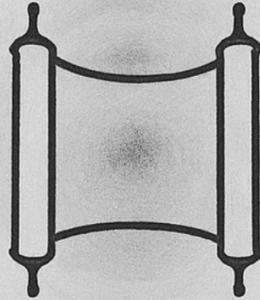


בס"ד

**Reb Pinchas of Koretz**  
**Imrie Pinchas**  
**Parshas Va'eschanan**



לע"נ

אלטר חיים בער בן זיסקינד אלכסנדר

*Dedicated By:*

ר' נחום אהרון & חיה

ליטשקאווסקי

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## Reb Pinchas of Koretz

### Imrie Pinchas

### Parshas Va'eschanan

#### Siman #407

**And I entreated Hashem at that time, saying (Devarim 3:23).**

(וְאֶתְחַנֵּן אֱלֹהֵי בְּעֵת הַהוּא לֵאמֹר ג, כג)

And Rashi asked: what is the meaning of “to say”? And he answered, etc.

יְהִי רַשִׁי, מֵהוּ "לֵאמֹר". וְתִירֶץ וְכוּ.

And he said: It is taught in the Gemara (Berachos 34a) that when Rabbi Chanina ben Dosa would pray over the sick, he would know whether the person would live or die.

וְאָמַר, דְּאִיתָא בְּגִמְרָא (בְּרִכּוֹת ל"ד, ע"א) כְּשֶׁהָיָה רַבִּי חֲנִינָא בְּן דּוּסָא מִתְפַּלֵּל עַל הַחֹלִים, הָיָה יוֹדֵעַ אִם מֵת אוֹ חַי.

And they asked him: how do you know? And he said: if my prayer flows fluently in my mouth, etc.

וְשָׂאֵלוּ אוֹתוֹ מִזֵּן אַתָּה יוֹדֵעַ, וְאָמַר: אִם שְׂגוּרָה יִתְפַּלְתִּי בְּפִי וְכוּ.

And this is the explanation of the verse, “And I entreated... to say”—that I should be able to pray.

וְזֶה הַפִּירוּשׁ בְּפִסּוּק "וְאֶתְחַנֵּן וְכוּ" לֵאמֹר – שְׂאוּכַל לְהִתְפַּלֵּל.

And this is the explanation of the verse (Yeshayahu 65:24), “Before they call, I will answer”—that he is able to pray.

וְזֶה פִירוּשׁ הַפִּסּוּק (יִשְׁעַיָּהוּ ס"ה, כ"ד): "טָרַם יִקְרָאוּ וְאָנִי אֶעֱנֶה" – שְׂאוּכַל לְהִתְפַּלֵּל.

#### [NOTE Summary:

Reb Pinchas of Koretz begins by interpreting Moshe Rabbeinu’s prayer, “וְאֶתְחַנֵּן אֱלֹהֵי בְּעֵת הַהוּא לֵאמֹר” (“And I entreated Hashem at that time, saying”) as more than a mere plea—it is an expression of spiritual readiness and divine resonance. Rashi’s question—what does “לֵאמֹר” (to say) add—leads Reb Pinchas to a profound insight: true prayer is not just speaking, but being granted the ability to speak before Hashem. He cites the Gemara (Berachos 34a) about Rabbi Chanina ben Dosa, who could discern whether his prayers would be accepted based on whether they flowed fluently from his mouth. When the words came easily, it was a sign of divine favor. So too, Moshe was asking not just to be heard, but to be *able* to pray—with clarity, with permission, and with divine acceptance. This idea echoes the verse from Yeshayahu: “Before they call, I will answer,” which Reb Pinchas understands to mean that Hashem sometimes grants us the very power to pray even before we begin.

#### Practical Takeaway:

The ability to pray is itself a gift. Before even focusing on outcomes, we should pause to appreciate the miracle that we are able to stand before God, express ourselves, and feel heard. When your heart flows in prayer, take it as a sign that Hashem is already listening—and granting you that flow as a quiet answer to your yearning.

#### Chassidic Story:

**Reb Pinchas of Koretz** was once visited by a man who had suffered greatly. “Rebbe,” he pleaded, “I’ve prayed with all my heart for years—and still, no salvation. What am I doing wrong?” Reb Pinchas gently

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responded: “You ask why Hashem hasn't answered—but do you know that the very fact that you were able to pray—that the words left your mouth with sincerity and yearning—is itself a divine response?” Then he told him: “There were days even Moshe Rabbeinu had to *ask* to be allowed to pray, as it says ‘לאמר...’. Don't overlook the hidden kindness—that you're not just heard, but *enabled* to speak.” The man wept—tears not of despair, but of recognition. From then on, his prayers changed—from a demand for answers to a conversation of trust.

**Source:** *Imrei Pinchas HaShalem*, vol. 1, on Parshas Va'eschanan **END NOTE]**

### Siman #408

**And I entreated Hashem at that time, saying (Devarim 3:23).**

(וְאֶתְחַנֵּן אֱלֹהֵי בְּעֵת הַהוּא לֵאמֹר ג, כג

In the name of the holy Rebbe, may his memory be a blessing, who said in his manner, that one should not force himself to pray (in Yiddish: "reisen zich tsum davenen"—forcing oneself to daven).

בְּשֵׁם הָרַב ז"ל, שְׁאָמַר עַל פִּי דְרַכּוֹ שְׂאִין לְהַתְחַזֵּק  
אֶת עֲצָמוֹ לְהַתְפַּלֵּל (בְּל"א: "רִיִּסֵן זִיךְ צוֹם  
"דָּאוּוֹנִין").

For there is “a time to be silent and a time to speak” (Koheles 3:7), and there is a time when one must be silent and pray like a simple householder.

וְזֶה "עֵת לְחֻשׁוֹת וְעֵת לְדַבֵּר" (קוֹהֵלֶת ג, ז), שְׂיֵשׁ עֵת  
לְשַׁצְרִיף לְחֻשׁוֹת וְלְהַתְפַּלֵּל כְּבַעַל-הַבַּיִת פְּשוּט.

And he said that the Rebbe explained when the time is to be silent, but he, may his memory be a blessing, no longer remembered it.

וְאָמַר שְׂבִיאר הָרַב אֵימְתִי הִיא הָעֵת שְׁצָרִיף לְחֻשׁוֹת,  
וְאֵין הוּא ז"ל זוֹכֵר זֶה.

And this is the meaning of “And I entreated Hashem at that time, saying”—that it was a time for speaking, to say.

וְזֶהוּ "וְאֶתְחַנֵּן אֱלֹהֵי בְּעֵת הַהוּא לֵאמֹר" – שְׁהִיְתָה  
עֵת שֶׁל אֲמִירָה לֵאמֹר.

### [NOTE Summary:

Reb Pinchas of Koretz teaches a deeply introspective lesson on prayer, drawn from the verse “וְאֶתְחַנֵּן אֱלֹהֵי בְּעֵת הַהוּא לֵאמֹר.” He explains, in the name of his teacher, that one should not force themselves into prayer ("רייסיין זיך") with artificial fervor or pressured intention. There are times when silence—simple, quiet devotion like that of a plain householder—is more appropriate than intense self-pushing. Quoting Koheles, “a time to be silent and a time to speak,” Reb Pinchas emphasizes that recognizing *which* moment one is in—whether to speak or to remain inward—is key. Even Moshe Rabbeinu only prayed “at that time”—because it was the proper time to speak. The deeper message is that authentic prayer arises not from coercion but from alignment with the inner moment.

### Practical Takeaway:

Don't force your davening. There are times when heartfelt simplicity is more genuine than intense striving. Trust that quiet sincerity is heard just as powerfully in heaven—if not more so—than elaborate spiritual effort.

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Know when to be still and when to speak.

**END NOTE]**

#### Siman #409

**“And Hashem became angry with me for your sake”**

**(Devarim 3:26).**

One time, he showed in the Siddur of the Arizal (regarding the kavannah of “יסמס מסס”) that on every Erev Shabbos, the soul of Moshe Rabbeinu becomes en clothed within all Jews.

And he said: this is what Moshe meant when he said “And Hashem became angry with me for your sake”—He brought me into the secret of *ibbur* (soul impregnation) for your sake, etc.

(וַיִּתְעַבֵּר ה' בִּי לְמַעַנְכֶם (ג, כו

פַּעַם הִרְאָה בְּסִדּוּר הָאָר"י ז"ל (כְּכוּוֹנֵת "יְסָמְס מְסָמְס") שֶׁבְּכָל עֶרֶב שַׁבָּת נִתְלַבֵּשׁ נִשְׁמַת מֹשֶׁה רַבֵּינוּ בְּכָל יִשְׂרָאֵל.

וְאָמַר, זֶה אָמַר מֹשֶׁה "וַיִּתְעַבֵּר ה' בִּי לְמַעַנְכֶם", 'הַכְּנִיס אוֹתִי בְּסוּד הָעִבּוּר לְמַעַנְכֶם וְכו'.

#### [NOTE Summary:

Reb Pinchas of Koretz offers a mystical interpretation of the verse “וַיִּתְעַבֵּר ה' בִּי לְמַעַנְכֶם” (“And Hashem became angry with me for your sake”). He re-reads the word “וַיִּתְעַבֵּר” not as anger, but as “עיבור”—a kabbalistic term referring to the supernal “impregnation” or temporary en clothment of a lofty soul into another. Citing a teaching from the Arizal’s siddur, he explains that every Friday afternoon, the soul of Moshe Rabbeinu enters every Jew to assist them in sanctifying the Shabbos. Thus, Moshe’s words are understood as: “Hashem caused me to be invested into you—for your sake.” His descent into the collective soul of the people is not a punishment, but a service of love. Moshe becomes present within each Jew, empowering them spiritually each Erev Shabbos.

#### Practical Takeaway:

Every Erev Shabbos, you receive a spark of Moshe Rabbeinu’s soul. Don’t treat this time as ordinary. Prepare for Shabbos with reverence and awareness, knowing that you are uplifted by the inner presence of the greatest teacher of Israel, here to help you rise higher.

**END NOTE]**

#### Siman #410

**“And Hashem became angry with me for your sake”**

**(Devarim 3:26).**

For the expansion of Moshe [i.e., his soul] in every generation—until [it reaches] 600,000 [souls] (Mikdash Melech on Zohar, Ki Seitzei 114a).

And therefore it says (Pesachim 66b), “Moshe, you have spoken well,” and Rashi explains that a Torah scholar is called ‘Moshe’.

(וַיִּתְעַבֵּר ה' בִּי לְמַעַנְכֶם (ג, כו

כִּי הִתְפַּשְׁטוֹת מֹשֶׁה בְּכָל דּוֹר וְדוֹר עַד שְׁשִׁים רְבּוּא (מְקַדָּשׁ מֶלֶךְ עַל הַזֵּהָר קי"ד, ו

וְלָכֵן אָמְרוּ (פְּסָחִים ס"ו, ע"ב): "מֹשֶׁה שְׁפִיר "קְאָמְרַת", וּפְיִרְשׁ רַש"י שֶׁלְמָדוֹן נִקְרָא "מֹשֶׁה".

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Because he is in the secret of *ibbur* (soul-impregnation).

.פי הוא בסוד עבור

And this could not be [fully] during his lifetime, etc.

'.ונה לא יכול להיות בקניו וכו

**[NOTE Summary:**

Reb Pinchas of Koretz, drawing from the Zohar and teachings of the Arizal, explains the verse “וַיִּתְעַבֵּר ה' בִּי” not in its usual sense of divine anger, but as referring to *עִיבוּר*—the mystical extension of Moshe Rabbeinu’s soul into the Jewish people. Every generation contains a spark of Moshe, dispersed among the 600,000 root souls. This is why the Gemara (Pesachim 66b) says “Moshe, you have spoken well,” and why Rashi teaches that any true Torah scholar is called “Moshe.” Such a scholar is not merely emulating Moshe—they are carrying a portion of his soul through spiritual *ibbur*. This type of soul transmission could not manifest fully during Moshe’s lifetime, as his own embodied presence precluded such dispersion. After his passing, however, his soul becomes a collective influence on every generation’s scholars and leaders.

**Practical Takeaway:**

Recognize that every true Torah teacher carries within them a spark of Moshe Rabbeinu. When you learn from them or are inspired by their wisdom, you’re touching that eternal light. Approach learning with awe—it connects you directly to Moshe’s soul. **END NOTE]**

**Siman #411**

“Hashem your God you shall fear...” (Devarim 6:13).

.(את־ה' אֱלֹהֶיךָ תִירָא וְגו' (ו, יג

In the Gemara (Pesachim 22b), Shimon HaAmsoni would expound every instance of the word “אֵת” in the Torah.

בְּגִמְרָא (פְּסָחִים כ"ב, ע"ב), שְׁמַעוֹן הַעַמְסוֹנִי הֵיךְ דּוֹרֵשׁ כֹּל "אֵתִין" שְׁבַתוֹרָה

When he reached “אֵת ה' אֱלֹהֶיךָ תִירָא,” he refrained.

.כִּינּוֹן שְׁהִגִּיעַ ל"אֵת ה' אֱלֹהֶיךָ תִירָא" פִּרְשׁ

Until Rabbi Akiva came and expounded it: to include Torah scholars.

.עַד שֶׁבָּא רַבִּי עֲקִיבָא וְדָרְשׁוּ לְרַבּוֹת תַּלְמִידֵי חֲכָמִים

In the name of the Rebbe, z”l: the explanation is that Rabbi Akiva taught a different *peshat* (plain meaning) of the verse.

בְּשֵׁם הַרֵב ז"ל, פִּירוּשׁ שְׂרָפִי עֲקִיבָא לִימַד פְּשֵׁט הַפְּסוּק בְּאִפְּן אַחֵר

That is: anyone who is “with” Hashem and close to you—him you shall fear.

דִּהְיִינוּ, מִי שֶׁהוּא "אֵת ה'" וּמְקוֹרְב אֵלֶיךָ – אוֹתוֹ תִירָא

And therefore, it turns out that this includes Torah scholars—but it is not an additional derivation; rather, it is the plain reading itself.

וְנִמְצָא מִמִּילָא לְרַבּוֹת תַּלְמִידֵי חֲכָמִים, וְאִינוּ רִיבּוּי כָּלֵל

**[NOTE Summary:**

Reb Pinchas of Koretz reinterprets the famous Talmudic passage where Shimon HaAmsoni ceased expounding the word “אֵת” when he reached the verse “אֵת ה' אֱלֹהֶיךָ תִירָא,” fearing it implied one must fear something other than God. Rabbi Akiva resolved the issue by saying it includes *talmidei chachamim*—Torah scholars. But Reb

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Pinchas explains this more deeply: Rabbi Akiva wasn't adding a new interpretation, but rather redefining the verse's plain meaning. "אֶת" refers to someone closely bound with Hashem—someone so attached that to fear him is to fear God. A true Torah scholar becomes one with the Divine mission, and thus reverence for him is inherently reverence for God. It is not a *derashah* (homiletic expansion), but the literal meaning of the verse itself.

### Practical Takeaway:

Treat genuine Torah scholars not just with respect, but with awe—because in their closeness to Hashem, reverence for them is reverence for Him. Seek teachers who live with this closeness, and let your awe for Hashem deepen through them. **END NOTE]**

### Siman #412

**In the haftarah: “Comfort, comfort My people...”**  
(Yeshayahu 40:1).

(בהפטרה: "נחמו נחמו עמי וגו'") (ישעיהו מ, א

In the name of Reb Yossele of Hollis (Ramag), who said:

בשם רבי יוסלע'ה הוליס רמ"ג שאמר

It is stated in the Midrash (Likutei Halachos 6:6) that all the customs of mourning were, so to speak, observed by Hashem Himself.

דאיתא במדרש (לקוטי הלכות ו, ו) שקל הדברים הנוהגים באבל, כביכול נהג השם ותברך בעצמו.

See there, where it lists them one by one.

ע"י שם שחשב אחד לאחד.

And a mourner is forbidden to engage in conversation (Yoreh De'ah 385:6).

(ואבל אסור בשיחה (יורה דעה שס"ה, ו

And this is [the meaning of] “Comfort, comfort My people...”—what is the comfort? “Your God shall speak,” meaning: He begins to speak and declare all the good.

זוה "נחמו נחמו עמי" – ומהי הנחמה? "יאמר אלהיכם", שיתחיל לדבר ולומר הוא כל הטובות.

And from the words of Hashem are created angels of mercy and defending advocates, for from the mouth of the Most High only good emerges.

ומדברי השם ותברך נבראין מלאכי רחמים ומליצי יושר, כי מפי עליון לא יצא רק טוב.

### [NOTE Summary:

Reb Yossele of Hollis offers a moving and profound interpretation of the opening verse of the Haftarah: “נחמו נחמו עמי יאמר אלוהיכם”—“Comfort, comfort My people, says your God.” Drawing from a Midrash (Likutei Halachos 6:6), he explains that just as a human mourner observes specific practices of grief, **Hashem Himself**, as it were, observed these mourning customs after the Churban. One of the halachos of mourning is refraining from idle speech. Thus, when the verse says “נחמו נחמו,” the double comfort is in this: **Hashem begins to speak again**. The comfort is not only in the content of His words—but in the fact that He is speaking at all. “יאמר אלוהיכם”—*God will speak*—is the essence of the consolation. And what does He speak? Only goodness. From

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His mouth come words that create angels of mercy and advocates for Israel. Since “from the mouth of the Most High emerges only good,” His speech itself is an act of redemption.

#### Practical Takeaway:

Even when redemption hasn't yet visibly arrived, the fact that Hashem begins to “speak” again in our lives—through inspiration, kindness, or clarity—is already a form of comfort. Pay attention to moments when you feel His voice gently reentering your heart. That is already the beginning of healing.

#### Chassidic Story:

Reb Yossele of Hollis once gave a drasha after Tisha B'Av that left the crowd in stunned silence. He simply read the words “נחמו נחמו עמי יאמר אלוקיכם” and then whispered: “Did you hear that? He's speaking again.” The room broke into tears. An old man in the crowd later shared that he hadn't cried since the day he buried his son in a pogrom thirty years earlier. “But when the Rebbe said *'He's speaking again'*—I heard it in my soul.” For him, that was the moment of comfort. Not because anything changed in the world, but because for the first time in decades, he felt Hashem was speaking directly to him again.

**Source:** Oral tradition from the students of Reb Yossele of Hollis; see also Likutei Halachos 6:6

**END NOTE]**

#### Siman #413

**In the haftarah: “For she has received from the hand of Hashem double for all her sins” (Yeshayahu 40:2).**

**בהפטרה: "כי לקחה מיד ה' כפלים בכל חטאתיה" (ישעיהו מ, ב**

In the name of Reb Dovid Tzvi, who said in the name of his teacher, z"l:

בשם ר' דוד צבי שאמר בשם מורנו ורבנו ז"ל:

He asked: does Hashem, Heaven forbid, punish double?

דהקשה: וכי השם יתברך פורע כפל חס ושלום?

And he answered: it is taught in the Haggadah of Pesach that with a finger they received ten plagues, therefore with a hand it is fifty.

ותירץ: דאיתא בהגדה של פסח – פמה לקו באצבע? יו"ד מכות, נמצא ביד הוא חמשים

And behold, in the rebuke (Tochachah) there are 98 curses, and two more hinted at in a verse, totaling 100 (see *Likutei Halachos* and *Turei Zahav* on Devarim 29:13).

והנה בתוכחה יש צ"ח קללות, ועוד כתוב ב' ברמז, ועולה למאה (עין לקוטי הלכות ולהטו"ר על דברים (כ"ט, י"ג).

And this suffices for all transgressions.

ונה די על כל העברות

And this is the meaning of “for she has received from the hand of Hashem double”—meaning two fifties, which is one hundred, corresponding to all her sins—the total number of curses in the Tochachah.

ונה "כי לקחה מיד ה' כפלים" – הם ב' פעמים נ', הוא ק', וכל זה הוא פנגד כל חטאתיה, כמנן הקללות שבתוכחה

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#### [NOTE Summary:

Reb Dovid Tzvi, quoting his teacher, reflects on the verse from the Haftorah: “כִּי לִקְחָהּ מִיַּד ה' כְּפָלִים בְּכָל־הָחַטָּאתֶיהָ” —“For she has received from the hand of Hashem double for all her sins.” The troubling implication is that Hashem punishes *double* for sin—an idea that appears unjust. The answer draws from the Pesach Haggadah: if one plague came from a finger, then five came from a full hand. Similarly, the curses of the *Tochachah* in the Torah number 98, and with two more hinted, they total 100. Thus, the verse means: Hashem gave full recompense—100 “curses” in measure—with each group of fifty reflecting one “hand.” This was not excessive punishment, but rather precise, just measure. The “double” does not indicate cruelty—it reflects a spiritual formula rooted in divine balance, not overreach.

#### Practical Takeaway:

When facing suffering or national hardship, we might feel the pain is more than deserved. But from a divine perspective, everything is precisely measured. The “double” may reflect completion and transformation—not excess. Trust in Hashem’s justice, even when it feels heavy.

#### Chassidic Story:

In 1927, shortly after the Previous Lubavitcher Rebbe (Rabbi Yosef Yitzchak Schneersohn) was released from Soviet prison on 12–13 Tammuz, a Chassid asked him how he remained so calm while enduring such brutality. The Rebbe replied: “When they struck me, I felt pain. But the moment I remembered that it was not *they* striking me—but a decree from Heaven—I no longer felt fear. The measure was exact.” Later, he wrote in a letter that “the suffering, though deep, was not ‘double’—it was complete. And once complete, the geulah (redemption) had to come.” The story is historically documented in the Rebbe’s own writings and in the *Sefer HaSichos* of 5700.

**Source:** *Sefer HaSichos 5700*, p. 107; *Igros Kodesh* of the Previous Rebbe, vol. 2

**END NOTE]**