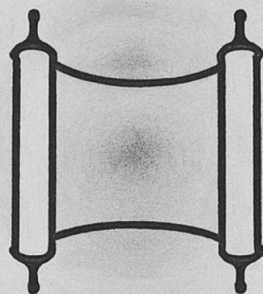


בס"ד

**Reb Pinchas of Koretz**

**Imrie Pinchas**

**Parshas Mishpatim**



*Dedicated To:*

ר' נחום אהרון & חיה

ליטשקאווסקי

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## Reb Pinchas of Koretz

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### Siman #116

**“Distance yourself from a false matter”** (Exodus 23:7). From our teacher, the rabbi Rabbi Raphael, of blessed memory, in the name of the rabbi Rabbi Zusya of Anipoli, of blessed memory, an explanation.

מְדַבְּרֵי שֶׁקֶר תִּרְחֶק (שמות כ"ג, ז). מְמוֹרְנוּ הָרַב רַבִּי רַפְאֵל ז"ל בְּשֵׁם הָרַב רַבִּי זוּסְיָא מְאַנְיֹפּוֹלִי ז"ל פִּירוּשׁ:

When you say one utterance of falsehood, immediately you distance yourself from the Name, blessed be He.

כְּשֶׁאֲתָה אוֹמֵר דְּבוּר אֶחָד שֶׁל שֶׁקֶר – מִיָּד אֲתָה מִרְחִיק אֶת עַצְמְךָ מֵהַשֵּׁם יִתְבָּרַךְ

#### [NOTE Summary:

On the verse “מְדַבְּרֵי שֶׁקֶר תִּרְחֶק” (Exodus 23:7), a teaching is transmitted in the name of **Rabbi Zusha of Anipoli**: even a single utterance of falsehood immediately distances a person from the Holy One, blessed be He. This teaching reframes falsehood not merely as a moral lapse but as a spiritual rupture. Truth is not only an ethical value but the very medium through which closeness to God is sustained. Speech, which reflects the inner alignment of the soul, either serves as a conduit for divine presence or becomes a barrier to it. Even when the lie seems minor, convenient, or socially harmless, it creates separation, because God is associated with truth, and distance from truth is distance from Him.

#### Practical Takeaway:

Guarding truth in speech is not about perfection or anxiety over words, but about awareness. Before speaking, one can pause and ask: does this align with truth, or am I subtly reshaping reality for comfort, image, or gain? Cultivating truthful speech cultivates closeness to God, while small compromises in honesty quietly erode that bond. Even silence is preferable to distortion.

#### Chassidic Story:

It is told about Rabbi Zusha of Anipoli that once, while traveling, he and his brother Rabbi Elimelech needed lodging for the night. They arrived late at an inn, and the innkeeper, suspicious of wandering Jews, demanded to know who they were. Rabbi Zusha, known for his radical simplicity and fear of falsehood, hesitated. He could have said they were merchants or scholars, answers that would have made things easier. Instead, he answered plainly, “We are poor Jews traveling from place to place, with nothing but trust in God.”

The innkeeper scoffed and said, “If that is so, I have no room for you,” and sent them away into the cold. As they walked on, Rabbi Elimelech gently asked his brother why he had not said something that would secure them a bed. Rabbi Zusha replied, “If one night in the cold is the price of not distancing myself from the Ribbono Shel Olam, then it is a cheap price indeed. But if I buy warmth with a lie, I may never know how far I have wandered.”

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Later that night, a farmer who had overheard the exchange followed them and offered them shelter, moved by their honesty. Rabbi Zusha remarked quietly, "Truth has its own lodging prepared, even if we do not yet see where it is."vEND NOTE]

**Siman #117**

**“And they beheld God, and they ate and they drank”**

(Exodus 24:11). He said: for the more a person is close to the Holy One, blessed be He, the more he diminishes his eating.

And when Israel went out of Egypt they came to a supernal level such that they could not eat at all, and the Holy One, blessed be He, needed to bring down for them manna from heaven.

And on Shabbat, when they came to a higher level, it is written “and it shall be double” and so on, meaning varied in its taste (Exodus 16:5; Sifrei and so on, end of verse 25), in order that it be received more.

וַיִּהְיוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׂתּוּ” (שמות כ"ד, י"א). אָמַר: כִּי כָּל מָה שֶׁהֶאָדָם יוֹתֵר קָרוֹב לַהֲשִׁי"ת, הוּא מְמַעֵט בְּאֲכִילתוֹ,

וְכַשֵּׁי צָאוּ יִשְׂרָאֵל מִמִּצְרַיִם בָּאוּ לְמַדְרָגָה עֲלִיוֹנָה שְׁלֹא יָכְלוּ לֶאֱכֹל כָּלֵל, וְהִצְרִיךְ הַקָּב"ה לְהוֹרִיד לָהֶם מִן מִן הַשָּׁמַיִם,

וּבְשַׁבָּת נִשְׁבְּאוּ לְמַדְרָגָה גְבוּהָה יוֹתֵר כְּתוּב “וְהָיָה מִשְׁנֵה” וְגו' – מִשְׁנֵה בְּטַעְמוֹ (שמות ט"ז, ה' וְסִפְרֵי כו' סוּף פְּסוּק כ"ה) כִּדִּי שְׂיִתְקַבֵּל יוֹתֵר.

**[NOTE Summary:**

On the verse “וַיִּהְיוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׂתּוּ” (Exodus 24:11), **Rabbi Pinchas of Koretz** explains that physical eating is inversely related to spiritual closeness. The closer a person is to the Holy One, blessed be He, the more the soul is nourished directly from its source, and the less it depends on coarse physical sustenance. When Israel left Egypt, they rose to such an exalted spiritual level that ordinary eating was no longer possible for them at all, and therefore manna had to descend from heaven, food of a refined, spiritual nature.

On Shabbat, when Israel ascended to an even higher level, the manna was doubled, not merely in quantity but in quality. It was “מִשְׁנֵה”, altered and elevated in its taste, so that even in a state of heightened holiness it could still be received and internalized. This teaches that when spiritual light increases, divine kindness reshapes the vessels so that the light can be absorbed rather than overwhelm.

**Practical Takeaway:**

Spiritual growth does not demand rejection of the physical, but refinement of one’s relationship to it. As a person grows closer to God, physical needs naturally quiet and become more transparent. Especially on Shabbat, one should eat not out of habit or indulgence, but with awareness that the food itself is a vessel for holiness, adjusted by Heaven so it can truly nourish the soul.

**END NOTE]**

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### Siman #14 Safer Bais

#### “And they beheld God, and they ate and they drank”

(Exodus 24:11). I heard from a holy mouth, that the holy rabbi, the author of *Tiferet Yisrael* of Vizhnitz, of blessed righteous memory, said in the name of the holy rabbi Rabbi Pinchas of Koretz, of blessed righteous memory,

who said on the verse “And they beheld God”: when they saw, Heaven forbid, the resting of the judgments alluded to in “Elokim,” which is judgment,

they strengthened themselves, “and they ate and they drank,” in their trust that their salvation would come in the aspect of kindness. (Zechut Avot, letter Heh, strengthening, section 4)

וַיִּחְזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ” (שמות כ"ד, "א). שְׁמַעְתִּי מִפִּי קְדוֹשׁ שׁ"ב הִגִּיה"ק תַּפְאֶרֶת יִשְׂרָאֵל מוֹרִיזְנֵי צֶלֶה"ה, בְּשֵׁם הִגִּיה"ק רַבִּי פִּינְחָס, מִקְאָרִיץ זְצֻלָּה"ה

שְׁאָמַר עַל הַפְּסוּק "וַיִּחְזוּ אֶת הָאֱלֹקִים": כְּאִשְׁרֵי רְאוּ חַ"ו הַשְּׂרָאָת הַדִּינִים הַרְמוֹזִים בְּ"אֱלֹקִים" שֶׁהוּא דִין

הַתְּחַזְקוּ עֲצָמָם "וַיֹּאכְלוּ וַיִּשְׁתּוּ" בְּבִטְחוֹנָם כִּי יִשׁוּעָתָם בְּבִחִינַת הַחֶסֶד תָּבוֹא. (זְכוּת אַבוֹת, אוֹת ה' הַתְּחַזְקוּת, סְעִיף ד')

#### [NOTE Summary:

On the verse “וַיִּחְזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ” (Exodus 24:11), a teaching is transmitted in the name of **Rabbi Pinchas of Koretz**, as related by the Tiferet Yisrael of Vizhnitz. The name “Elokim” signifies judgment and constriction. When Israel perceived the manifestation of strict judgment, they did not collapse inward in fear. Instead, “וַיֹּאכְלוּ וַיִּשְׁתּוּ” expresses their inner strengthening, a conscious act of trust and composure. They reinforced themselves with ביטחון, confidence that their ultimate salvation would emerge through חסד, divine kindness.

Eating and drinking here are not indulgence but symbolic actions of stability and faith. Rather than being overwhelmed by the sight of דין, they anchored themselves in the certainty that judgment itself is only a stage in a larger process whose end is mercy. This response transformed the experience of דין from a threat into a catalyst for deeper trust.

#### Practical Takeaway:

When confronted with moments of constriction, fear, or judgment, the avodah is not panic or spiritual paralysis, but inner strengthening. One should consciously reaffirm trust that kindness will ultimately emerge. Maintaining steadiness in daily actions, calm speech, and grounded behavior during pressure is itself an expression of faith that sweetens judgment at its root.

#### Chassidic Story:

It is related that Rabbi Pinchas of Koretz once noticed a תלמיד who became visibly shaken whenever difficulties arose, immediately fasting and withdrawing from people in fear that judgment was upon him. Rabbi Pinchas said to him gently: “If you see דין and you respond with fear alone, you have doubled it. But if you respond with ביטחון, you turn it into חסד.”

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He then instructed the student that when hardship strikes, he should first eat a small piece of bread calmly, make a blessing with intention, and say a few words of trust in God. “Not to escape the דין,” Rabbi Pinchas explained, “but to show that your heart knows the ending of the story.”

The student followed this guidance. Over time, he noticed that moments that once crushed him lost their power, and difficulties passed more lightly. Rabbi Pinchas later remarked, “This is ‘וַיִּאֲכַלְוּ וַיִּשְׂתַּבְּחוּ’—not fullness of the body, but steadiness of the soul.”

**END NOTE]**