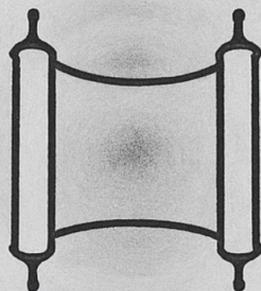


בס"ד

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Shemos



*Dedicated in Honor of the
Yahrzeit of the
Alter Rebbe 24th of Tevet*

לע"נ

רבי שניאור זלמן בן רבי ברוך

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Siman #84

And they said to me, “What is His Name, what shall I say to them,” etc., “Ehyeh sent me to you” (Exodus 3:13–14).

וְאָמְרוּ לִי מִה־שְּׁמוֹ מָה אֶמַר אֲלֵיהֶם וְגו' אֶהְיֶה
נְשַׁלְחֵנִי אֲלֵיכֶם שְׁמוֹת ג': יג–יד

The Rambam raises a difficulty in Guide for the Perplexed, Part I, chapter 63: from either side of the argument, if they knew, certainly he also knew; see there.

הַקֹּשֶׁה הַרְמַב"ם בְּמוֹרָה נְבוּכִים (חֶלֶק א' פָּרָק ס"ג)
מִמָּה נִפְשָׁף אִם הָיוּ יוֹדְעִים מִסֵּתֶמָּא גַם הוּא יָדַע,
עַיֵן שָׁם.

However, it may be explained that the letters אהה"ע emerge from the palate, בומ"ף from the lips, and so on.

אֲףּ יֵשׁ לוֹמַר אַחַה"ע מִהַחֶף בּוּמ"ף מִהַשְּׁפֵתִים וְכו'.

And in the Zohar (Zohar Chadash, Tikunim, Leichs Nes 6) it is stated that this is a spiritual word.

וּבְזוֹהַר (זוֹהַר חֲדָשׁ תִּקּוּנִים לִיכֶס נֶס ו') דָּא תִּיבָה
רוּחָנִית.

Therefore Moses was not able to speak except the Name Ehyeh, because all the Names involve the lips and similar articulations.

וְלִכּוֹן לֹא הָיָה מִלְּשָׁה יָכוֹל לְדַבֵּר רַק שֵׁם אֶהְיֶה, כִּי כָּל
הַשְּׁמוֹת יֵשׁ בָּהֶם מִהַשְּׁפֵתִים וְכִיּוֹצֵא בָּהֶם.

This is the explanation of “Ehyeh,” that he was unable to speak except the Name Ehyeh.

וְזֶהוּ פְּרוּשׁ "אֶהְיֶה" אֲשֶׁר לֹא יָכוֹל לְדַבֵּר רַק שֵׁם
אֶהְיֶה.

It may also be explained further that Ehyeh times Ehyeh has the numerical value of “truth.”

עוֹד יֵשׁ לְפָרֵשׁ כִּי אֶהְיֶה פְּעָמִים אֶהְיֶה הוּא
בְּגִימְטְרִיָּא "אֱמֶת".

As brought in Shaar HaKavanot (R. Yosef Kallitz, entry 10), for truth is beginning, middle, and end, extending until the end of all levels.

שַׁעַר הַכַּוָּנוֹת לְרַבֵּי יוֹסֵף קַלִּיץ עֲנָן י' (שְׁהוּא רֵאשׁ)
תוֹף סוּף עַד סוּף כָּל הַמְדַרְגּוֹת.

Therefore, they possessed faith, and so on.

וְלִכּוֹן הָיְתָה לָהֶם הָאֱמוּנָה וְכו'.

[NOTE Summary:

In this maamar, the question raised by Moshe Rabbeinu, “What is His Name, what shall I say to them,” is examined through a deep inner lens. The Rambam asks why this question was necessary, for if the people of Israel knew the Name of God, Moshe would certainly have known it as well. The explanation given is not technical but spiritual. Speech itself is limited by physical articulation. Letters emerge from different organs of speech, the palate, lips, and throat. Most Divine Names are bound to these physical forms of articulation and therefore belong, in some measure, to the revealed, structured world.

The Name Ehyeh is different. It is described as a purely spiritual word, not dependent on the usual mechanisms of speech. Because of this, Moshe could not articulate other Names at that moment. He could only convey “Ehyeh,” a Name that points to Divine being as it transcends fixed form and definition. Ehyeh expresses God as ever-becoming, beyond the constraints of present limitation.

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The maamar then deepens this idea by noting that Ehyeh twice, Ehyeh Asher Ehyeh, equals the numerical value of “truth.” Truth is defined as encompassing beginning, middle, and end, extending through all levels of existence. This was the foundation of Israel’s faith in Egypt. Their redemption was rooted not in a partial revelation, but in a truth that spans all stages, from the highest spiritual origin to the lowest state of exile.

Practical Takeaway:

When a person speaks about God, values, or purpose, there is often a temptation to reduce everything into neat definitions and formulas. This teaching reminds us that true faith is not always something that can be fully articulated. Sometimes the most authentic connection comes from acknowledging what transcends language. In moments of confusion or transition, anchoring oneself in “truth,” meaning integrity that holds from beginning to end, provides stability even when answers are incomplete.

Chassidic Story:

During the early years of the Chabad movement, a simple Jew once came to the Alter Rebbe deeply distressed. He said that he could no longer pray properly because he felt that every word he said was empty. He complained that the meanings escaped him and that his speech felt mechanical and lifeless.

The Alter Rebbe listened carefully and then asked him a simple question. “When you cry out from pain, do you prepare your words in advance?” The man answered that when pain is real, the cry comes on its own, without thought. The Alter Rebbe explained that prayer is not always about refined language or perfect understanding. Sometimes it is about standing before God in truth, without form, without polish, simply being present as you are.

He told the man that there are moments when the soul speaks without lips, much like the Name Ehyeh, which does not depend on ordinary speech. When a person reaches that place of inner truth, even silence can be a form of prayer. The man left comforted, realizing that his struggle itself was not a failure of faith, but a deeper call to connect beyond words. **END NOTE]**

Siman #85

And the Lord said to Moses, “Now you shall see what I will do to Pharaoh,” etc. (Exodus 6:6). He asks: how is this an answer to what Moses asked, “Why have You done evil to this people,” etc.?

The Rav explains that redemption only comes through distraction of the mind, as stated in Sanhedrin 15b.

In Egypt they did not yet have distraction of the mind, because a sign was transmitted to them that they would be redeemed by the redeemer who would say, “I have surely remembered.”

וַיֹּאמֶר ה' אֶל־מֹשֶׁה עֲתָה תֵרְאֶה אֶת אֲשֶׁר אֲעֲשֶׂה לְפָרְעֹה וְגו' (שמות ו:ו). וְהִקְשָׁה, מֵהֵיזָה תִּשְׁוֶבָה עַל מַה שִּׁשְׂאֵל מֹשֶׁה לְמַה תִּרְעַת לְעַם הַזֶּה וְגו'.

וְתִרְצַן הָרַב ז"ל, כִּי הִגְאֵלָה אֵינָה בָּאָה רַק בְּהִסָּח (הַדַּעַת) עֵינָיו סְנֵהֲדָרִין טו, ב

וּבְמִצְרַיִם לֹא הָיָה לָהֶם הִסָּח הַדַּעַת, כִּי סִימָן נִמְסַר לָהֶם שִׁיגְאָלוֹ מִשָּׁם עַל־יְדֵי הַגּוֹאֵל שִׁיאִמַּר פָּקֹד (פָּקֹדְתִי) (רש"י שְׁמוֹת ג:טז

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And Moses our teacher, who was heavy of lips, could not articulate the labial sounds בּוּמ"ף with his lips.

וּמֹשֶׁה רַבֵּנוּ שְׁהֵיָה כְּבֵד שְׁפִתָּיִם לֹא יָכוֹל לְדַבֵּר מוֹצֵא בּוּמ"ף בְּשִׁפְתָּיִם.

When he said “pakod,” they knew with certainty that he was the redeemer.

וּכְשֶׁאָמַר “פָּקֹד” יָדְעוּ בְּבִרְוֵר שֶׁהוּא הַגּוֹאֵל.

Therefore, when Pharaoh intensified the oppression until they would be distracted, through this the redemption came.

לִכֵּן כְּשֶׁהוֹסִיף פֶּרַעַה לְהַרְעֵה לָהֶם עַד שֶׁיִּסְיְחוּ דַעְתָּם, עַל־יְדֵי זֶה בָּאָה הַגְּאֻלָּה.

This is “now you shall see,” when they will be distracted. Understand this.

וְזֶהוּ עֵתָה תִּרְאֶה, כְּשֶׁיִּסְיְחוּ דַעְתָּם, וְהָבֵן.

[NOTE Summary:

Rabbi Pinchas of Koritz addresses the apparent disconnect between Moshe’s anguished question, “Why have You done evil to this people,” and God’s response, “Now you shall see what I will do to Pharaoh.” At first glance, this response seems to bypass Moshe’s pain rather than answer it. The maamar explains that the answer lies in a fundamental principle of redemption: true redemption comes only through hesech hadaat, a turning away of conscious expectation and control.

In Egypt, the Jewish people were not yet capable of this state. They possessed a clear tradition that redemption would come through a redeemer who would say the words “pakod pakadti.” This certainty anchored their minds and prevented full hesech hadaat. Moshe Rabbeinu himself, being heavy of lips, was unable to articulate the labial sounds associated with ordinary speech, yet when he pronounced the word “pakod,” it was unmistakable. That clarity confirmed beyond doubt that he was the true redeemer.

As long as this certainty remained intact, the conditions for redemption were incomplete. Therefore, Pharaoh was allowed to intensify the suffering. This escalation was not a contradiction to redemption, but its preparation. When the oppression became unbearable, the people could no longer rely on signs, formulas, or expectations. Their minds were forced into a state of surrender, where hope was no longer structured around how redemption should occur. At that moment, hesech hadaat was achieved, and only then could the redemption begin. This is the meaning of “now you shall see,” now, when expectation collapses and trust alone remains.

Practical Takeaway:

There are moments when clarity itself becomes an obstacle. When a person clings too tightly to how change is supposed to happen, growth is delayed. This teaching invites a different kind of trust: releasing control, letting go of timelines and signs, and allowing transformation to come in ways that cannot be predicted. Sometimes the breakthrough arrives only after expectations fall away.

Chassidic Story:

Rabbi Pinchas of Koritz once encountered a devoted student who was deeply troubled. The student had prayed

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for years with intense focus for a particular personal salvation, carefully structuring his prayers, intentions, and expectations. When nothing changed, he felt betrayed and spiritually exhausted.

Rabbi Pinchas asked him how he prayed. The student described in detail his routine, his confidence, and the specific outcomes he envisioned. Rabbi Pinchas listened and then said quietly that the problem was not a lack of faith, but too much certainty. As long as the student's mind was filled with how the answer must look, there was no space for God's answer to enter.

He advised the student to pray differently: not for a specific result, but with a simple cry of dependence, without imagery or expectation. Weeks later, the student returned transformed. The situation had resolved itself in a way he never imagined. Rabbi Pinchas explained that redemption often waits until the mind steps aside, because only then can divine possibility fully appear.

END NOTE]