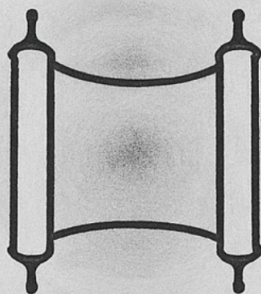


בס"ד

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Vayera



Dedicated To:

טניה מלכה בת דינה דבורה

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Siman #30

And they said to him, “Where is Sarah your wife?” (18:9).

The name **איה** (Ayeh) is a Divine Name through which one can attain wealth, wisdom, and children (see Pri Etz Chaim, Shaar HaTefillos, Chapter 26, end). Therefore they said this name, **איה**.

וַיֹּאמְרוּ אֵלָיו אִי־הָאִשָּׁה (י"ח, ט'). אִי־הָ
הוּא שֵׁם שֶׁבּוֹ יְכוּל לְהַשִּׁיג עֲשָׂרוֹת וְחֻמָּה וּבָנִים
(עֵין פְּרִי עֵץ חַיִּים שֶׁעַר תְּפִלּוֹת פָּרַק ל"ו סוּף פָּרַק
ז'), לְכַךְ אָמְרוּ הַשֵּׁם הַזֶּה אִי־הָ.

[NOTE Summary

Rebbe Pinchas of Koretz explains that when the angels asked Avraham, “Where is Sarah your wife?” they were not asking a physical question but invoking a Divine name—**איה** (Ayeh)—a mystical term that awakens hidden blessing. This holy name connects to the flow of abundance in the three core areas of life: wealth, wisdom, and children. By saying “Ayeh,” they were drawing down that spiritual energy upon Sarah, opening the channels through which her long-awaited blessing of a child could manifest.

Practical Takeaway

When life feels barren—emotionally, spiritually, or materially—remember the power of asking “Ayeh?” (“Where is G-d here?”). This question itself invites the Divine presence into the void. In moments of confusion or longing, turning the question “Where?” into a cry of seeking transforms emptiness into a vessel for new blessing.

Explanation:

1. The source — Pri Etz Chaim, Shaar HaTefillah, Chapter 26

Rav Chaim Vital writes that when one says “Ayeh” (איה) in certain meditations, it arouses a flow (*hamshachah*) from the supernal source of **Binah**, and that this Name can draw **בנים, חכמה, ועושר** — children, wisdom, and wealth.

Why those three? Each corresponds to a different channel that descends from Binah into the lower worlds.

2. The meaning of “איה” — “Where is He?”

The word **איה** means “Where?” — a cry of searching and yearning for the Divine Presence. In Kabbalah, this corresponds to the soul’s call to draw revelation from a hidden, higher world (Binah) into a revealed state (Ze’ir Anpin and Malchut).

In other words:

- **איה** represents the movement **from concealment to revelation**,

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- and that is precisely the channel through which blessing descends into the material world — wisdom, children, and wealth.

3. The mystical structure — Binah as the Source

In the *Sefiros*, **Binah** (Understanding) is called the “Supernal Mother” (*Imma Ila'ah*), and it is said:

“From Binah come children” (see Zohar I, 7b; II, 121a).

Thus:

- **Children (בנים)** come from Binah as she gives birth to the lower sefiros.
- **Wisdom (חכמה)** is drawn from Binah because Binah gives understanding to Chochmah (they constantly flow into each other — “אם אין בינה אין חכמה”).
- **Wealth (עושר)** in Kabbalah is a symbol of abundance and expansion, both physical and spiritual, which flow from Binah, known as רחובות הנהר — “the wide river,” representing expansion and blessing.

4. Gematria and letters of “איה”

Let's look at its letters:

- א – Alef, representing unity, Alufo shel Olam (the Divine Source).
- י – Yud, symbol of Chochmah (Wisdom).
- ה – Heh, symbol of Binah (Understanding and expansion).

So, איה literally forms the structure of **Alef–Yud–Heh**, the path of flow from the hidden source (Alef) through Chochmah (Yud) into Binah (Heh).

That's the chain that births **wisdom**, **children**, and **wealth** — all manifestations of expansion from potential into revealed form.

5. In our verse — “Where is Sarah your wife?”

When the angels said “*Ayeh Sarah ishtecha*”, they weren't merely asking for her location.

They were invoking this Name — *Ayeh* — to **draw down blessing** from Binah into Sarah:

- **Children** – the birth of Yitzchak.
- **Wisdom** – the spiritual clarity and prophetic insight she possessed.

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- **Wealth** – the abundance that flowed to Avraham's household afterward.

Thus, it wasn't a question — it was a *spiritual invocation* of the Divine Name איה, to open the channels of Binah for these blessings.

6. Summary

Attribute

Source

Drawn through איה because...

Children

Binah = Imma = Source of birth

"From Binah come children."

Wisdom

Yud-Heh structure

Flows from Chochmah into Binah and back — "איה" unites them.

Wealth

Binah = Expansion (רחובות הנהר)

The revealed abundance from the hidden source.

END NOTE]

Siman #31

"I will surely return to you at this time of life, and behold, Sarah will have a son" (18:10). I heard in the name of the holy Rabbi, that we do not find that the angel actually returned there at the birth of Yitzchak. However, the explanation is that it is stated in the holy Zohar (on our portion) that the three men were Avraham, Yitzchak, and Yaakov. And this angel was in fact the very soul of Yitzchak himself. Thus the meaning of "I will surely return to you" is that I—meaning the soul of Yitzchak—will return to you, and I will be for Sarah a son. Understand this well.

שוב אשוב אליך בעת חיה ולשרה בן (י"ח, י').
שמעתי בשם הרב זכרוננו לברכה, דלא מצינו ששב
המלאך לשם בלידת יצחק. אך הענין, דאיתא בזוהר
הקדוש (על פרשתנו) מאן נינהו שלושה אנשים —
אלו אברהם יצחק ויעקב, וזה המלאך היה בעצמו
נשמת יצחק, וזהו שוב אשוב אליך ואהיה לשרה בן,
והבן.

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[NOTE Summary

Rebbe Pinchas of Koretz teaches that the angel who spoke to Avraham about Yitzchak's birth was not a separate being, but the very **soul of Yitzchak** himself. The phrase "I will surely return to you" means "I, Yitzchak's soul, will come into this world and be born to Sarah." This interpretation reveals the profound unity between the spiritual and physical—before Yitzchak's body existed, his soul was already participating in the promise, announcing its own arrival.

Practical Takeaway

Every blessing, every turning point in life, begins with a spark of its soul already present. When we sense that something holy is about to unfold, it may be the "soul" of that event whispering to us. Like Yitzchak's soul returning through the angel's words, our deepest purposes often announce themselves before they take shape. Learn to listen for those subtle stirrings—they are the beginnings of creation in your own life. **END NOTE]**

Siman #32

He said: Why did Avraham father his son Yitzchak only after one hundred years (see Zohar, part 2, 60)?

אמר, למה הוליד אברהם את יצחק בנו אחר מאה שנים (כ"ל, ס').

Because Israel and Mashiach can only come through *hesech hadaas*—a removal of conscious awareness (see Sanhedrin 97a).

כי ישראל ומשיח אינם יכולים לבוא רק בהסח (הדעת) (עין סנהדרין צ"ז, ע"א).

For Israel and Mashiach arose in thought to be created before the world itself was created (see Zohar, 6b).

כי ישראל ומשיח עלו במחשבה להבראות קודם (שנברא העולם) (כ"ל ו', ב').

And *daas* (conscious intellect) belongs to the realm of creation, therefore they can only come through *hesech hadaas*.

והדעת הוא בבריאה, לפיכך אינם יכולים לבוא כי אם בהסח הדעת.

Therefore Avraham fathered Yitzchak after one hundred years, and it was like the resurrection of the dead.

ולכן הוליד אברהם אחר מאה שנה והנה כתיחית המתים.

Yet, at the time of the resurrection, there must be the "fragrance of the bones" (*havla de-garmei*) (see Etz Chaim, Shaar HaKlalim, ch. 3).

רק בתיחית המתים צריך להיות הבלא דגרמי (עין). (עין חיים שער הפללים פרק ג'.

And what Avraham believed in the Holy One, blessed be He, was that very "fragrance of the bones."

וימה שהאמין אברהם בהקדוש ברוך הוא הנה הבלא דגרמי.

Therefore it is written (Bereishis 15:6): "And he believed in Hashem, and He reckoned it to him as righteousness."

ולכן כתוב (בראשית ט"ו, ו'): והאמין בה' וגו' ויחשבה לו צדקה.

He also said: Because Israel are exceedingly holy, they could not be born until one hundred years had passed—for a hundred-year-old is considered as one dead and gone, and so forth (Zohar, part 2, 60).

גם אמר, כי מחמת ש'ישראל קדושים הם מאד, לא יכלו להולד כי אם אחר מאה שנים, כי בן מאה באלו (מת ועבר וכו') (כ"ל, ס').

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[NOTE Summary

Rebbe Pinchas of Koretz teaches that Avraham's miraculous fathering of Yitzchak at one hundred years old reflects a spiritual law: true holiness and redemption only emerge when human understanding steps aside. Just as the coming of Mashiach and the essence of Israel were conceived before the world's creation—beyond the realm of intellect—so too Yitzchak's birth came through *hesech hadaas*, a complete suspension of logic. Avraham's faith itself became the “breath of the bones,” the spark that awakened new life, similar to the resurrection of the dead. Only when one has gone beyond self—symbolized by Avraham at one hundred, “as if dead and passed”—can something eternal be born.

Practical Takeaway

Faith is not the opposite of reason—it is what begins when reason ends. When you reach a point where the path forward seems impossible, that is where the deepest miracles can take root. The *hesech hadaas*, the quiet space beyond understanding, is not emptiness but the birthplace of Divine renewal.

Chassidic Story

Once, Rebbe Pinchas of Koretz noticed a poor man weeping during prayer. “Why do you cry?” he asked. The man replied, “I have nothing left—no money, no strength, no hope.” Rebbe Pinchas smiled gently and said, “Then you are ready. When a person has nothing left to lean on—not even his own understanding—he finally becomes a vessel for G-d Himself.” That very week, the man's situation turned unexpectedly; his fortunes reversed, and he later told others that it was precisely when he stopped trying to *understand* that Heaven began to move for him. **END NOTE]**

Siman #33

In the Haftarah: “Your maidservant has nothing in the house except a small jug of oil. And he said: Go, borrow for yourself vessels from outside, empty vessels—do not diminish them...” (II Kings 4:2–3).

In the name of Rabbi Shmayerl of Warshivker, of blessed memory: It seems difficult—why does a person pray every day, even when his mind is not clear and he has no heart or desire at all? What benefit does it bring?

However, this is what is meant by “empty vessels.” For the letters of prayer are called vessels (see Etz Chaim, Shaar 6, chapter 6, Taanina).

And every prayer, even one without heart, still acts and does not go to waste.

בהפטרה: אין לשפחתך כל בבית כי אם אסוד שמן, ויאמר לך שאלי לה כלים מן החוץ כלים (רקים אל תמעיטי וגו') (מלכים ב' ד', ב'–ג')

בשם רבי שמעון מוורשינקער זכרוננו לברכה, דלכורה קשה, למה מתפלל בכל יום אף שאין המוח צלול ואין לו לב וחשק כלל, ומה מהני.

אבל זה נקרא כלים רקים, שהאותיות נקראים כלים ((עין עץ חיים שער ו' פרק ו', תנינא

וכל תפלה אף שהיא בלי לב, מפל מקום פועלת ואינה הולכת לבטלה.

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For when a person merits once to pray properly, with sincere thought—since thought is called “oil” (see Peri Etz Chaim, Shaar HaTefillah, chapter 23, at the end)—then through that prayer there is an ascent for all the empty ones.

פי כשזוכה האדם פעם אחת להתפלל בכונה כהוגן במחשבה טובה, דמחשבה נקראת שמן (עין פרי עץ חיים שער התפלה פרק כ"ג סוף הפרק), על ידי זה יש עליה לכל התפלות הריקות.

Even through a single word that a person says with truth to Hashem, all the empty prayers can rise and fill all the empty vessels.

ואפלו על ידי תיבה אחת שאומר האדם באמת לה' יכולים לעלות כל התפלות הריקות ומתמלאים כל הכלים הריקים.

And even through another person's prayer they sometimes ascend as well.

ואפלו על ידי אדם אחר לפעמים עולים בתפלתו וכו'.

And through the empty prayers, blessing also descends, for no prayer is ever in vain—only that the blessing may descend into a wilderness, a desolate land. Sometimes, a great merchant passes through there, and his animals find pasture and nourishment from it.

ועל ידי התפלות הריקות יורד גם בן שפע, פי אין שום תפלה לבטלה, רק שהשפע יורד במדבר בארץ צרה, ורק לפעמים בא שם איזה סוחר גדול ויש ונתפשים לו מרעה לבהמותיו וכיוצא.

And he, of blessed memory, said: It seems that all this was from the words of the Baal Shem Tov, and Rabbi Shmayerl, of blessed memory, concluded: “However, there are prayers that are worm-eaten—when one entertains evil thoughts, Heaven forbid, during prayer. From these come worm-eaten fruits. Therefore, in our generation, worms have increased in fruits.”

ואמר הוא זכרוננו לברכה: כמדומה שיעד פאן מדבר הבעל שם טוב, ורבי שמעון זכרוננו לברכה סיים בזה: אבל יש תפלות מתולעות, שחשב מחשבות רעות ורמזא לצלן בשעת התפלה, מזה באים פירות מתולעים, לכן בדור הזה נתרבו תולעים בפרות.

[NOTE Summary

The verse from the Haftarah—“Your maidservant has nothing in the house except a small jug of oil”—as a deep metaphor for prayer. The “empty vessels” symbolize prayers recited without feeling or clear thought. Even when a person prays without concentration, those words are still sacred—they form vessels waiting to be filled. When, at another time, a person manages to pray with true intention, that one heartfelt prayer can elevate all the earlier “empty” ones, filling them with light and meaning. The “oil,” representing thought and inner awareness, seeps into those hollow words and gives them life. Yet, when thoughts of impurity enter prayer, they corrupt its fruit, just as worm-eaten prayers yield worm-eaten results.

Practical Takeaway

Never underestimate even a cold or distracted prayer. Each word we utter becomes a vessel for holiness, awaiting the moment when sincere feeling will fill it. A single honest phrase said from the heart can lift years of forgotten prayers. But just as positive thought refines the words, negative thought can spoil them—reminding us that awareness and purity of mind are the true “oil” that give prayer its fragrance and power.

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Chassidic Story

Once, Rabbi Pinchas saw a man praying rapidly without focus. Afterward, the Rebbe asked him, “Where did your prayers go?” The man looked puzzled. The Rebbe continued, “Words of prayer are like birds. When they are alive with thought and feeling, they soar to Heaven. But when they are lifeless, they hover in the air, waiting for someone with a pure heart to lift them.” The man began to cry and said, “Rebbe, what should I do about all my old prayers?” The Rebbe replied, “Pray now—just once—with truth. That one prayer will give wings to them all.”

END NOTE]