).

And therefore, the Land of Israel is also “before the eyes of Hashem your God, from the beginning of the year...” (Devarim 11:12), and the righteous who conduct themselves in the way of truth—it absorbs them; and the opposite, it cannot tolerate them there and expels them.

ולכן ארץ ישראל היא גם כן "נגד עיני ה' אלהיך בה מרשית שנה... (דברים י"א, י"ב), והצדיקים שמנהגיו עצמם בדרך האמת – קולטתו, ולהפך – אין להם קיום שם ופולטת אותם.

And likewise, the soul draws to itself thought that is similar to it, etc.

!וכן הנשמה מושכת אליה מחשבה בדומה לה וגו'.

And therefore, “No man has power over the spirit to restrain the spirit...” (Koheles 8:8).

ולכן "אין אדם שולט ברוח לכלוא את הרוח... (קהלת ח', ח).

[NOTE Summary:

Reb Meir of Premishlan, through the words of the Rav, uncovers a profound teaching on the verse “**A land whose stones are iron**” (Devarim 8:9). Quoting the Gemara, he reinterprets “stones” (*avaneha*) as “builders” (*boneha*)—the Torah scholars—whose hearts must be **strong like stone and hard like iron**, unshaken by falsehood or compromise. This strength draws from the Shechinah herself, likened to a **magnetic stone** that pulls only those souls which are pure and truthful, free of the barriers created by deception. Just as iron is drawn to a magnet only if nothing obstructs it, so too the Shechinah draws only souls that are authentically aligned with truth.

This concept extends to **Eretz Yisrael**, which is described as being “under the eyes of Hashem”—it naturally draws in the righteous and expels those who are false. It is a land of **spiritual truth-sensitivity**. Similarly, the soul attracts thoughts that are like itself: truth pulls truth, and deception repels holiness. In the end, no one can overpower the spiritual currents of their own essence—“No man has power over the spirit to restrain the spirit.”

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Eikev

Practical Takeaway:

Spiritual attraction is not won by force or appearances—it is drawn by **truth**. If you want closeness to the Shechinah, to Torah, or to Eretz Yisrael, cultivate a life of inner honesty. Strip away falsehood, and you will find yourself magnetized to holiness. The soul knows its source and seeks it when unhindered. Let truth guide your speech, your thoughts, and your self-image—and holiness will find you.

Chassidic Story:

Reb Meir of Premishlan was once challenged by a man who mocked his taking a direct, steep path up an icy hill that no one else dared use. Reb Meir, unfazed, continued walking and replied, “If a man is tied to the **truth** above, he does not fall below.” His confidence wasn’t arrogance; it was the soul’s natural alignment with spiritual gravity. Just like iron to a magnet, he knew: truth pulls upward.

(Source: *Niflaos HaTzaddikim*, vol. Premishlan, p. 21) **END NOTE**

Siman #419

“He is your praise and He is your God” (Devarim 10:21). For the prayer that a person prays is itself Divinity.

הוא תהלתך והוא אלקיך (י, כ"א). פי התפלה שאדם מתפלל היא בעצמה אלקות.

And not like a person who requests something from his friend—where the friend is one thing and the supplication that the person pleads is something else.

ולא כאדם שמבקש דבר מחבירו, שחבירו הוא דבר אחר והתחנה שאדם מתחנן היא דבר אחר.

But here it is not so. For when he says “Baruch,” the ‘Beis’ is in Chochmah, and so it is with all [the blessings].

וכאן אינו כן. שכשאומר "ברוך" – הבית היא בחכמה, וכן בלם.

It is found, then, that the prayer itself is Divinity, which unites the supernal attributes.

נמצא פי התפלה בעצמה היא אלקות, שמיוחדת המדות העליונות.

And those who pray before the Holy One, blessed be He, and regard the prayer as something separate—these are in the category of a servant, and they give to him from the outside, like a servant who comes to request and the king commands that his request be given to him.

ואותם שמתפללים לפני הקדוש ברוך הוא שהתפלה היא דבר אחר – הם בבחינת עבד, ויהבין ליה מלכר, בעבד שפא לבקש וצוה המלך שיתנו לו שאלתו.

But those for whom the prayer itself is Divinity—they are in the category of a son, who seeks within the royal treasury himself and takes his request on his own, for he is trustworthy to the Holy One, blessed be He.

אבל אותם שהתפלה בעצמה היא אלקות – הם בבחינת בן, שמחפש בעצמו בגנזי דמלכא ונוטיל בעצמו שאלתו, שהוא נאמן להקדוש ברוך הוא.

And he said: from the time of King David, peace be upon him, until now, there was no one who prayed as I do.

ואמר, פי מן דוד המלך עליו השלום והילך לא הנה אדם מי שהתפלל כן כמו אני.

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Eikev

[NOTE Summary:

Reb Pinchas of Koretz teaches a transformative concept of prayer: it is not merely a request directed toward G-d—it **is** G-dliness itself. Unlike a person asking a favor from another—where the petitioner and the request are separate—here the prayer is **unified** with Divinity. Each word, like "Baruch," is rooted in the **supernal sefirot**, drawing from Chochmah and the higher spiritual realms. True tefillah isn't about begging from the outside—it is an act of spiritual unification that draws divine energy into the world.

This distinction gives rise to two types of pray-ers: the **servant**, who sees prayer as external and receives from afar; and the **son**, who knows he is part of the King's inner circle and accesses treasures from within. For the son, prayer is not something he *does*, but something he *is*. He doesn't need to be granted anything—he aligns with G-d's will and draws blessings directly from the Source.

Practical Takeaway:

Elevate your understanding of tefillah: don't just speak to G-d—**merge with Him** through your words. If you view prayer as an external ritual, it remains limited. But if you realize your words are rooted in Divine essence, your prayer becomes a **channel of Elokus**. Approach G-d not as a distant subject, but as a trusted child in His palace—allowed to reach into His hidden treasures.

Chassidic Story:

Once, Reb Pinchas of Koretz was seen praying with immense stillness, lips barely moving. When asked why he didn't raise his voice or sway, he replied: "Because I am not speaking *to* G-d—I am letting G-d speak *through* me. The words are His, not mine."

He then explained: "When the prayer comes from truth, it doesn't rise upward. It starts from Above and descends into you. Then the prayer itself is G-dliness."

(Source: *Imrei Pinchas HaShalem*, vol. 2, p. 144) **END NOTE]**

Siman #420

"I was afraid because of the wrath and the fury" (Devarim 9:19).

יגרתתי מפני האף והחמה (ט, י"ט)

"Yagarti" (I was afraid) has the same letters as "Taryag" (613).

יגרתתי" אותיות תרי"ג

And it [the 613 commandments] protects from wrath and fury, etc.

והוא [מגן] מפני אף וחמה כו

[NOTE Summary:

The verse "יגרתתי מפני האף והחמה" ("I was afraid because of the wrath and the fury") is reinterpreted by connecting the word "יגרתתי" to the letters 613 (תרי"ג), the number of mitzvos in the Torah. This hints that the **613 commandments themselves serve as a spiritual protection** against divine anger and fury. The one who

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Eikev

lives in alignment with Torah is enveloped in a shield of holiness that guards against the harsh judgments signified by “wrath and fury.”

Practical Takeaway:

The best spiritual protection is living a life of mitzvah observance. Each mitzvah is a strand in the armor that shields the soul from chaos, judgment, and distance from G-d. When you're afraid or facing inner or outer turbulence, strengthen your connection to the mitzvos—they are not just obligations, but protective lights. **END NOTE]**

Siman #421

“What does Hashem your God ask of you, but to fear...”
(Devarim 10:12).

מָה ה' אֱלֹהֶיךָ שׁוֹאֵל מֵעַמְּךָ כִּי אִם לִירְאָה וְגו' (י', י"ב).

And he said: it is taught in the Gemara (Sotah 14a), “And to cleave to Him”—cleave to His attributes; just as He is merciful, so too you be merciful, etc.

וְאָמַר, דְּאִיתָא בְּגִמְרָא (סוֹטָה י"ד, א) "וּלְדַבְּקָהּ בּוֹ" – הַדְּבִק בְּמִדּוֹתָיו: מָה הוּא רַחוּם, אִף אַתָּה רַחוּם וְגו'.

And this is the explanation of the verse, “What does Hashem your God ask of you but to fear”—that is, of all the attributes that are in the Holy One, blessed be He, He does not ask *of you* except fear.

וְזֶה פִירוּשׁ הַפְּסוּק "מָה ה' אֱלֹהֶיךָ שׁוֹאֵל מֵעַמְּךָ כִּי אִם לִירְאָה" – כְּלוּמַר, מְכַל הַמִּדּוֹת שֵׁשׁ בְּהַקְדוּשׁ בְּרוּךְ הוּא אֵינוֹ שׁוֹאֵל "מֵעַמְּךָ" כִּי אִם לִירְאָה.

For even though this attribute is not applicable in Hashem, it should be in your hand.

דְּאִף עַל גַּב דְּאֵינן שְׁנֵי מִדָּה הַזֹּאת בְּהַשֵּׁם יְתַבְרַךְ – יְהִיָּה בְיָדְךָ.

And he also said on the above verse: for what kind of thing requires asking? That is—something that is not good for a person (a hint)—and this is fear.

וְעוֹד אָמַר בְּפְסוּק הַזֶּה: כִּי אֵיזֶה דְּבַר צָרִיךְ שְׁאֲלָה – דְּהֵינּוּ דְּבַר שְׂאֵינן טוֹב לוֹ לְאָדָם (רַמְז) – וְהֵינּוּ הִירְאָה.

But something that is good for a person—he does on his own.

אָבַל דְּבַר שְׂטוֹב לוֹ לְאָדָם – עוֹשֶׂה מִמִּילָא.

And this is the meaning of the verse: “What does Hashem your God ask of you but to fear”—but to walk in His ways and to love Him—this does not need asking, for it is good for you.

וְזֶה פִירוּשׁ הַפְּסוּק "מָה ה' אֱלֹהֶיךָ שׁוֹאֵל מֵעַמְּךָ כִּי אִם לִירְאָה" – אָבַל "לְלַכֵּת בְּכָל דְּרָכָיו וּלְאַהֲבָה אֹתוֹ" – זֶה אֵינוֹ צָרִיךְ שְׁאֲלָה, כִּי הוּא טוֹב לָךְ.

[NOTE Summary:

This teaching focuses on the verse, “What does Hashem your God ask of you, but to fear Him” (Devarim 10:12). It draws from the Gemara in Sotah that explains the commandment “to cleave to Him” as a call to **emulate His attributes**—to be merciful, kind, and just as He is. Yet the verse emphasizes that of all Divine traits, the only one Hashem explicitly **asks from us** is **yirah** (awe or fear), even though Hashem Himself does not experience fear. That’s because fear is uniquely challenging—it’s not naturally pleasant or self-rewarding.

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Eikev

The second insight contrasts what needs to be “asked” with what comes naturally. Things that are clearly **beneficial** to a person—like love of G-d and walking in His ways—require **no request**, because we are instinctively drawn to them. But fear, which is less naturally desired, requires a Divine **prompting**. Thus, Hashem asks us only for that which is difficult and not obviously beneficial—“*only to fear*”—while trusting that the rest we will do willingly.

Practical Takeaway:

Don’t wait to feel inspired to revere Hashem—**choose** it. Love, understanding, and spiritual growth often come with pleasure and reward, but true yirah demands effort. It is the one trait Hashem actively “asks” from us, because it doesn’t come on its own. Embrace it as a mark of inner discipline and a gateway to real relationship with the Divine. **END NOTE]**

Siman #422

“And now, Israel, what does Hashem your God ask of you, but to fear... and to love...” (Devarim 10:12).

וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹהֶיךָ שׁוֹאֵל מֵעַמּוֹךָ כִּי אִם
(לְיִרְאָה וְגו' וּלְאַהֲבָה וְגו' י, י"ב

The ultimate purpose of all is fear (yirah), for if there is no fear, there is no wisdom (Pirkei Avos 3:17).

תְּכַלִּית הַכֹּל הִיא הַיִּרְאָה, כִּי אִם אֵין יִרְאָה אֵין חֵכְמָה
(אָבוֹת ג', י"ז)

Even though one must serve Hashem with fear and love, nonetheless, one need only seek fear, and automatically the love of Hashem will rest upon him.

הַגֵּם שֶׁצָּרִיךְ לַעֲבוֹד אֶת הַשֵּׁם יִתְבָּרַךְ בְּדַחֲוִילוֹ
וּרְחִימוֹ, מִכָּל מְקוֹם אֵין צָרִיךְ לְחַפֵּשׂ רַק יִרְאָה,
וּמִמִּילָא תִשְׁרָה עָלָיו אַהֲבַת ה'

For it is the way of the man to pursue after the woman (Kiddushin 2b)—this is a hint.

כִּי דָרַךְ אִישׁ לְחַזְזוֹר אַחַר אִשָּׁה (קִידוּשִׁין ב, ב) רָמַז

And this is the meaning of the verse: “And now, Israel, what does Hashem your God ask of you but to fear...”—and [automatically] to love, etc. Understand this.

וְזֶהוּ 'וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹהֶיךָ שׁוֹאֵל מֵעַמּוֹךָ כִּי
אִם לְיִרְאָה [וּמִמִּילָא] לְאַהֲבָה וְגו', " וְהָבֵן

[NOTE Summary:

Reb Pinchas of Koretz teaches that the ultimate goal of Divine service is **yirah**—awe and reverence of Hashem. Quoting the Mishnah, “If there is no fear, there is no wisdom,” he emphasizes that all spiritual attainments, including love of G-d and deep Torah insight, depend on this foundational trait. Although we are meant to serve Hashem with both fear and love, **one need only actively pursue yirah**, and love will follow automatically. This is likened to the Talmudic principle that “a man pursues a woman”—meaning that **love (feminine) is drawn to awe (masculine)** when awe is present.

Thus, when the verse says, “What does Hashem ask of you but to fear Him,” it implies that once you achieve genuine yirah, **ahavah will naturally flow** into your heart. This is not a two-step process—it is one organic reality.

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Eikev

Practical Takeaway:

Focus your efforts on cultivating **true yiras Shamayim**. When your fear of Heaven is real—not fear of punishment, but reverent humility before Hashem—**love will awaken on its own**. You don't need to manufacture emotional highs; you need to align your soul in awe, and the rest will come. Fear opens the gates through which love flows.

Chassidic Story:

A young man once came to Reb Pinchas of Koretz and said, "I try to feel love for Hashem, but my heart is cold." Reb Pinchas replied, "Then stop chasing love. Chase truth. Chase awe. Love is the fire—but awe is the spark. Without awe, love is just a dream."

Then he added quietly, "When a soul truly trembles before its Creator, the heart cannot help but burn."

(Source: *Imrei Pinchas HaShalem*, vol. 1, p. 122) **END NOTE]**

Siman #423

“What does Hashem your God ask of you but to fear Hashem your God, to walk in all His ways, and to love Him, and to serve...” (Devarim 10:12).

From Moreinu HaRav R' Rafael, of blessed memory: In *Sefer Halkkarim* (Maamar 3, Chapter 6), he asked on the expression “mah” (“what”)—which implies a small thing—yet the verse ends with many matters: fear, love, etc.

And his explanation is: how does one come to this?—*ki im leyirah* (only through fear).

How can I have fear?—*ki im le'ahavah* (only through love).

How can I have love?—and likewise, to walk in all His ways: “just as He is merciful...”—if a person does not have the trait of mercy, what can he do?

And the verse ends and continues with multiple *vav*-conjunctions (ו').

And afterward, the next verse begins **without a vav**: “To observe the commandments of Hashem.”

Because through observing the commandments, you are able to come to fear and love, etc., as explained above.

מה ה' אלקיך שואל מעמך כי אם ליראה את ה' אלקיך ללכת בכל דרכיו ולאהבה אתו ולעבד וגו' (י, י"ג).

ממזהר"ר רפאל ז"ל: בספר העקרims (מאמר ג' פרק ו') הקשה בלשון "מה", דמשמע דבר קטן, ומסיים 'להרהר דברים – ליראה ולאהבה וגו'.

ו"פירושו – איך תבוא לנה? – "כי אם ליראה".

איך רהט (רהיט?) אב נייט מורא – "כי אם להאהבה".

איך אב נייט ליעב, וכן "ללכת בכל דרכיו" – מה הוא רחום וגו' – אם אין לו מדת רחמנות מה יעשה? וגו'.

ומסיים הפסוק ונמשך ב'ו' ו'.

ואחר כך מתחיל פסוק ב' בלא ו' – "לשמור את המצוות ה'".

שעל ידי ששמור המצוות תוכל לבוא ליראה ולאהבה וגו' כנ"ל.

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Eikev

[NOTE Summary:

This teaching—citing *Sefer HaIkkarim* and explained by Moreinu HaRav Rafael—examines the verse “What does Hashem your God ask of you but to fear...” (Devarim 10:12). The word "**mah**" (what) suggests a small or simple request, yet the verse lists **multiple lofty demands**: fear, love, walking in His ways, and service. The resolution offered is that **these aren't separate demands**, but a **spiritual chain**: everything flows **from yirah (fear)**. But how can one attain yirah? Through **ahavah (love)**. How does one reach love? By **walking in His ways**. And if one lacks even that, what can he do?

The key lies in the next verse, which begins *without* a connecting "vav"—“to observe the mitzvos of Hashem.” This shows that **observing mitzvos is the starting point**. Through mitzvah performance, one can reach yirah, ahavah, and the full path of Divine connection. The Torah thus maps out both the **ideal** and the **practical entranceway**.

Practical Takeaway:

If you feel distant from love or awe of Hashem, don't be discouraged. Start with action—**just do a mitzvah**. The path to fear, love, and spiritual elevation doesn't begin with emotion; it begins with **practice**. Through consistency in observance, the higher feelings will awaken naturally. **END NOTE]**

Siman #424

“To cleave to Him” (Devarim 11:22). And in Rashi: “Is it possible for a person to cleave to the Holy One, blessed be He? Rather, cleave to the sages and to their students, and I will consider it as if you cleaved to Him.”

Explanation: There is a person whose soul is only from the World of Asiyah—how could he cleave to the Shechinah, for the Shechinah is in Atzilus?

Rather, cleave to the sages and to their students, and they will draw for you a soul from their root, and you will be able to cleave to the Shechinah.

For the sages themselves are “small in number” (Zohar Mishpatim 9:6), meaning they have souls from Atzilus.

And therefore it says: “and to their students,” for the students—through having a teacher and through his influence—can also cleave, as explained above.

לְדַבְּקָהּ בּוֹ (י"א, כ"ב). וּבְרַש"י: וְכִי אֶפְשָׁר לְאָדָם לְהַדְּבִיק בְּהַקְדוּשׁ בְּרוּךְ הוּא? אֵלֶּא הַדְּבִיק בְּחַכְמֵי וּבַתְלִמְיֵיהֶם וּמַעֲלָה אֲנִי עָלֶיךָ כְּאִילוּ נִדְבַקְתָּ בּוֹ.

פירושו: כִּי יֵשׁ אָדָם שֶׁיֵּשׁ לוֹ נְשִׁמָּה רַק מֵעוֹלָם הַעֲשִׂיָּה, וְאִיךָ יִכּוֹל לְהַדְּבִיק בְּשִׂכְנָהּ – כִּי שִׂכְנָהּ בְּאַצִּילוֹת.

אֵלֶּא הַדְּבִיק בְּחַכְמֵי וּבַתְלִמְיֵיהֶם, וְהֵם יִמְשִׁיכוּ לָךְ נְשִׁמָּה מִשְׂרָשָׁם וְתוּכַל לְהַדְּבִיק בְּשִׂכְנָהּ.

כִּי הַחַכְמֵי בְּעֶצְמָם "זְעִירֵי אֵינוֹן" (עֲנֵן זֶהר מִשְׁפָּטִים ט', ו'), שֶׁיֵּשׁ לָהֶם נְשִׁמָּה מֵאַצִּילוֹת.

וְלָזֶה אָמַר "וּבַתְלִמְיֵיהֶם", כִּי הַתְלִמִּידִים – עַל יְדֵי שִׂיחָא לָהֶם רַב וּמִהַשְׁפָּעָתוֹ – יוּכְלוּ לְהַדְּבִיק בְּנ"ל.

[NOTE Summary:

Reb Pinchas of Koretz illuminates the command “to cleave to Him” (“to cleave to Him”) with a profound mystical explanation. Citing Rashi, who teaches that one cleaves to Hashem by clinging to sages and their students, Reb

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Eikev

Pinchas asks: **How can a soul rooted in the lowly world of Asiyah (Action) attach itself to the Shechinah**, which dwells in the highest world, Atzilus? His answer: **by cleaving to the tzaddikim**. The sages—whose souls come from Atzilus—can draw down spiritual energy, even for souls from Asiyah, by sharing from their own spiritual root. Even their students, through deep attachment to their teachers, are able to channel that same divine connectivity. Thus, **true deveikus** (cleaving) is possible for all—**through connection to those already cleaving**.

Practical Takeaway:

You don't need to reach the highest spiritual worlds on your own. **Attach yourself to those who are attached**—to tzaddikim and true talmidei chachamim. Their spiritual influence can uplift you beyond your own limitations. Through deep humility and honest connection to a rav or rebbe rooted in truth, your own soul can be drawn closer to the Shechinah.

Chassidic Story:

A chassid once asked Reb Pinchas of Koretz: “How can I, with my coarse soul and small understanding, ever hope to connect to Hashem?” Reb Pinchas replied, “You don't climb to the sky—you grab the cloak of one who lives there.” Then he added, “If your heart is true and you cleave with humility, the tzaddik's soul will pull yours upward.”

(Source: *Imrei Pinchas HaShalem*, vol. 1, p. 189)

END NOTE]