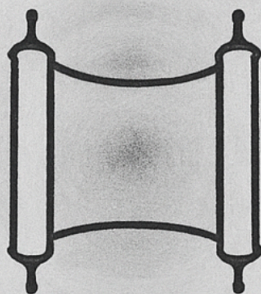


בס"ד

**Reb Pinchas of Koretz**

**Imrie Pinchas**

**Parshas Bo**



*Dedicated in Honor of the  
Yahrzeit of*

לע"נ

שׁוּרָה מְרִים בֵּית אַבְרָהָם

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### Siman # 88

And there was darkness [etc.] in all the land of Egypt, etc., and for all the Children of Israel there was light in their dwellings (Exodus 10:23). And the Or HaChaim explained that that light was from the hidden light, see there.

ויהי חשך [וגוי] בכל ארץ מצרים וגוי ולכל בני ישראל הנה אור במושבבתם (י, כג כג). ופרש באור החיים שאותו אור הנה מאור הגנוז, עי"ש

And he of blessed memory explained that that very light darkened Egypt. In the manner of what was explained elsewhere above in the name of the Rav of blessed memory regarding the matter that light blinds the eyes of the kelipot, that they cannot tolerate the abundance of the light.

ובאר הוא ז"ל, שאותו האור ממש החשיך למצרים. על דרך מה שנתבאר במקום אחר (לעיל מסמריס: סל, סג) בשם הרב ז"ל בענין שהאור מסמא עיני הקליפות, שאין יכולים לסבל רב האור

For all the impure see at night, which is from the side of Gehenna, and a bat does not see at all during the day, for day is light from the side of the Garden of Eden.

כי כל הטמאים רואים בלילה שהוא מסטרא דגיהנם, ועטלף אינו רואה ככל ביום, כי ביום הוא אור מסטרא דגן עדן

And this is what is written in the intention of Aleinu that one bows a great bow to draw down light, and it is the blinding of the eyes of the kelipot that cannot tolerate the light.

וזה שכתוב בכונת עלינו (סידור סלר"י לרפי לשר ז"ל) וישתחוה השתחוואה גדולה להמשיך אור, והוא סמוי עיני הקליפות שאינם יכולין לסבל האור

And this also is the explanation of the verse in Parashat Beshalach, "And there was the cloud and the darkness, and it illuminated the night" (Exodus 14:20), for it is all one matter, that that very light which illuminated Israel darkened Egypt, that they could not tolerate it and were blinded.

וזה גם כן פרוש הפסוק בפרשת בשלח (יד, כ) ויהי הענן והחשך ויאר את הלילה, כי הכל דבר אחד שאותו אור ממש שהאיר לישראל החשיך למצרים שלא יכלו לסבלו ונסתמאו

And this is what is written, "For behold, darkness will cover the earth and thick darkness the nations, and upon you the light of the Lord will shine" (Isaiah 60:2).

וזה שכתוב (ישעיהו ס, כ) כי הנה החשך יכסה ארץ וערפל לאמים ועליך יזרח אור ה' וגו'

And the matter is that the hidden light was revealed in Egypt, because that light is hidden specifically within all the troubles and great darknesses, there the light is hidden; therefore, since Israel were close to the forty-nine gates of impurity, the light was revealed.

והענין שנתגלה אור הגנוז במצרים, לפי שהאור הנ"ל הוא גנוז בכל הצרות והחשכות הגדולות דוקא שם גנוז האור, לכן פיון שהיו ישראל קרובים למ"ט שערי טמאה נתגלה האור

And every thing in the world depends on the hidden light, and without it there would not be existence of the world, as is stated in the Zohar Terumah, that if it were hidden entirely the world would not stand even one moment, etc., and there is no day that it does not go forth from it into the world and sustain all, and

וכל דבר שבעולם תלוי באור הגנוז, וזולתו לא הנה קיום העולם, כדאיחא בזהר תרומה (קמט ל) אלקמלא איתגניז מפל וכל לא קאים עלמא אפלו רגע תדא וכוי ולית לה כל יומא דלא נפיק מניה בעלמא

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with it the Holy One, blessed be He, sustains His world, see there.

ומקיים כלא וביה זן קודשא בריהו הוא עולמו, עי"ש.

It follows that even livelihood is drawn from the hidden light, and therefore a person should conduct his livelihood with concealment, as the early wealthy used to conduct themselves, that they would conceal themselves in their wealth, not as now, and as they said, "Blessing is found only in a matter hidden from the eye" (Taanit 20b).

נמצא שאפלו פרנסה נמשך מאור הגנוז, ולכן יש לאדם להנהיג פרנסתו בהצנע כמו שהיו נוהגין העשירים הקדמונים שהיו מצניעין את עצמן בעשרם, לא כמו עכשיו, וכמו שאמרו (תענית ס, כ) אין הברכה מצויה אלא בדבר הסמוי מן העין.

And the reason is that since it comes from the hidden light, it needs to be in concealment and privacy.

והטעם, כיון שבא מאור הגנוז, צריך להיות בגניזה ובהצנע.

And also it is stated in the Gemara (Niddah 70a) not to satisfy oneself, and therefore it is stated in the Midrash (see Likkutei Rabbah 3:12), "Hope to the Lord" (Psalms 27:14) even one hundred times.

וגם כן איתא בגמרא (נדה ע', א) שלא להשביע את עצמו, ולכן איתא במדרש (עין לקוטי רבה ג, י"ב) קנה אל ה' (תהלים כ"ז, י"ד) אפלו מאה פעמים.

That is, when a person prays for some matter many times and is not answered, he should pray further and not despair, since everything depends on the hidden light.

דהינו כשאדם מתפלל על איזה דבר הרבה פעמים ואינו נענה, תפלל עוד ולא תתאש, כיון שהכל תלוי באור הגנוז.

And every day it is revealed in the world, as is stated in the Zohar; it is possible that that time when the light is revealed will come upon a person, and immediately his request is fulfilled, for a hidden matter cannot be known when it will be revealed.

ובכל יום הוא מתגלה בעולם כדאיתא בזוהר, אפשר שיוזמן לו לאדם אותו עת שיתגלה האור ומיד נעשית בקשתו, כי דבר הגנוז אין יכולים לידע אימתי מתגלה.

And he of blessed memory said: nevertheless, it implies somewhat that in the morning before sunrise it is revealed, and then is a time of favor for each one to ask his needs (it seems to me in the name of the Baal Shem Tov of blessed memory).

ואמר הוא ז"ל: מכל מקום משמע קצת שבבקר קדם גז החמה מתגלה, ואז עת רצון לשאול כל אחד (צרכיו) נראה לי בשם הבעל שם טוב ז"ל.

And even regarding the service of God, blessed be He, it is good to be in privacy, as is written elsewhere in the name of our teacher Rabbi Raphael of blessed memory in the name of the Rav of blessed memory, "Blessing rests only on a matter hidden from the eye."

ואפלו בענין עבודת השם יתברך טוב להיות בהצנע, וכמו שכתב במקום אחר בשם מוהר"ר רפאל ז"ל בשם הרב ז"ל אין הברכה שורה אלא בדבר הסמוי מן העין.

That is, nothing is recognized above except a matter that a person does not know, and this is also for the reason above, that Torah and the service of the Lord are from the hidden light, and therefore in the service of God one needs to be in concealment.

וכו' הינו שאין נכר למעלה רק דבר שאין אדם יודע, והינו נמי מטעם הנ"ל שהתורה ועבודת ה' היא מאור הגנוז, ולכן בעבודת השם יתברך צריך להיות בגניזה.

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And although the great and well known righteous ones had their good deeds and Torah in public, nevertheless much more was hidden in their hearts than what they revealed before the world.

ואף שהצדיקים הגדולים והמפורסמים היו מעשיהם הטובים ותורתם בפרהסיא, מפל מקום היה גנוז בלבם הרבה יותר ממה שגלו בפני העולם.

As is stated from the Arizal, who said about himself that when innovations of Torah came to him he could not say them at all before the students because of the abundance of the flow, and he sought a thin conduit, etc., and in that little which he told them the essence was hidden.

כמו שאיתא מהאר"ל שאמר על עצמו כשכבא לו חדושי תורה אינו יכול לאמרם כלל לפני התלמידים מפני רב השפע והוא מבקש צנור דק וכו', ובאותו המעט שאמר להם הוא גנוז העיקר.

And see in the praises of the Arizal (folio 3a).

(ועינן בשבחי האר"ל דף ג, א

And likewise the Rav of blessed memory, when his sons related before him matters of the Arizal, who said that if he were able he would expound for eighty years and would not be able to reveal what he received in one dream in the portion of the donkey.

וכן הרב ז"ל כשספרו לפניו בניו מהאר"ל, שאמר שאלו היה יכול היה דורש פי שנים ולא היה יכול לגלות מה שקבל בתלום אחד בפרשת האתון.

He said to them, the Rav of blessed memory: what novelty is this to you; believe me, when a small piece of intellect came to me I would not have been able to say it in one hundred years.

אמר להם הרב ז"ל: מה זה חדוש אצלכם, תאמינו לי כשכבא לי א שטיקלע מוח לא הייתי יכול לאמרו במאה שנים.

It follows that the essence was hidden in their hearts, and so did all the great righteous ones conduct themselves.

נמצא שהיה העיקר גנוז בלבם, וכן היו מתנהגים כל הצדיקים הגדולים.

And he related from Rabbi Moshe Rabbi Nechemiah's, of blessed memory, Matt (who was needed by the Rav of blessed memory and did not reach his level), and he of blessed memory [our teacher Rabbi Raphael] was once with him on Shabbat, Parashat Terumah, and he said Torah on the verse "And this is the offering," and he spoke about the letters: zayin alludes to this and that, and alef alludes to this and that, and likewise the letter tav.

וספר מרבי משה רבי נחמיה'ש ז"ל מט (שהיה צריך להרב ז"ל ולא הגיע למעלתו) והיה הוא ז"ל [מוהר"ר רפאל] פעם אחת אצלו שבת פרשת תרומה ואמר תורה על פסוק "וזאת התרומה", ואמר על האותיות: זי"ן מרמז על כף וכו' ואל"ף מרמז כף וכו', וכן אות תי"ו.

And he said: if I wished to say what zayin is, I would need to say seven years (another version: I would not be able to say it in seven years).

ואמר: אם הייתי רוצה לומר מהו זי"ן הייתי צריך לומר ז' שנים (נוסח אחר: לא הייתי יכול לאמרו בז' שנים).

And since the light is hidden within all the troubles, when a person believes in this, that here is the Holy One, blessed be He, then he is freed from the trouble, as is stated in the book of the Rav of Polnoye (Ken Porat Yosef, Chayei, page 40, column ?) regarding Nachum Ish Gamzu and Rabbi Akiva, see there.

וכיון שהאור הוא גנוז בכל הצרות, כשאדם מאמין בזה שבכאן יש השי"ת, אזי נפטור מן הצרה, וכדאיתא בספר הרב מפולנאה (כן פורת יוסף חיי סלם דף מ, לופן כ') בענין נחום איש גמזו ורבי עקיבא, עי"ש.

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And Rabbi Moshe, may his light shine, son of the Rav of blessed memory, said in the name of the Rav of blessed memory, that within the rebuke are all the blessings and the great salvations hinted, for because of the abundance of the light it needs to be hidden in a very thick garment, namely the curses written there.

ורבי משה נ"י בן הרב ז"ל אמר בשם הרב ז"ל, שבתוכה נא מרומזים כל התוכות והישועות הגדולות, כי מפני ריבוי האור צריך להגנוז בלבוש עב מאד, דהיבנו הקללות הפתובות שם.

It follows that according to the magnitude of the troubles, the hidden light within them is greater.

נמצא לפי גדל הצרות הוא האור הגנוז בהם יותר.

And before the coming of Mashiach, speedily in our days, if God wills, the light will be revealed, for the light shines from afar, and certainly there will be for them a great downfall for the wicked.

וקודם ביאת משיח במהרה בנימינו אי"ה יתגלה האור, כי האור מאיר מרחוק ובודאי יהיה להם מפלה גדולה לרשעים.

And this is "from within distress" precisely, "He found them redemption and relief" (Selichah: "Yisallel nusha"), thus would Rabbi Shlomo [of Meisin], of blessed memory, cry out.

וזה "מתוך צרה" דיקא "המציצאם פדות ורונה" (סליחה "ישללל נושע") (כך היה רבי שלמה [מהיסינ] פה ז"ל צועק).

### [NOTE Summary:

Rabbi Pinchas of Koretz explains that the plague of darkness in Egypt was not the absence of light, but the revelation of an overwhelmingly intense light, the Or HaGanuz, the hidden primordial light. That very same light illuminated the dwellings of Israel while plunging Egypt into darkness, because impurity and spiritual coarseness cannot tolerate excessive holiness. Light itself blinds the forces of impurity, just as nocturnal creatures cannot see by day.

This principle extends far beyond the Exodus. The hidden light is embedded specifically within suffering, concealment, and moments of great distress. The deeper the darkness, the greater the concealed illumination within it. For this reason, redemption often emerges from the most painful circumstances. Israel, standing at the brink of the forty-nine gates of impurity, merited the revelation of the hidden light precisely because of their proximity to utter darkness.

Rabbi Pinchas teaches that all vitality in the world depends on this hidden light, including sustenance, success, and blessing. Because its nature is concealment, blessing only rests in that which is hidden from the eye. Public display weakens spiritual flow, while modesty preserves it. This applies not only to material livelihood but also to Torah, prayer, and divine service.

Persistent prayer is rooted in this idea as well. Since the hidden light reveals itself unpredictably, one must never despair. A prayer unanswered today may be fulfilled instantly tomorrow when the concealed light becomes accessible. The early morning hours before sunrise are identified as a particularly auspicious time, when traces of this light begin to emerge.

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Even the harsh rebukes and curses of the Torah contain immense concealed blessing. Their severity is merely a thick garment hiding overwhelming light. Before the arrival of Mashiach, this hidden light will intensify and ultimately overturn evil, bringing salvation directly from within suffering itself.

### Practical Takeaway:

A person should not flee moments of darkness, difficulty, or concealment, but instead approach them with faith and inner humility. When facing hardship, one should remind oneself that divine light is hidden precisely there. Live with modesty, avoid unnecessary exposure of success or spirituality, and persist in prayer without discouragement. Trust that unseen blessing is forming beneath the surface, and that redemption often begins where hope appears weakest.

### Chassidic Story:

Rabbi Pinchas of Koretz once heard an account about a great sage who delivered a teaching on a single verse and briefly hinted at the mystical meaning of its letters. When asked why he spoke so little, he replied that explaining even one letter fully would take seven years, and even then he would reveal only a fraction.

Rabbi Pinchas affirmed this approach. He explained that true Torah insight descends in torrents, far greater than what words can contain. The greatest sages revealed only a thin stream to their students, while the essence remained concealed within their hearts. He added that the same is true of life itself: when divine light is too intense, it must be hidden. Only those who learn to recognize holiness beneath concealment can truly receive it. For this reason, he taught, salvation comes not by escaping darkness, but by discovering the hidden light within it. **END NOTE]**

### Siman # 89

**“And for all the Children of Israel, a dog will not sharpen its tongue” (Exodus 11:7).**

I heard from Rabbi Raphael, of blessed memory, who said that they asked the tzaddik, our teacher Rabbi Lipa of Chmielnik, of blessed memory, what he would say on this verse by way of avodah.

And he answered the explanation: “lo yecheratz” means a person should not be חרוץ, divided, split into two, rather “kelev” shall be his tongue, and not one thing in the mouth and another in the heart.

וּלְכָל בְּנֵי יִשְׂרָאֵל לֹא יַחַרֵּץ כְּלֵב לְשׁוֹנוֹ י"א, ז

שְׁמַעְתִּי מֵרַבִּי רַפָּאֵל ז"ל שֶׁאָמַר שֶׁשְּׂאֵלוֹ הַחֲצִדִּיק מוֹהָר"ר לִיפָא מִחֲמַעֲלָנִיק ז"ל מָה יֵאמַר בְּפִסּוּק זֶה עַל [דְּרִדָּה] עֲבוּדָה

וְהַשִּׁיב הַפְּרוּשׁ: לֹא יַחַרֵּץ — אָדָם לֹא יִהְיֶה חָרוּץ [חֲלוּק לְשׁוֹנִים]

רַק כְּלֵב יִהְיֶה לְשׁוֹנוֹ וְלֹא אֶחָד בְּפִה וְאֶחָד בְּלֵב

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### [NOTE Summary:

This brief but penetrating teaching interprets the verse “And for all the Children of Israel, a dog will not sharpen its tongue” as an instruction in inner avodah rather than a description of a miracle alone. Rabbi Raphael relates that Rabbi Lipa of Chmielnik was asked how this verse applies to spiritual service. His answer reframes the words entirely.

“Lo yecheratz” is read not as a dog sharpening its tongue, but as a warning that a person should not be חרוץ, split or divided. A Jew must not live in a state of inner fracture, saying one thing outwardly while holding something else inwardly. Such division between speech and heart is a fundamental spiritual flaw.

The phrase “kelev yihyeh leshon” is then reinterpreted positively. A dog is known for loyalty and consistency. Its inner drive and outward expression align. Thus, a person’s tongue should be like that of a dog, faithful to what is truly in the heart. True avodah requires wholeness, integrity, and congruence between thought, feeling, and speech.

In this reading, the protection promised in Egypt was not only physical safety, but moral clarity. Israel merited redemption because their inner truth matched their outward expression. They were not divided beings.

### Practical Takeaway:

Spiritual growth demands alignment. A person must examine whether their words, prayers, and religious behavior genuinely reflect what they believe and feel inside. Speaking piously while harboring contradiction weakens avodah. Redemption, personal and collective, begins when the mouth and the heart speak the same truth.

### Chassidic Story:

It is told that Rabbi Lipa of Chmielnik once noticed a Chassid who spoke passionately about emunah and bitachon in public, yet privately complained bitterly about his circumstances. The Rebbe did not rebuke him immediately.

One day, the Rebbe asked him a simple question: “When you speak, who is listening. Your friend or your soul?”

The Chassid answered, “My friend, of course.”

Rabbi Lipa replied, “That is the problem. Your soul has stopped listening to your words, because it knows they are not true.”

The Chassid was shaken. Over time, he learned to speak less but mean what he said more. Years later, he testified that the greatest change in his life came not from new practices, but from becoming whole. His mouth stopped arguing with his heart. Only then did his words begin to have power. **END NOTE]**

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### Siman # 90

**“And you shall guard the matzot” (Exodus 13:17).**

ושמרתם את המצות י"ג, י"ז

Just as one does not allow the matzot to become leavened, so too one does not allow the mitzvot to become leavened (Mechilta).

כשם שאין מקמיצין את המצות כך אין מקמיצין את (המצות) (מכילתא).

In the name of the Rav, of blessed memory: just as matzah, when it has become leavened, not only is there no mitzvah in eating it, but there is an obligation of karet, so too a mitzvah that has become leavened.

כשם הרב ז"ל, כשם שמצה כשהתמיצה לא די שאין באכילתה מצוה אלא חייב כרת, כך מצוה שהתמיצה

Therefore, he would sanctify the moon at the earliest possible time, even though it is not the optimal manner, and likewise regarding the time of prayer, and understand.

לכו הנה מקדש את הלכנה בזמן היותר קודם אף שאינו מן המבחר, וכו' בזמן התפלה, והכו'

#### [NOTE Summary:

This maamar expounds the verse “And you shall guard the matzot” as a foundational principle in all avodat Hashem. Chazal teach that just as one must guard matzah from becoming chametz, so too one must guard mitzvot from becoming “leavened.” Rabbi Pinchas, in the name of his teacher, deepens this analogy sharply and uncompromisingly.

When matzah becomes chametz, not only is there no fulfillment of a mitzvah, but its consumption incurs severe spiritual consequence. Likewise, a mitzvah that is delayed, postponed, or allowed to “ferment” loses its vitality. A mitzvah done late is not merely a diminished mitzvah; it risks becoming spiritually inverted, stripped of its inner light and potency.

From this perspective, the maamar explains concrete conduct. The Rav would sanctify the new moon at the earliest possible moment, even though waiting might allow for a more aesthetically optimal fulfillment. The same applied to prayer: it is better to act immediately with sincerity and alacrity than to delay in pursuit of perfection. Time itself is a vessel, and when that vessel is missed, the divine opportunity embedded within it disappears.

The deeper implication is that mitzvot are alive. They have a זמן, a living moment in which their soul can be accessed. Delay causes spiritual fermentation, where ego, calculation, and habit replace responsiveness to divine will.

#### Practical Takeaway:

A Jew must cultivate zerizut, spiritual alertness. When a mitzvah presents itself, act immediately. Waiting for ideal conditions, inspiration, or perfection often causes the mitzvah to lose its essence. In avodat Hashem, timeliness outweighs polish. Divine service thrives on responsiveness, not procrastination.

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### Chassidic Story:

It is told of a Chassid who once asked Rabbi Pinchas of Koretz whether it was better to wait for elevated inspiration before praying, or to pray immediately even if his heart felt dull. The Rebbe answered by pointing to a baker removing matzah from the oven.

“If he waits for it to look a little nicer,” the Rebbe said, “it becomes chametz. Then all the beauty in the world will not help.”

Years later, that Chassid testified that this teaching reshaped his entire avodah. He stopped waiting to feel ready to serve God. He prayed when the time came, gave charity when the need appeared, and acted when the mitzvah knocked. He discovered that the inspiration he had once waited for began arriving after the act, not before it. **END NOTE]**

### Siman # 91

**And a woman shall ask from her neighbor and from the dweller of her house vessels of silver and vessels of gold and garments, and you shall place, etc. (30, 2).**

וְשֵׂאלָה אִשָּׁה מִשְׁכַּנְתָּהּ וּמִגֵּרַת בֵּיתָהּ כְּלֵי כֶסֶף וְכֵלֵי זָהָב וְשִׂמְלוֹת וְשִׂמְתֶם וְגוֹי ל, ב

In the name of the Rav, of blessed memory: it is difficult, for behold they did not change their clothing (Pesikta Zutarta, Shemot 6:6), so how would they go in the garments of Egypt.

בְּשֵׁם הַרֵב ז"ל, וְקוּשָׁה, הֲלֵא לֹא שָׁנוּ כְּסוּתָם (פְּסִיקְתָא זוֹטְרְתָא שְׁמוֹת ו, ו), וְאִידָּה יִלְכוּ בְּבִגְדֵי מִצְרַיִם.

And he answered: that Israel did not change, but the Egyptians changed and some of them wore garments of Israel, and those garments they asked from them.

וְתִירֶץ, דִּישְׂרָאֵל לֹא שָׁנוּ, אֲבָל הַמִּצְרַיִם שָׁנוּ וְלָבְשׁוּ מִקְצֵתָם מִלְּבוּשֵׁי יִשְׂרָאֵל, וְאוֹתָם הַמִּלְּבוּשִׁים שְׂאָלוּ לָהֶם מֵהֶם.

### [NOTE Summary:

This teaching addresses an apparent contradiction in the Exodus narrative. On the one hand, Israel is praised for not changing their clothing in Egypt, preserving their Jewish identity even in exile. On the other hand, the Torah states that they borrowed garments from the Egyptians when leaving Egypt. How could Israel wear Egyptian clothing if they never altered their own?

Rabbi Pinchas resolves this by shifting the focus. Israel indeed never changed. Rather, it was the Egyptians who changed. Some Egyptians had begun to wear Jewish garments, adopting external signs of Israel's identity. When the time of redemption arrived, Israel took back those garments from the Egyptians.

On a deeper level, this reflects a spiritual process. Throughout exile, holiness can appear to be clothed in foreign garments. External cultures may imitate Jewish forms, values, or symbols, while Israel remains inwardly unchanged. Redemption involves reclaiming what truly belongs to Israel and stripping holiness of its foreign disguises. What was taken was never truly Egyptian; it was Jewish in essence, temporarily worn by others.

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Imrie Pinchas

Parshas Bo

### Practical Takeaway:

A Jew must know that authentic identity is defined by inner faithfulness, not by external appearances. Even when holiness seems to be found outside, it ultimately belongs to its true source. Redemption, personal and collective, means reclaiming what is genuinely ours while remaining inwardly unchanged by exile.

END NOTE]

### Siman # 92

“And I will descend to save it” (Exodus 3:8). The holy Or HaChaim explained that in the exile of Egypt Israel entered the forty-nine gates of impurity, and had they entered the fiftieth gate they would have sunk, Heaven forbid.

Therefore they entered only the forty-nine gates of holiness and did not merit the fiftieth gate.

And this was because they were not people of Torah. But in this exile, through the Torah, it will be possible to refine even the fiftieth gate of impurity, and through this they will merit also the fiftieth gate of holiness, see there.

And he said in the name of Rabbi Shlomo [of Heisin], that that which is stated that for four matters they were redeemed from Egypt, that they did not change their name, their language, and their clothing, etc.

Those four matters themselves are the fiftieth gate, and if they had done the four matters they would have sunk in the fiftieth gate.

And he said: how is it possible that in this exile they should enter the fiftieth gate and thereby refine it.

Would they, Heaven forbid, transgress the Torah and change their clothing and their language, as in our iniquities our eyes see many, etc., and would they through this be able to refine.

Rather, the explanation is that through those upright people who strengthen themselves not to transgress the four matters above and not to change, even though the matter is breached in this, Heaven forbid.

Through this, the fiftieth gate will be refined.

וְאֵרִיד לְהַצִּילוֹ (שְׁמוֹת ג, ח). בְּאוֹר הַחַיִּים הַקְּדוֹשׁ פָּרַשׁ שְׁבַגְלוֹת מִצְרַיִם נִכְנְסוּ יִשְׂרָאֵל בְּמִטַּט שְׁעָרֵי טְמֵאָה, וְאֵלּוּ הָיוּ נִכְנְסִין בְּשַׁעַר הַנְּבוּיָן הָיוּ נִטְבְּעִים ח"ו.

וְלִכְּנֹן לֹא נִכְנְסוּ רַק לְמִטַּט שְׁעָרֵי קְדוּשָׁה וְלֹא זָכוּ לְשַׁעַר הַנְּבוּיָן.

וְזֶה מִפְּנֵי שֶׁלֹּא הָיוּ בְּנֵי תוֹרָה, אֲבָל בְּגִלוֹת זֶה עַל יְדֵי הַתּוֹרָה יוֹכְלוּ אֲפָשֶׁר לְבָרֵר גַּם בְּשַׁעַר הַנְּבוּיָן שֶׁבְּטְמֵאָה, וְעַל יְדֵי זֶה יִזְכּוּ גַם כֵּן לְשַׁעַר הַנְּבוּיָן שֶׁל קְדוּשָׁה, עִי"שׁ.

וְאָמַר הוּא ז"ל בְּשֵׁם רַבִּי שְׁלֹמֹה [מְהִיִּסִין], דְּהָא דְאִיתָא שֶׁבְּשִׁבְעֵי ד' דְּבָרִים נִגְאָלוּ מִמִּצְרַיִם, שֶׁלֹּא שָׁנוּ שְׁמֵם וּלְשׁוֹנָם וְכִסּוּתָם וְכוּ'.

אוֹתָם ד' דְּבָרִים הֵם גּוֹפֵא שַׁעַר הַנְּבוּיָן, וְאִם הָיוּ עוֹשִׂים הֵד' דְּבָרִים הָיוּ נִטְבְּעִים בְּשַׁעַר הַנְּבוּיָן.

וְאָמַר הוּא ז"ל: וְאִיךָ אֲפָשֶׁר שְׁבַגְלוֹת זֶה יִכְנְסוּ לְשַׁעַר הַנְּבוּיָן וְעַל יְדֵי זֶה יִבְרְרוּ.

וְכִי יַעֲבְרוּ ח"ו עַל הַתּוֹרָה וּלְשׁוֹנוֹת כְּסוּתָם וּלְשׁוֹנָם כְּאֲשֶׁר בְּעוֹנֵינָם עֵינֵינוּ רֹאוֹת רַבִּים וְכוּ', וְכִי עַל יְדֵי זֶה יוֹכְלוּ לְבָרֵר.

אִךָ הַפְּרוּשׁ, שֶׁעַל יְדֵי אוֹתָם אֲנָשִׁים הַכְּשָׁרִים שִׁתְּחַזְּקוּ לְבִלְתֵּי עֲבוֹר עַל הַד' דְּבָרִים הַנִּזְכָּרִים וְשֶׁלֹּא לְשׁוֹנוֹת וְכוּ', אִף שֶׁהַדְּבָר פְּרוּץ בְּזֶה בְּעוֹנֵינָם.

עַל יְדֵי כֵן יִתְבָּרְרוּ נְבוּיָן.

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Therefore, we must strengthen ourselves greatly in this, not to change clothing and language, even one movement, from what we saw from our teachers.

ועל כן יש לנו להתחזק מאד בזה לבלתי לשנות פסות  
ולשון, אף תנועה אחת ממה שראינו מרבבותינו.

### [NOTE Summary:

This maamar addresses the profound question of the מ"ט שערי טומאה and שער הנזין. Drawing on the Or HaChaim, Rabbi Pinchas explains that in the Egyptian exile, Israel descended into forty-nine gates of impurity. Had they entered the fiftieth gate, they would have been irretrievably lost. For this reason, they were redeemed at the brink and did not merit the fiftieth gate of holiness at that time. The root cause was that they were not yet בני תורה; their connection to Torah was insufficient to withstand that depth.

In contrast, the present exile is fundamentally different. Through Torah, it becomes possible not only to approach but to refine even the fiftieth gate of impurity, thereby meriting the corresponding fiftieth gate of holiness. This introduces a critical tension. Chazal state that Israel was redeemed from Egypt because they did not change four things: their names, language, clothing, and identity. Rabbi Pinchas, in the name of Rabbi Shlomo, explains that these four elements themselves constitute שער הנזין. If Israel had violated them in Egypt, they would have fallen irreversibly.

The maamar then confronts an apparent contradiction: how can refinement of the fiftieth gate occur in this exile without transgressing Torah, given that changing language, dress, and identity is precisely what must not be done. The answer is subtle and decisive. The refinement does not occur through those who abandon these boundaries, but through those upright individuals who strengthen themselves not to change, even when society around them does. Although the breach is widespread, the fidelity of the faithful few accomplishes the rectification on behalf of all.

Thus, the שער הנזין of תיקון in this exile depends on radical continuity rather than adaptation. Holding fast to inherited forms, practices, and expressions becomes the very mechanism through which the deepest impurity is clarified and transformed.

### Practical Takeaway:

In times of spiritual confusion, strength lies not in innovation but in fidelity. Every small act of consistency, preserving language, dress, and inherited conduct, carries cosmic weight. Even a single motion done in continuity with tradition can effect rectification far beyond what is visible.

### Chassidic Story:

It is told that Rabbi Pinchas of Koretz once observed a young scholar distressed by the surrounding culture, lamenting that it was impossible to remain unchanged when everything was shifting. The Rebbe asked him to look at a lighthouse on the riverbank.

“Do you think,” the Rebbe said, “that the lighthouse moves with the water in order to guide the ships?”  
The student replied, “Of course not. It stands firm.”

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Rabbi Pinchas answered, “And precisely because it does not move, it saves those who do.” So it was with the tzaddikim of every generation. By standing firm, even when the current was fierce, they illuminated the way for others and rectified depths they themselves never entered. **END NOTE]**

### Siman # 93

“Sanctify to Me every firstborn” (Exodus 13:2).

קדש לי כל בכור י"ג, כ

From our teacher Rabbi Raphael, in the name of Rabbi Lipa of Chmielnik, of blessed memory, he explained:

ממוהר"ר רפאל בשם רבי ליפא מחמילניק ז"ל נג

when the verse says “when will you be holy, a firstborn,” meaning that every person should be to you a firstborn above you,

כל שתפסוק אומר אימתי תהיה קדוש בכור ר"ל  
ש"היה כל אדם אצלך בכור מך

meaning, older than you.

ר"ל עלטער נד

#### [NOTE Summary:

This short teaching offers a radical rereading of the command “Sanctify to Me every firstborn.” Rabbi Raphael, in the name of Rabbi Lipa of Chmielnik, explains that the verse is not only a legal directive but a guide to inner avodah.

The word בכור is interpreted relationally. The question is not who is objectively firstborn, but how a person positions themselves in relation to others. “When will you be holy?” When every other person is regarded by you as a בכור, as someone greater, earlier, or more elevated than yourself. Holiness is achieved not through asserting spiritual seniority, but through yielding it.

In this reading, sanctity is inseparable from humility. A person becomes consecrated only when they cease to view themselves as primary. Seeing others as “older” or “first” dissolves ego and creates space for divine presence. This aligns with the broader Chassidic principle that God dwells only where self-importance recedes.

Thus, קדש לי כל בכור becomes an instruction in radical modesty. The true firstborn is not the self, but the other.

#### Practical Takeaway:

Holiness begins with how one sees others. In learning, prayer, and daily interaction, a person should train themselves to assume that others are greater, wiser, or spiritually prior. This posture softens judgment, increases patience, and opens the heart to divine influence.

#### Chassidic Story:

It is told that Rabbi Lipa of Chmielnik once entered a crowded study hall where many students were arguing loudly over a sugya. Instead of taking the central seat prepared for him, he quietly stood at the side.

A student rushed over and said, “Rebbe, your place is at the head.”

Rabbi Lipa answered, “If I take the head, who will teach me?”

**Reb Pinchas of Koretz****Imrie Pinchas****Parshas Bo**

He remained standing until the noise settled. Later, he explained that whenever he felt himself becoming “first,” he feared losing holiness. Only by seeing others as ahead of him could he remain consecrated to God.

**END NOTE]**