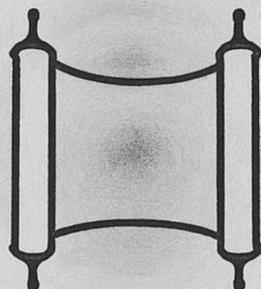


בס"ד

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Netzavim



Dedicated To:

אילנה דבורה בת שרה מרים

May Hashem pour Shefa upon you

To find more Maamarim and to dedicate one visit:

ChassidusNow.com

Introduction

The teachings of **Reb Pinchas of Koretz** presented here illuminate the inner essence of preparation for *Rosh*

Reb Pinchas of Koretz

Imrie Pinchas
Parshas Netzavim

Hashanah. Each insight, drawn from Torah and experience, reveals that true closeness to Hashem is neither distant nor complex—it lies in the heart’s surrender, the mouth’s sincere word, and the soul’s quiet humility. Whether through the mystical renewal of each morning, the transformative power of heartfelt speech, or the redemptive strength of becoming *ayin*—nothing—these teachings guide the individual to sweeten judgment, attract divine compassion, and elevate through self-nullification.

At the center of it all is the paradoxical truth: the more a person lowers himself, the higher he is raised. Especially during the holy days of awe, and the sacred moments of *Seudah Shlishis* before Rosh Hashanah, these teachings urge us to shed pride, embrace humility, and draw close to the Infinite. The gates of mercy open not for the mighty, but for those who see themselves as dust before the King.

Siman #439

On Rosh Hashanah, the world, the Torah, and the souls are renewed. Therefore, before Rosh Hashanah, the portions are small, in the secret of the "Dormita"—that a sleep falls upon Ze’eir Anpin (as explained in Pri Etz Chaim, Shaar HaSofer, chapter 6), which is the Torah, and because of the sleep, the Torah is renewed.

בראש השנה נתחדש העולם והתורה והנשמות, ולכך קדם ראש השנה הסדרות קטנות בסוד הדורמיטא שנופל שנה על ז"א (פרע"ס שער הסופר פרק ו') שהוא התורה ומחמת השנה נתחדש התורה.

And in man as well—before sleep, he surrenders his soul and says: “In Your hand I entrust my spirit,” which is an acronym for “Be’er” (well). A “well” refers to the Ein Sof, from which vitality flows without end. For a “pit” (בור) has an end, as its waters are measured, but a “spring” (מעיין) has no end.

ובאדם גם כן, קדם השנה מוסר נפשו ואומר "בנדף אפקיד רוחי", שהוא ראשי תבות "באר", ובאר הוא אין סוף שממנו יוצא חיות בלי הפסק. כי בור יש לו סוף, כי מימיו במדה, אבל מעיין אין לו סוף.

And when he sleeps, he becomes *ayin*—nothing, of no significance—and he surrenders himself to the Ein Sof. In the morning, he is renewed and becomes like a new creation.

ובשהוא ישן ונעשה "אין" פלוא חשוב ומוסר את עצמו לאין סוף, ובבקר הוא נתחדש ונעשה כברייה חדשה.

And this is the verse (Eichah 3:23): “They are new every morning; great is Your faithfulness,” which is an acronym for “Rachel.”

וזהו (איכה ג', כ"ג) "חדשים לבקרים רבה". "אמנותך", שהוא ראשי תבות "רחל".

And all creations receive renewed vitality only because of the sleep.

וכל הברואים אין להם חיות חדש רק מחמת השנה.

Even water becomes “sleepy,” and through this, they are sweetened. Therefore, in all the worlds, there is also “Dormita.”

ואפלו מים ישנים, ועל ידי זה נמתקים. ולכך בקל העולמות גם כן דורמיטא.

Reb Pinchas of Koretz

Imrie Pinchas
Parshas Netzavim

And in Torah there is Targum, whose numerical value is “tardema” (deep sleep), as it says in Pri Etz Chaim, Shaar Hanhagas HaLimud.

ובתורה יש תרגום שהיא בגימטריא "תַרְדֵמָה" (פְּרִי עֵץ חַיִּים שְׁעַר הַנְהַגַת הַלִּמּוּד).

And therefore, King Shlomo, may peace be upon him, when he saw that the world was collapsing, said (Koheles 1:2): “Koheles: All is vanity,” and he wanted to bring the entire world to ayin (nothingness), in order to be renewed and to receive new vitality.

וְלִכְךָ שְׁלֹמֹה הִמְלִיךְ עָלָיו הַשְּׁלוֹם כְּשֶׁרָאָה שֶׁהָעוֹלָם מְתַמוּטָט אָמַר (קוֹהֵלֶת א', ב') "קוֹהֵלֶת הַכֹּל הֶבֶל", וְרָצָה לְהִבְיֵא כָּל הָעוֹלָם לְאֵין פְּדִי לְהִתְחַדֵּשׁ וּלְקַבֵּל חַיּוֹת תְּחִיָּה.

And therefore, when the Torah and all the sefarim begin, at first the portions are large—and also, in every tractate, when beginning from Mishnah to Mishnah, there are many pages, and afterwards not as much.

וְלִכְךָ כְּשֶׁהִתּוֹרָה וְכָל הַסְּפָרִים מִתְחִילִין בְּתַחֲלָה הַסְּפָרוֹת גְּדוּלוֹת, וְגַם כָּל הַמְּסַכְּתוֹת כְּשֶׁמִּתְחִילִין מִמִּשְׁנָה לְמִשְׁנָה יֵשׁ כַּמָּה דְּפִים וְאַחַר כֵּךְ אֵינּוּ כָּל כָּךְ.

And the reason is because when the light descends at first, it descends in great abundance, and the beginning of the light is very strong. Therefore, the earlier generations had long lives.

וְהַטֵּעַם, כִּי כְּשִׁיורֵד הָאוֹר בְּתַחֲלָה הוּא יורֵד הַרְבֵּה בְּיוֹתֵר, וְהַתְחַלַּת הָאוֹר הוּא תְּזוּק מְאֹד, לְכָךְ [דוֹרוֹת הַקְּדוּמוֹנִים] חַיִּיהֶם אָרוּכִים.

[NOTE Summary:

Reb Pinchas of Koretz presents a profound mystical understanding of the renewal process in creation, Torah, and the soul that takes place on Rosh Hashanah. Drawing from Kabbalistic sources such as *Pri Etz Chaim*, he explains that prior to Rosh Hashanah, the world enters a state called *Dormita*—a divine sleep wherein Ze’eir Anpin (a configuration of Divine revelation associated with the Torah) descends into slumber, allowing for renewal. This spiritual pattern is reflected in human experience: before sleep, a person surrenders their soul to God by saying, "בידך אפקיד רוּחִי," which forms the acronym "באר" (well), symbolizing the infinite flow of divine life-force. Unlike a pit, which has a limit, a well or spring represents unending renewal.

During sleep, one becomes *ayin* (nothingness), and through this self-nullification to the *Ein Sof* (Infinite), they arise anew each morning as a new creation. This idea is encapsulated in the verse “חֲדָשִׁים לְבַקְרִים רַבָּה” —whose initials spell "רחל"—suggesting that all creation is refreshed daily through this nightly return to ayin. Even water, he says, "sleeps" and is sweetened by it, pointing to a cosmic dormancy that allows for re-creation.

This spiritual rhythm is mirrored in Torah study and books of Torah: beginnings are always vast and expansive—whether in the Torah portions or the first pages of a tractate—because the initial descent of divine light is intense and full. As such, the earlier generations who lived closer to that original descent of light lived longer lives. Even King Shlomo’s declaration that “everything is vanity” was intended to reduce the world to *ayin*, allowing for it to be rebuilt with renewed life and light.

Reb Pinchas of Koretz

Imrie Pinchas
Parshas Netzavim

Practical Takeaway:

To experience renewal in your own life, practice true surrender each night—entrust your soul to God with humility, becoming *ayin*, and wake with the awareness that you are reborn. Use the early parts of your day, week, or new beginnings in Torah with intensity, for these moments carry the greatest light. Don't fear periods of spiritual sleep or dormancy—they may be the very gateway to higher vitality and transformation.

Chassidic Story:

Reb Pinchas of Koretz once told a close disciple who suffered from extreme despair: “You say that sleep is a waste of time. But if you knew how precious sleep is to your soul, you would thank Hashem for every moment He lets you lie down. Sleep is not forgetting. It is returning to the place before thought—the place of truth.” Years later, the same student told his own children that it was that teaching that saved him from spiritual collapse. “I finally understood that to fall is not to be lost. It is to be held.”

Source: *Imrei Pinchas HaShalem*, Maamar “Berosh HaShanah Nitchadesh”, vol. 2, p. 274.

END NOTE]

Siman #440

“You are standing...” (Devarim 29:9). And in Rashi: Since Israel heard ninety-eight curses (less two)... etc. In the name of Rabbi Dovid Tzvi, he asked: Why did [Rashi] not simply say “98 curses”?

And he said: It is taught that through the utterance of Hashem, when He decrees a decree, the anger is as if “cooled” through the speech itself—like a parable of a father angry at his son, and he threatens him: “I will do this and that to you,” and through this the anger subsides, and in the end he does nothing to him.

And this is like the verse: “And Hashem regretted the evil that He spoke to do to His people” (Shemos 32:14)—that through the speech, He regretted the evil.

This is how it is taught, and perhaps it is in the name of the Arizal. And this is why Israel was not afraid of the 98 explicit curses...

However, it is taught (see Midrash Lekach Tov to Devarim 28:61) that the verse “every illness and every plague” adds two more curses which are not explicit. From *these* they feared—these are the missing two. Understand this well.

אתם נצבים וגו' (כ"ט, ט). וברש"י: פיון
'ששמעו ישראל צ"ח קללות חסר שתיים וגו'

בשם רבי דוד צבי דקשה, למה לא אמר בקצרות
צ"ח קללות. ואמר, דאיתא דעל ידי האמירה של
השי"ת בשגזר גזרה, על ידי פן כביכול נשתבד
הרוגז על ידי האמירה.

כמשל האב הפועס על בנו ומגזים עליו אני אעשה לך
כה וכך וגו' ועל ידי זה נח פעסו, ואינו עושה לו
כלום. וזהו 'וינחם ה' על הרעה אשר דבר לעשות
לעמו' (שמות ל"ב, י"ד), 'שעל ידי הדיבור נחם על
הרעה.

עד כאן איתא, ואולי בשם האריז"ל רנ"ו. וזהו שלא
'פחדו ישראל מהצ"ח קללות המפורשות וגו'

אבל דאיתא (לקח טוב לדברים כ"ח:ס"א) ד"כל חלי
וכל מכה" מרבה עוד ב' קללות ואינם מפורשים,
מזה פחדו וזה חסר שתיים, ודו"ק

Reb Pinchas of Koretz

Imrie Pinchas
Parshas Netzavim

And he said, of blessed memory, that one can intend according to the Midrash (see Tanchuma Ki Savo 13), where our sages interpreted the verse “He said and will not do; He spoke and will not fulfill” (Bamidbar 23:19) as being said *calmly*—that regarding evil, He relents.

ואמר הוא ז"ל: שיש לבנון על דרך זה המדרש (עין תנחומא פי תבוא י"ג) שפרשו ז"ל "הוא אמר ולא יעשה דבר ולא יקיימה" בנחיתא, שעל הרעה הוא מתנחם.

And he interpreted precisely: “Since He *said*, He will not do; how much more so if He only *spoke*, certainly He will not fulfill it.”

ודיק: פיון שאמר לא יעשה, וכל שכן דבר רק, בודאי לא יקיימה.

[NOTE Summary:

Reb Pinchas of Koretz interprets Rashi’s comment on *Atem Nitzavim* in a deeply psychological and theological way. Rashi states that Bnei Yisrael were standing firm after hearing ninety-eight curses, “less two.” Rabbi Dovid Tzvi asks: why not just say “98”? Reb Pinchas explains that this wording reflects a deeper truth—that the number 98 refers only to the *explicit* curses. But there are *two hidden ones* hinted at in the verse “also every illness and every plague,” which are more terrifying because they are undefined.

Yet the key insight lies in the nature of divine speech itself. When Hashem issues a harsh decree verbally, it is often not intended to be fulfilled. Just as a father, in anger, threatens his son but softens after speaking, so too Hashem’s verbal expressions of wrath act as a catharsis of anger. The very act of speaking diminishes the divine wrath, and the decree is not carried out. This is the meaning of the verse, “And Hashem regretted the evil that He spoke of doing...” (Shemos 32:14)—because once He spoke it, the anger passed.

Reb Pinchas adds that our sages interpreted “He said and will not do; He spoke and will not fulfill” to mean that Hashem relents specifically when the decree is negative. Thus, the two unstated curses are the only ones that Israel feared—because they were not explicitly verbalized and therefore not subject to the same “cooling” effect of speech.

Practical Takeaway:

When facing moments of fear—whether divine judgment, personal guilt, or impending difficulty—remember the power of speech to transform. When Hashem “speaks” judgment, it is often a release of anger, not a final verdict. Learn to distinguish between what is said and what is decreed. Don’t fear what is spoken—fear what is silent and hidden. And in your own life, use words to release negativity rather than to embed it.

END NOTE]

Siman #441

“For the matter is very near to you, in your mouth and in your heart, to do it” (Devarim 30:14).

פי קרוב אליך הדבר מאד בפיה ובלבבך לעשותו ג', י"ד

Reb Pinchas of Koretz

Imrie Pinchas
Parshas Netzavim

The path to come close to Hashem is very near, as it is stated:
“For the matter is very near to you, in your mouth and in your heart, to do it.”

הַדָּבָר אֵיךָ לְבוֹא אֶל הַשְּׁי"ת הוּא קְרוֹב מְאֹד, כְּמוֹ שֶׁנֶּאֱמַר "כִּי קְרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבְלִבְךָ לַעֲשׂוֹתוֹ".

“In your mouth”—this refers to unions of the mouth, for the Holy One, blessed be He, contracts His Shechinah into every single word.

בְּפִיךָ, הֵינּוּ זְוִיגִים בְּפֶה, שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא מְצַמְצֵם שְׂכִינְתּוֹ בְּכָל דְּבוּר וְדְבוּר.

And I know that this is so, and there is no greater proof than direct perception. Understand this well.

וְאֲנִי יוֹדֵעַ שֶׁהוּא כֵן, וְאֵין לִּי מוֹפֵת גְּדוֹל מִן הַחוּשׁ, וְהֵבֵן.

[NOTE Summary:

This brief but powerful teaching explains that the path to connect with Hashem is not distant or abstract—it is *very near*. The verse “כִּי קְרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבְלִבְךָ לַעֲשׂוֹתוֹ” is understood here with mystical depth. “In your mouth” refers to *zivugim b’peh*—spiritual unions formed through speech. Every word uttered becomes a vessel for the Shechinah, for Hashem contracts His divine presence into each syllable.

This is not mere poetry or theory. The tzaddik affirms, “I know this is true,” declaring that there is no greater proof than direct perception—the *evidence of the senses*. One can experience the divine closeness through the very act of speaking with intention.

Practical Takeaway:

Do not underestimate your own words. Speak with kavana (intention), for your mouth can be a sanctuary. Even simple words—when spoken with sincerity and holiness—can become vessels that carry the Shechinah. The path to closeness with Hashem is not through grand gestures, but through mindful speech and heartfelt intent.

END NOTE]

Siman #442

It is said regarding the Shabbos before Rosh Hashanah:

נֶאֱמַר בְּשַׁבַּת שְׁלֹפְנֵי רֹאשׁ הַשָּׁנָה

“On Rosh Hashanah, the more a person bends (himself), the better” (Zohar II 26b).

בְּרֹאשׁ הַשָּׁנָה כְּפֶמָּה דְּכִיּוּף אֵינְשׁ טָפִי מַעְלֵי (זֹהַר ב', (כ"ו:ב').

The word “*tfei*” applies both above and below: the more one bends, the more elevated he is.

תִּיבַת "טְפִי" שֶׁיֵּיךָ לְמַעְלָה וּלְמַטָּה, דְּכִיּוּף טָפִי – טָפִי מַעְלֵי.

And the reason, in the name of the Rav z”l, is that lowliness is the sweetening of judgments. Since in his own eyes he is *ayin* (nothing), there is nothing to judge.

וְהַטַּעַם בְּשֵׁם הַרֵב ז"ל, כִּי הַשְּׁפָלוּת הִיא הַמְתַּקֶּת דִּינָיו, וְכִיוֹן שֶׁהוּא בְּעֵינָיו "אֵין", אֵין מָה לְדוֹן.

He said another reason based on the verse (Devarim 7:7): “Not because you were more numerous than all the nations did Hashem desire you... for you are the fewest.”

עוֹד אָמַר טַעַם אַחֵר, עַל פִּי הַכְּתוּב (דְּבָרִים ז':ז') "לֹא מִרְבָּכֶם מִכָּל הָעַמִּים חִשַּׁק ה' בְּכֶם וְגו' כִּי אֲתֶם הַמְעַט".

Reb Pinchas of Koretz
Imrie Pinchas
Parshas Netzavim

<p>I gave greatness to Nevuchadnezzar and he said: "I will ascend above the heights of the clouds..." (Yeshayahu 14:14). But to Avraham I gave greatness and he said: "I am dust and ashes."</p>	<p>נתתי גדולה לנבוכדנצר אָמר: "אֲעֲלֶה עַל בְּמֹתַי עֵב... " (יִשְׁעְיָהוּ י"ד:י"ד), אָכַל אֶתֶם – נָתַתִּי גְדוּלָה לְאַבְרָהָם אָמר: "וְאֲנֹכִי עָפָר וָאֵפֶר</p>
<p>To Moshe he said: "And we are nothing" (Shemos 16:7; cf. Chullin 89a).</p>	<p>לְמֹשֶׁה אָמר: "וְאֲנַחְנוּ מָה" (שְׁמוֹת ט"ז:ז', עֵינַי חוֹלִין (פ"ט).</p>
<p>The concept is that all suffering and poverty a person experiences is a form of Hashem's hiding His face.</p>	<p>וְהֵעֵנִין, שְׂכַל הַיְסוּרִים וְעֵנִי שֵׁשׁ לְאָדָם הוּא הַסֵּתֵר פְּנִים שֶׁל הַשֵּׁי"ת</p>
<p>Therefore, a person who has <i>gedulah</i> (greatness) is actually receiving a revelation of the Divine—not a hiding of the Face.</p>	<p>נִמְצָא אָדָם שֵׁשׁ לוֹ גְדוּלָה אֲצִלוֹ הוּא הַתְּגִלוֹת אֱלֹקִית, שֵׁאִינוּ בְּחִינַת הַסֵּתֵר פְּנִים</p>
<p>And because he is together with Hashem, therefore in his own eyes he is as nothing.</p>	<p>לָכֵן כִּינּוֹן שֶׁהוּא עִם הַשֵּׁי"ת יַחַד, לָכֵן הוּא בְּעֵינָיו עֲצֻמוֹ פְּאִין</p>
<p>And he told over about the great fear felt by ministers when they are in the king's house—they don't even notice if some commoner disrespects them.</p>	<p>וְסִפֵּר עַל זֶה מִגְדֹּל הַפֶּחַד לְשָׂרִים כְּשֶׁהֵם עִם הַמֶּלֶךְ בְּבֵית, שֵׁאִין יוֹדְעִים וּמְרַגְזִים אִם זֶה יִזְלַזֵּל בְּכַבּוּדָם אִיזָה הַדְּיוּט</p>
<p>Therefore, on Rosh Hashanah, when everyone is inspected with a single gaze (Rosh Hashanah 18a), and there is Divine revelation—it follows that the more a person bends, the greater he becomes.</p>	<p>לָכֵן בְּרֵאשׁ הַשָּׁנָה שְׂכַלֵּם נִסְקָרִים בְּסִקְרָה אַחַת וְגו' (ר"ש י"ח.), וְהוּא הַתְּגִלוֹת אֱלֹקִית – לָכֵן כְּמָה דְכִיִּיר אֵינֶשׁ טָפִי מַעֲלִי</p>
<p>And he said in the name of Rabbi Shmuel of Warshavik z"l that at <i>seudah shlishis</i> (the third Shabbos meal), it is decreed how a person will be treated throughout the coming week.</p>	<p>וְאָמר בְּשֵׁם רַבֵּי שְׁמַעְרִיל [וּוֹרֵשׁ הוֹוִיקֵער] ז"ל שְׁבַעַת סְעוּדָה שְׁלִישִׁית נִגְזֵר אִיךָ יִתְנַהֲגוּ עִם הָאָדָם כָּל הַשָּׁבוּעַ</p>
<p>He also said: This is why it is called the meal of <i>Ze'eir Anpin</i>—one must be small and humble in his own eyes.</p>	<p>עוֹד אָמר, שְׂלֹכֵן נִקְרָאת סְעוּדָה דְזַעִיר אַנְפִּין, שְׁצַרִיךְ לִהְיוֹת קָטָן וְשְׂפָל בְּעֵינָיו עֲצֻמוֹ</p>
<p>And he said, of blessed memory, that this and that are dependent on each other—just as one behaves on Rosh Hashanah, so too it is.</p>	<p>וְאָמר הוּא ז"ל, דְּהָא בְּהָא תְּלִיא, עַל דְּרַךְ שֶׁהוּא בְּרֵאשׁ הַשָּׁנָה כְּנִ"ל</p>
<p>And it seems this connects to the first explanation above.</p>	<p>וְנִרְאָה, דְּשִׁיךְ לְטַעַם הָא' הַנִּ"ל</p>
<p>And during <i>seudah shlishis</i>, a person can pray to Hashem in the spirit of humility.</p>	<p>וּבְשַׁעַת סְעוּדָה שְׁלִישִׁית יְכוּל הָאָדָם לִהְיוֹת לְהַתְּפַלֵּל לֵה' בְּעֵינֵי הַשְּׂפָלוּת</p>
<p>Therefore, one should ask during <i>seudah shlishis</i> of the Shabbos before Rosh Hashanah that Hashem grant him submission and humility for Rosh Hashanah.</p>	<p>וְלָכֵן יֵשׁ לְבַקֵּשׁ בְּסְעוּדָה שְׁלִישִׁית דְּשַׁבַּת שְׁלִפְנֵי רֵאשׁ הַשָּׁנָה שֵׁיזְכֶּהוּ הַשֵּׁי"ת לִהְיוֹת לוֹ הַכְּנֻעָה וְשְׂפָלוּת בְּרֵאשׁ הַשָּׁנָה</p>
<p>(It seems all of this is included in the above derush.)</p>	<p>(נִרְאָה דְּכָל זֶה נִכְלָל בְּדְרוּשׁ הַנִּ"ל)</p>

[NOTE Summary:

This teaching explores the profound connection between humility and elevation, especially during the time of

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Netzavim

Rosh Hashanah and the Shabbos that precedes it. Drawing from the Zohar, the phrase “כַּמֶּה דְכִיּוּף אֵינֶשׁ טָפִי מֵעֲלִי” (“the more a person bends, the higher he rises”) is explained as a guiding principle: that lowliness is not a flaw, but a gateway to closeness with Hashem. When one considers himself *ayin*—as nothing—there is nothing left to judge, and harsh decrees are sweetened.

The tzaddik adds a second explanation based on the verse “Not because you were numerous... but because you are the fewest” (Devarim 7:7). When Hashem gave greatness to arrogant figures like Nevuchadnezzar, they became haughty. But when He gave greatness to Avraham and Moshe, they responded with humility—“*I am dust and ashes*”, “*What are we?*” This is the secret: Divine revelation brings about authentic humility. When one feels Hashem’s presence, personal ego dissolves.

This is most relevant on Rosh Hashanah, when Hashem reveals Himself and all are judged in one gaze. And it's equally relevant during *seudah shlishis* (the third Shabbos meal), which the tzaddikim say determines how a person will be treated in the week ahead. It is called the meal of *Ze'eir Anpin*—the “Small Face”—a time for becoming small and humble. One should use this moment to pray for the gift of true humility and submission before Rosh Hashanah.

Practical Takeaway:

True elevation comes not from asserting yourself, but from nullifying yourself. The more you bend, the more you rise. Use the Shabbos before Rosh Hashanah—especially *seudah shlishis*—to pray for a humble heart. When you view yourself as nothing before Hashem, you open the gates of mercy and become elevated through His presence. Do not fear humility; it is the vessel that holds Divine revelation.

Chassidic Story:

Reb Pinchas of Koretz once witnessed a wealthy man entering shul with great pride before Rosh Hashanah. That night, he sent for the man and said, “You fear nothing—not man, not Heaven—and therefore, all must fear you. But let me tell you something deeper. When the King enters the room, even princes lose their composure.” The man replied, “Rebbe, what should I do?” Reb Pinchas answered, “Before Rosh Hashanah, become the dust beneath His throne, and you’ll be lifted higher than kings.” The man wept, and from that year onward, he entered the shul with eyes lowered and heart broken—and lived with blessing and peace for many years.

Source: *Imrei Pinchas HaShalem*, vol. 3, p. 194 **END NOTE]**