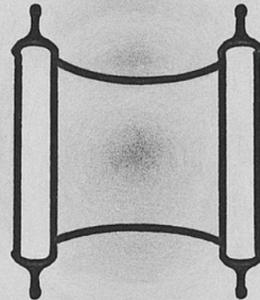


בס"ד

Reb Pinchas of Koretz

Imrie Pinchas

תשעה באב



לע"נ

אלטר חיים בער בן זיסקינד אלכסנדר

Dedicated By:

ר' נחום אהרון & חיה

ליטשקאווסקי

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Siman #377

It is stated in the Tikkunim (Tikkunei Zohar 30b): “Souls that are drawn after the Holy One, blessed be He, and His Shechinah.”

איתא בתיקונים (ל, ג): נשמתיו דמתתרכין בתר קוב"ה ושכינתיה

For a person must observe with the eye of his intellect how and to what extent the Holy One, blessed be He, is hidden.

כי צריך להשיג בעין שכלו איך ובאיזה מדה הקב"ה מסתתר

That is: on Rosh Hashanah, when the Holy One, blessed be He, is called “King,” which is judgment—this corresponds to the mystery of smallness (katnus)—

דהינו בראש השנה שנקב"ה נקרא מלך והוא דין, ש'הוא בסוד הקטנות

one must fast before Rosh Hashanah and during the Ten Days of Repentance and cry, for this too is part of that same mystery—for a child's way is to cry.

צריך להתענות קדם ראש השנה ובעשרת ימי תשובה ולבכות, שהוא גם כן בסוד הנ"ל, כי הקטן דרכו לבכות

And on Tisha B'Av, when it corresponds to the mystery of the “point” (nekudah), therefore one must mourn.

ובתשעה באב שאז הוא בסוד נקודה, לך צריך להתאבל

For the person who goes after the Holy One, blessed be He...

כי האדם ההולך אחר הקב"ה כו

and in the place where the Holy One, blessed be He, and His Shechinah are, the person is protected there from all happenstances, etc.

ובמקום שהקב"ה ושכינתיה שם, נשמר האדם שם מכל מקראים וכו

And I saw some people who were lightheaded (frivolous) during those days, and it did not turn out well for them.

וראיתי כמה בני אדם שהם בשחוק בימים ההם, ולא עלתה להם לטובה

And once, on Yom Tov of the festival of Sukkos, he said to those accompanying him: “Now is the time of expansion of chassadim (kindnesses), and one must draw them down, and this is through...”

ופעם אחת ביום טוב של חג הסוכות אמר להגלוים אליו, כי כעת הוא התפשטות החסדים, שצריך להמשיך אותם והוא על-ידי כו

And all of the above depends on the time.

וכל הנ"ל הוא לפי הזמן

But it is written in the Zohar, Acharei (50a): “Come and see...” that sometimes within the days are suspended judgments that are present, even at the moment itself, see there.

אבל איתא בזוהר אחרי (נ' ע"א): "תא חזי כו" זמנין אית ביומי דדינין תליין ומשתכחין, ואפילו בשעתה, עי"ש

And for this, one requires an open (watchful) eye.

ועל זה צריך עינא פקיקא

In this language: “דאס רכה איז אין מלאכה” (“That softness is a form of work”).

"בזה הלשון: "דאס רכה איז אין מלאכה

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[NOTE Summary:

In this teaching, Rebbe Pinchas of Koretz explains that the soul's journey must align with the Divine rhythms of time. Citing the Tikkunei Zohar, he begins by stating that souls cleave to God and the Shechinah by attuning themselves to where the Divine Presence is revealed or concealed. On Rosh Hashanah, when God is manifest as a King and judgment prevails—representing a spiritual state of constriction and “smallness”—one must respond in kind, with broken-heartedness, fasting, and tears. Similarly, on Tisha B'Av, when all joy is concealed within the “point” of utter loss, the correct avodah is mourning.

Reb Pinchas warns that those who ignore these spiritual truths—who engage in levity during these serious times—risk harm, because their behavior is not synchronized with the reality of the moment. He recounts witnessing people laughing during the Days of Awe, and “it did not turn out well for them.” In contrast, he once emphasized on Sukkos—when Divine kindness flows freely—that it is then appropriate to rejoice and draw down the chassadim through celebration and devotion.

The Zohar adds another layer of caution: even within a time of apparent joy or rest, hidden judgments can exist—thus, one must maintain vigilance and a “watchful eye” throughout all times. The final Yiddish phrase “dos rekhe iz eyn melokhe” (“this softness is also a kind of labor”) reminds us that spiritual sensitivity, even when subtle, requires inner effort and attentiveness.

Practical Takeaway:

Our avodah must match the spiritual texture of time. On Rosh Hashanah or Tisha B'Av, we cry. On Sukkos, we rejoice. Spiritual misalignment—ignoring the emotional reality embedded in the Divine calendar—can distance us from Hashem's protection and presence. Holiness isn't static; it moves with the times. To walk with God means to feel when He is hidden, when He is revealed, and to shape our behavior accordingly.

Chassidic Story:

Reb Pinchas of Koretz was known for his fierce truthfulness and profound inner sensitivity. Once, during the days before Rosh Hashanah, he observed a group of men joking lightly in the courtyard after Selichos. With a piercing look, he remarked, “You may think this is only a moment of relief, but in Heaven they ask: did your hearts tremble today?” He then returned to his room and cried for their souls. That year, a terrible illness swept through the town. Those same men were among the first to fall ill. Later, when they recovered, they came to Reb Pinchas in tears, begging for guidance. He told them, “Now you understand: even lightness in days of judgment can carry great weight.”

(Source: *Imrei Pinchas HaShalem*, vol. 2) END NOTE]

Siman #378

In the name of the Rav, of blessed memory: on Tisha B'Av, to make a joke—“אָיין לאָך טוהן” (to cause laughter)—is a danger to life.

בְּשֵׁם הָרַב ז"ל, בְּתִשְׁעָה בְּאָב לְשָׁחֹק "אָיין לאָך",
טוהן" הוּא סְכַנָּת נַפְשׁוֹת

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For when a person is in the place of the King, then he is protected;

כפי כְּשֶׁאָדָם בְּמָקוֹם הַמֶּלֶךְ אָזוּי י הוּא נִשְׁמָר

whereas when he distances himself, he is without protection.

מִשְׁאִין כֵּן כְּשֶׁנִּתְרַחַק הוּא בְּלִי שְׁמִירָה

[NOTE Summary:

Reb Pinchas of Koretz taught that joking or making light on Tisha B'Av is not merely inappropriate—it is spiritually dangerous. He explained that when a person is “in the place of the King,” meaning aligned with the Divine presence and aware of the gravity of the moment, he is protected. But when one distances himself from the inner truth of the time—such as by laughing during a time of mourning—he forfeits that protection. Thus, to make a joke on Tisha B'Av is not just disrespectful; it is, in his words, *sakanas nefashos*, a danger to one’s soul and life.

Practical Takeaway:

Time carries holiness. Align your emotional and spiritual conduct with the nature of each sacred moment. On Tisha B'Av, that means reverence, mourning, and inward reflection. Even a small lapse into levity can indicate a deeper disconnect from the Divine presence. To stay “in the place of the King” is to stay safe, spiritually and even physically. **END NOTE]**

Siman #379

I heard from his mouth in the name of the Rav, Rabbi Moshe the son of Rabbi Nachman [Kasiver], of blessed memory—

שְׁמַעְתִּי מִפִּי בִשְׁם הַרַב רַבֵּי מֹשֶׁה בֶּן רַבֵּי נַחֲמָן
—[קְאָסִיבֶר] ז"ל

and he said that it is stated in the Tikkunim (Tikkunei Zohar 49b): “Heaviness (kadrusa) and scoffing (leitzanus) come from the spleen.”

וְאָמַר דְּאִיתָא בְּתִיקוּנֵינָן (מ"ט, ג): קְדְרוּתָא וְלֵיצְנוּתָא
מִטְּחוּל אֲתִיבָהוּ

Heaviness (kadrusa) is sadness, which also comes from the spleen, just like scoffing.

קְדְרוּתָא הוּא עֲצָבוּת בְּאָה גַם כֵּן מִטְּחוּל כְּמוֹ
לֵיצְנוּת.

And he told that he saw a certain man about whom it was said that he was a great scoffer,

וְסִפֵּר שֶׁרָאָה אָדָם אֶחָד שֶׁאָמְרוּ עָלָיו שֶׁהוּא לֵץ גָּדוֹל

and he recognized that he was depressed and walked about in deep melancholy.

וְהִפִּירוּ שֶׁהוּא עֲצֵב וּמְתַהַלֵּךְ בְּמַרְה שְׁחוּרָה מְאֹד

And he further said: Know, that on Tisha B'Av, when people speak with one another with light joking and little wordplays—it is because the spleen then rules.

וְעוֹד אָמַר: תִּדְעֵה שֶׁבְּתִשְׁעָה בְּאָב כְּשֶׁמְדַבְּרִים בְּנֵי
אָדָם זֶה עִם זֶה בְּכָל שְׁחוּק וְוִרְטֵעֵלָה
כִּי אָז שׁוֹלֵט הַטְּחוּל

Therefore, I am careful not to speak at all with people on Tisha B'Av.

לְכֹן אֲנִי נִזְהָר שֶׁלֹּא לְדַבֵּר כְּלָל בְּט' בְּאָב עִם בְּנֵי
אָדָם.

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Imrie Pinchas

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[NOTE Summary:

Reb Pinchas of Koretz, quoting Rabbi Moshe of Kasiv, draws a striking link between sadness and scoffing. Citing the Tikkunei Zohar, he explains that both *kadrusa* (gloom) and *leitzanus* (mockery) originate from the same source—the spleen, which in Kabbalistic and Chassidic thought represents a force of inner darkness. This insight leads to a surprising conclusion: that mockery, often thought of as lighthearted, may actually be a disguise for deep internal sadness and melancholy.

Reb Pinchas recounts that he once encountered a man reputed to be a notorious joker. But upon observing him, he recognized that the man was in fact consumed by profound sadness and black depression. The apparent humor was merely a cover for despair.

On Tisha B'Av in particular—the day of deepest mourning and exile—Reb Pinchas noticed that people tend to speak jokingly and throw around light remarks (*vertlach*). But this, he said, is not because of levity—it is because the spleen rules that day, influencing people subconsciously. Therefore, he was stringent with himself not to speak at all with others on Tisha B'Av, in order not to fall into the trap of externally cheerful but inwardly dark behavior.

Practical Takeaway:

Beware of humor that masks pain. Laughter is not always joy—it can be a cloak for emotional heaviness. On sacred days like Tisha B'Av, pay attention to your emotional and spiritual tone. Inner silence may be more truthful than casual words. To avoid the subtle pull of the spleen's darkness—whether in sadness or jest—practice restraint, awareness, and authentic presence.

END NOTE]

Siman #380

In the name of the Rav, of blessed memory: In the place where Hashem, may He be blessed, dwells—there all the angels and worlds and overseers are found.

בְּשֵׁם הָרַב ז"ל: בְּמָקוֹם שֶׁהַשְּׁמַיִת שׁוֹרָה, שָׁם כָּל הַמַּלְאָכִים וְהַעוֹלָמוֹת שָׁם וְהַמְּנַיִם.

Therefore, when a person is also in that place, he is protected with superior protection.

לְכַף פְּשָׁדָם גַּם כֵּן בְּמָקוֹם הַזֶּה, הוּא נִשְׁמָר בְּשִׁמְרָה מְעוֹלָה,

But the opposite—God forbid—he remains without protection and is in danger.

מִשָּׂאִין כֵּן בְּהִפָּךְ ח"ו, נִשְׁאָר בְּלֹא שִׁמְרָה וְהוּא מְסֻכָּן.

And therefore, on Tisha B'Av, when we sit on the ground, we are able to accomplish in prayer before Hashem what we need—because Hashem also dwells in that very state.

וְלִכְף בְּתַשְׁעָה בְּאָב, כְּשִׁיּוֹשְׁבֵין עַל הָאָרֶץ, יְכוּלִים לְפַעַל אֲצֵל הַשְּׁמַיִת בְּתַפְלָה מֵה שְׁאָרֵינוּ כִּי כִּיּוֹן שֶׁהַשְּׁמַיִת שׁוֹרָה גַּם כֵּן בְּבַחֲיָנָה זוֹ.

And he, of blessed memory, told that there was great darkness in the house of the Rav, of blessed memory, during those days—

וּסְיַפֵּר ז"ל, שֶׁהֵיְתָה חֹשְׁכָה גְדוֹלָה בְּבֵית הָרַב ז"ל בְּיָמֵי הַגָּ'ל.

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and they did not eat fine foods,	וְלֹא אָכְלוּ מֵאֲכָלִים טוֹבִים
and he did not command that the children learn Gemara during the nine days of Av—	וְלֹא צִוָּה לְלַמּוֹד עִם הַבְּנִים גְּמָרָא בְּתִשְׁעָה יָמִים שָׁל אָב,
and all the more so on Tisha B'Av itself, there was extreme darkness.	וּמִכָּל שְׂכֵן בְּתִשְׁעָה בְּאָב עֲצָמוּ הַיְתֵה הַחֲשִׁכָה מְאֹד.

[NOTE Summary:

Reb Pinchas of Koretz taught that wherever Hashem dwells, all the angels, spiritual worlds, and heavenly overseers are found there too. A person who aligns himself with that Divine presence—who spiritually places himself “in the place of the King”—merits superior protection. But one who distances himself from that presence is left vulnerable and exposed to harm.

He applied this principle specifically to Tisha B'Av. When a Jew sits on the ground in mourning on that day, it may seem like a posture of loss—but in truth, Hashem’s Presence also dwells within that state of brokenness. Because of this, a Jew can pour out their heart in prayer and achieve great things precisely in that lowly position.

Reb Pinchas recalled how in the home of his teacher, there was an intense atmosphere of darkness during the Nine Days. They refrained from eating pleasurable foods, and the Rav did not even allow the children to learn Gemara during that time. On Tisha B'Av itself, the sense of darkness was palpable—it was not merely external mourning but an inner immersion in the pain of the Shechinah’s exile.

Practical Takeaway:

To be spiritually protected, place yourself where Hashem is. On Tisha B'Av, that means entering the space of mourning with sincerity. By lowering ourselves—sitting on the ground, refraining from comfort—we paradoxically draw closer to the Divine. Hashem is with us in the brokenness. Real avodah is aligning with that presence, even when it manifests as pain and silence. **END NOTE]**

Siman #381

I heard [from my elder, our teacher the Rabbi Raphael, of blessed memory],	[שָׁמַעְתִּי מִזְקֵנֵי מוֹתֵר רַפְּאֵל ז"ל
from his teacher [the Rav, of blessed memory], who said:	מִשָּׁם מוֹרוֹ [הָרַב ז"ל] שָׁאָמַר:
That if a person is lacking something,	שָׂאָם יַחְסֵר לְאָדָם אֵיזָה דְבָר,
it is a favorable time to pray and request it from Hashem, may He be blessed,	עַתָּה טוֹב הוּא לְהִתְפַּלֵּל וּלְבַקֵּשׁ מֵהַשְׁי"ת עַל זֶה
on Tisha B'Av, while sitting on the ground.	בְּתִשְׁעָה בְּאָב בְּעֵת שְׂיֻשְׁבִּין עַל הָאָרֶץ

Siman #382

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On Tisha B'Av, one does not put on tefillin.

בַּתְּשׁוּעָה בָּאֵב אֵין מְנִיחִין תְּפִלִּין.

On Tisha B'Av,
the mourning takes the place of tefillin,
therefore it is forbidden to divert one's mind from the mourning.

בַּתְּשׁוּעָה
וְהַאֲבִלוּת בַּמָּקוֹם תְּפִלִּין,
עַל כֵּן אֲסוּר לְהַסִּיחַ דַּעְתּוֹ מִהַאֲבִלוּת.

Siman #383

According to the smallness comes afterward the greatness.

לְפִי הַקְטָנוּת אַחַר כֵּף הַגְּדֻלוּת.

Therefore, animals do not have greatness like a human, who has smallness and then greatness, etc.

לְכַף בְּהֵמוֹת אֵין לָהֶם גְּדֻלוּת כְּאָדָם שֶׁיֵּשׁ לָהֶם קְטָנוּת
'גְּדוּלוֹ כּוּ

And the exile of Egypt was in order to receive the greatness of the Torah.

וְגָלוּת מִצְרַיִם הָיְתָה כְּדֵי לְקַבֵּל הַגְּדֻלוּת שֶׁל הַתּוֹרָה.

Before every festival there is smallness: for example, on Erev Pesach the firstborn fast,

לְפָנֵי כָל הַמוֹעֲדִים יֵשׁ קְטָנוּת רִכּוּז, בְּעֶרֶב פֶּסַח
מִתְעַנִּים הַבְּכוֹרִים

and before Shavuos, the counting [of the Omer],
and before Rosh Hashanah [we say] "Zachor Bris,"

וְלְפָנֵי שְׁבוּעוֹת סְפִירָה
, "וְלְפָנֵי רֵאשׁ הַשָּׁנָה "זָכוֹר בְּרִית

and before Purim, the Fast of Esther.

וְלְפָנֵי פּוּרִים תַּעֲנִית אֶסְתֵּר.

Therefore, the exile is very long before the great light of Moshiach—

לְכַף הַגְּלוּת אַרוּךְ מְאֹד לְפָנֵי אוֹר הַמְּשִׁיחַ הַגָּדוֹל

therefore, the smallness—the bitterness of this exile—is very great.

לְכַף הַקְטָנוּת גְּלוּת הַמֶּר הַזֶּה גְּדוּלָה מְאֹד

And this is [the meaning of] "removing one form and putting on another form."

וְזֶהוּ פּוֹשֵׁט צוּרָה וְלוֹבֵשׁ צוּרָה

And sometimes a person becomes ill in order to receive a greater light.

וְלִפְעָמִים אָדָם חוֹלָה כְּדֵי לְקַבֵּל אוֹר יִתֵּר

[NOTE Summary:

Rebbe Pinchas of Koretz reveals a foundational spiritual principle: *before every ascent, there must be a descent*. Just as a child must go through a stage of smallness before reaching maturity, and unlike animals who remain static, a human's greatness is preceded by vulnerability and limitation. He teaches that the exile in Egypt was a necessary phase of smallness and constriction to prepare the Jewish people for the spiritual greatness of receiving the Torah.

This same pattern plays out throughout the Jewish calendar. Before Pesach—the festival of redemption—the firstborn fast. Before Shavuos—the giving of the Torah—we count the Omer, refining ourselves day by day. Before Rosh Hashanah, we recite *Zachor Bris* (remember the covenant), and before Purim, we fast on Taanis Esther. Each time, there is intentional constriction before the light breaks through.

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This, he says, explains the extraordinary length and bitterness of the final exile. Because the light of Mashiach will be so great, the preceding smallness and suffering must be correspondingly vast. This is the deep meaning behind the Kabbalistic idea of “putting off one form and putting on another”—a total transformation that first requires undoing. Sometimes, even personal suffering or illness is a divine preparation to receive a higher light that could not otherwise be absorbed.

Practical Takeaway:

Don't fear spiritual constriction. Times of pain, darkness, or limitation may actually be preparation for profound elevation. The greater the future light, the deeper the necessary vessel—and vessels are formed through brokenness. If you feel small, stuck, or weary in exile, know this: the smallness itself may be a signal that something infinitely greater is about to emerge.

Chassidic Story:

Once, a devoted chassid came to Rebbe Pinchas of Koretz deeply broken. He had fallen ill, lost his livelihood, and felt abandoned by heaven. Rebbe Pinchas listened in silence, then finally said, “Do you know why gold must be refined through fire? Because only through fire does its purity shine. You are being refined, my dear son.” Years later, that same chassid would become a great teacher in his own right—his suffering had opened him to a spiritual depth he never imagined. Rebbe Pinchas's words stayed with him forever: “The fire that burns you may be the very light that reveals you.”

(Source: *Imrei Pinchas*, section *Ketanim*) END NOTE]

Siman #384

When grain is planted in the earth, it cannot grow unless it first rots until it becomes absolutely nothing—

and what remains there in great concealment is a power capable of producing a full stalk.

And this is the concept of “removing form and putting on form”—

that in that very moment when it becomes truly nothing, it immediately takes on a new form.

And therefore it is written in *Mishnas Chassidim* (Maseches Kamah 36, Perek 6, Maamar Katan):

“A protective amulet for memory is to be written on the 17th of Tammuz,” see there—

and this is because the forces of the kelipos (husks) have grown strong on that day, which is the force of forgetfulness—

yet what remains there, in great concealment, is a power of memory.

בְּשׂוֹרְעִים תְּבוֹאָה בְּאֶרֶץ, אִין יָכוֹל לִיגְדֹל כִּי אֵם
שִׁירָקָב תַּחֲלָה עַד שִׁיִּהְיֶה לְאִין מִמָּשׁ

וְנִשְׂאָר שָׁם בְּהַעֲלֵם גְּדוֹל כִּחַ שִׁיִּכּוֹל לִגְדֹל שְׂבֵלֶת
לְשִׁמָּה.

—וְהוּא בְּבַחֲיִנַת פּוֹשֵׁט צוּרָה וְלוֹבֵשׁ צוּרָה

שֶׁבְּאוֹתוֹ רָגַע וְשֶׁהוּא לְאִין מִמָּשׁ תִּכְרַף הוּא מִלְּבִישׁ
צוּרָה.

וְעַל כֵּן אֵיתָא בְּמִשְׁנֵי חֲסִידִים (מִסְכֵּת קָמָה 36 פ"ו
מ"ק):

—קָמִיעַ לְזִכְרוֹן לְכַתֵּב בְּיוֹם י"ז בְּתַמּוּז, ע"ש

וְהוּא מְחַמֵּת וְשֶׁגָּבְרוּ בּוֹ הַקְּלִיפּוֹת, שֶׁהוּא כִּחַ
שֶׁבְּחָהּ—

, וְנִשְׂאָר שָׁם בְּהַעֲלֵם גְּדוֹל כִּחַ זְכוּרוֹן

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Imrie Pinchas

תשעה באב

And understand this well.

וְהָבֵן הַיֵּטֵב.

And therefore, on the day of Tisha B'Av, because there was in it a very great fall,

וְעַל כֵּן בְּיוֹם תְּשׁוּעָה בָּאָב, מִחֲמַת שְׁהִיָּה בּוֹ נְפִילָה גְדוֹלָה מְאֹד—

what remains there in great concealment is the power of redemption, and Mashiach is born on it.

נִשְׁאָר שָׁם בְּהַעֲלָם גְּדוֹל כַּח הַגָּאֲלָה וְנוֹלָד בּוֹ מָשִׁיחַ (לִיכ"ל 6, כָּל).

And therefore, one sits on the ground on Tisha B'Av, which is the aspect of falling—

וְלָכֵן יוֹשְׁבֵינָם בְּתִשְׁעָה בָּאָב עַל הָאָרֶץ, שֶׁהוּא בְּבַחֲיִנַת נְפִילָה—

and afterward they go to the cemeteries to say, “Behold, we are considered like the dead” (Shulchan Aruch, Orach Chaim 559:10),

וְאַחַר כֵּן הוֹלְכִין עַל הַקְּבָרוֹת לֵאמֹר: הֲרֵי אֲנִי (חֲשׂוֹבִין כְּמֵתִים) (שׁו"ע לו"ס ס"ק י

and because of the extreme lowliness—utter nothingness—

וּמִחֲמַת תְּכֵלִית הַשְּׁפָלוּת גְּדוֹל עַד מְאֹד שֶׁהוּא לְאִין מִמֶּשׁ—

what remains there in great concealment is the power to enliven with new vitality—

נִשְׁאָר שָׁם בְּהַעֲלָם גְּדוֹל כַּח הַמְּחִיָּה חַיִּית הַדָּשׁ—

and every Jewish person receives immediately a new vitality, in the aspect of “removing form,” etc.

וּמְקַבֵּל כָּל אִישׁ יִשְׂרָאֵל חַיִּית הַדָּשׁ תְּכַרְךָ בְּבַחֲיִנַת 'פּוֹשֵׁט צוּרָה וְכו'.

[NOTE Summary:

Rebbe Pinchas of Koretz teaches that before any true growth or spiritual elevation, there must first be a process of breakdown and nullification. Just as grain must rot and become nothing in the soil before it can sprout into a stalk, so too must a person or generation experience a state of *ayin*—total self-nullification—before becoming a vessel for a new form of divine light.

This process is called “*poysheṭ tzurah ve'lovesh tzurah*”—removing one form to take on another. It is precisely at the moment of being utterly “nothing” that the potential for transformation is born. He connects this idea to the 17th of Tammuz, a day of national calamity and spiritual forgetfulness. Yet according to *Mishnas Chassidim*, it is also a fitting time to write a protective amulet for memory—because deep within the concealment, the power of remembrance is still hidden.

So too with Tisha B'Av: it is the darkest day of the year, a day of national collapse. And yet, hidden within that immense fall is the seed of redemption—the birth of Mashiach. The practices of sitting on the ground, visiting graves, and acknowledging our lifelessness are not signs of despair but mystical postures of readiness. In the depth of this *ayin*, new divine vitality is drawn down. Every Jew, through such surrender, receives a renewed spiritual life.

Practical Takeaway:

In your lowest spiritual moments—when everything feels lifeless, broken, or forgotten—don't despair. That *nothingness* may actually be your soil of growth. From the deepest exile comes the brightest redemption. Tisha

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Imrie Pinchas

תשעה באב

B'Av is not only mourning—it is the cosmic doorway to rebirth. Lean into the fall, and from there, rise in a new form.

Chassidic Story:

It is told that Rebbe Pinchas of Koretz would spend Tisha B'Av in near silence, barely moving, sitting low to the ground. Once, a student approached and whispered, “Rebbe, what are we to do with such darkness?” Rebbe Pinchas, still motionless, said: “A seed in the earth weeps as it dies. But only when it disappears does the wheat grow. Let us weep, and let us grow.”

(Source: *Imrei Pinchas HaShalem*, vol. 1) END NOTE]

Siman #385

In the name of the Rav, of blessed memory: Tisha B'Av is a preparation for the Days of Awe.

בשם הרב ז"ל, תשעה באב הוא הקדמה לימים הנוראים.

For in every matter there must be a removal of form and a donning of a new form.

ושבכל דבר צריך להיות פושט צורה ולובש צורה.

Like with wheat: when a person sows it into the earth, it does not become a stalk until it rots.

כמו בחטה, שאדם זורע בארץ, אינה נעשית ממנה ושבילת עד שתרקב.

And if it were to rot completely, it would also be impossible for anything to come from it—

ואם הייתה נרקבת לגמרי, גם כן אי אפשר להיות ממנה דבר.

only there is a measure and limit to how much it may rot—

רק יש מדה ושיעור עד כמה תרקב

until a form remains within it in great concealment, through the wisdom of Hashem—

עד שישאר בה צורה בהעלם גדול בתקמת השי"ת

then a new form begins to be renewed in it, to become a stalk.

או מתחיל להתחדש בה צורה חדשה ליעשות ושבילת.

And likewise, during the days of Mitzrayim (narrowness/exile), forgetfulness rules,

וכן בימי המצרים שולט בהם השכחה,

and they are called the “days of forgetfulness.”

והם נקראים ימי השכחה

Therefore, on the 17th of Tammuz specifically, one writes an amulet for remembrance

לכן ב"ז בתמוז דוקא כותבין קמיע לזכרון

(*Mishnas Chassidim*, Maseches Tammuz 30, Perek Lamed, Maamar Katan).

(משנת חסידים מסכת תמוז ל', פ"ל מ"ק)

And on Tisha B'Av, we sit on the ground to equate ourselves with the earth,

ובתשעה באב יושבין על הארץ להשוות עצמנו עם הארץ

and afterwards we go to the graves (*Shulchan Aruch*, Orach Chaim 559:10)

ואחר כך הולכין על הקברות (שו"ע לו"ס מקנ"ט, י)

to connect with the dead who are beneath the earth.

להתחבר אל המתים שמתת לארץ

Reb Pinchas of Koretz

Imrie Pinchas

תשעה באב

And afterward, a new form begins to be clothed [upon us] for the days of Rosh Hashanah and Yom Kippur.

ואחר כך מתחיל להתלבש צורה חדשה על ימי ראש השנה ויום הכפורים.

Therefore, the place where a person must be on Rosh Hashanah and Yom Kippur,

על כן במקום שצריך להיות האדם בראש השנה, ויום כפור,

he must also be in that place on the Tisha B'Av that precedes them.

צריך להיות באותו מקום בתשעה באב הקודם.

And this is the intent of the Gemara in *Berachos* (33b) on the verse (Yeshayah 49:14):

וזה כוננת הגמרא בברכות (לג, ב) על הפסוק (ישעיהו מט, יד):

“And Tzion said: Hashem has forsaken me...”—

’ותאמר ציון: עזבני ה' וגו'

Reish Lakish said: Knesses Yisrael said before Him—

אמר ריש לקיש: אמרה כנסת ישראל לפניו:

“Master of the Universe, since there is no forgetfulness before Your Throne of Glory,

רבנונו של עולם, הואיל ואין שכחה לפני כסא, כבודך,

will You not forget for me the sin of the [Golden] Calf?”

”שָׁמָא לֹא תִשְׁכַּח לִי מַעֲשֵׂה הָעֵגֶל?”

He said to her: “Also these shall be forgotten.”

”אמר לה: גם אלה תשכחנה

She said before Him: “Master of the Universe, since there is forgetfulness,

אמרה לפניו: “רבנונו של עולם, הואיל ויש שכחה,

will You forget for me the merit of Sinai?”

”שָׁמָא תִשְׁכַּח לִי מַעֲשֵׂה סִינַי?”

He said to her: “And I will not forget you.”

”אמר לה: ואנכי לא אשכחך

And this is what Rabbi Elazar said in the name of Rabbi Hoshaya:

נהיגו דאמר רבי אלעזר אמר ר' אושעיא:

What is the meaning of the verse, “Also these shall be forgotten”—this refers to the sin of the [Golden] Calf;

מהי דכתיב: “גם אלה תשכחנה” — זה מעשה העגל

“And I will not forget you”—this refers to the event of Sinai.

ואנכי לא אשכחך — זה מעשה סיני.

And it is difficult: what did Reish Lakish add—this is exactly what was said.

וקשה, מה חדש ריש לקיש? דהיינו הך

Rather, the intent is: through “Also these shall be forgotten,” which are the days of forgetfulness—

אלא הכונה: על ידי “גם אלה תשכחנה” — שהם ימי השכחה

through this comes “And I will not forget you,” that a new form begins to clothe [the soul].

על ידי זה “ואנכי לא אשכחך”, שמתחיל להתלבש צורה חדשה.

For in the earlier statement, he expounded the verse specifically, and the meaning was not clear—

דבמאמר הקודם דרש בפרטות הפסוק, ואין מוכן הכונה,

therefore he explained that this is the true intention.

לכן מפרש דזו הכונה.

And he said: That for the Rav, of blessed memory, it was this way at all times [or: every year].

ואמר, שאצל הרב ז"ל היה זה בכל שעה [נ"א: בכל שנה]

Reb Pinchas of Koretz

Imrie Pinchas

תשעה באב

And he said: “I know that on Tisha B’Av, at the time when we sit on the ground, it is a great time of favor, and a person can accomplish through his prayer to Hashem what he needs.”

ואמר: “ידעתי דבתשעה באב, בעת שיושבין על הארץ, הוא עת רצון גדול.”

And he recounted a story about this.

וסיפר מעשה על זה.

[NOTE Summary:

Rebbe Pinchas of Koretz taught that *Tisha B’Av is not only a day of mourning—it is the beginning of transformation*. Like a seed that must rot before it can sprout, every spiritual ascent must be preceded by a process of *poysheṭ tzurah ve’lovesh tzurah*—removing one form to take on another. If the seed rots too much, it is lost; but if it rots just enough, it carries hidden potential. This delicate balance is embedded in Hashem’s wisdom and governs all spiritual renewal.

So too, the deep darkness of Tisha B’Av—when we sit on the ground and visit graves—is not an end, but the soil for the High Holy Days. These “days of forgetfulness,” as the Three Weeks are called, paradoxically give rise to remembrance. The *Zohar* and *Mishnas Chassidim* note that on the 17th of Tammuz, one writes amulets for memory. And through the sorrow of Tisha B’Av, a new spiritual form begins to emerge in preparation for Rosh Hashanah and Yom Kippur.

Reb Pinchas connects this to a passage in *Berachos* where Hashem tells the Jewish people: “These [sins] will be forgotten—but I will not forget you.” The forgetfulness itself paves the way for deeper remembrance. He revealed that Tisha B’Av was, in his eyes, a great *eis ratzon*—a time of favor when one’s prayers could have immense power, precisely because of the brokenness.

Practical Takeaway:

Tisha B’Av is not just a day to mourn destruction—it is the spiritual gateway to renewal. The deeper the fall, the higher the rise. In moments of despair, when you feel you have become nothing, that is when your new form begins to take shape. Use the pain to fuel your tefillah. Align your heart on Tisha B’Av, and you prepare your soul to stand tall on Rosh Hashanah.

END NOTE]

Siman #386

On Yom Kippur, we fast because of the great holiness that is revealed,

and on Tisha B’Av, there is holiness in concealment—therefore, we also fast.

ביום כפור מתעניין מתמת הקדושה הגדולה, הגלית, ובתשעה באב יש קדושה בהעלם, לכה גם כן מתעניין.

Reb Pinchas of Koretz

Imrie Pinchas

תשעה באב

[NOTE Summary:

Rebbe Pinchas of Koretz offered a profound insight into the nature of fasting on Tisha B'Av. On Yom Kippur, we fast because the holiness of the day is *revealed*. It shines so brightly that we are drawn away from the physical and into a world of purity and elevation. In contrast, Tisha B'Av also contains great holiness—but it is completely *hidden*. The Shechinah is in exile, and the light is concealed within darkness. Yet, because holiness is still present—though veiled—we fast on Tisha B'Av as well.

This teaches that not all spiritual experiences feel exalted. Sometimes, the deepest sanctity lies beneath sorrow and silence. Just as one fasts on Yom Kippur out of awe and return, so too one fasts on Tisha B'Av because even within destruction and grief, holiness endures.

Practical Takeaway:

Don't mistake hiddenness for absence. Tisha B'Av's pain conceals a sacred core. Fast not only out of mourning, but in reverence for the holiness that lies beneath. Recognize that Hashem is present in both the shining light of Yom Kippur and the ashes of Tisha B'Av. **END NOTE]**

Siman #387

“Weeping she shall surely weep at night” (Eichah 1:2; *Likutei Chassidus* 6:3).

(בְּכֹה תִבְכֶּה בַּלַּיְלָה (לִיכֹס 6, ג

And Rashi explains: [this refers] to the two destructions.

וּפִירְשׁ"י עַל שְׁנֵי חֲרָבֵינוּ

It is difficult: Yirmiyahu was standing during the First Temple—how could he cry over the Second?

קָשָׁה, הֲאֵי יִרְמְיָהוּ עוֹמֵד בְּבֵית רֵאשׁוֹן, וַיִּבְכֶּה עַל בֵּית שְׁנֵי?!

And it seems: for the word “בְּכֹה” (weeping) appears twice, and the word “דְּמָעָה” (tear) written twice equals the gematria of “רַחֵל.”

וַנִּרְאֶה, כִּי בֵּית פְּעָמִים "דְּמָעָה" בְּגִימְטְרִיא "רַחֵל" (פְּרִי עֵץ חַיִּים ק"ס עַל הַזְּמִירוֹת פָּרָק ק

And there are two aspects: Rachel and Leah—this is the revealed world, and that is the hidden world.

וַיֵּשׁ ב' בְּחֵינּוֹת, רַחֵל וְלֵאָה, זֶה עֲלֵמָא דְאַתְגְּלִיא וְזֶה עֲלֵמָא דְאַתְפְּסִיא,

And from them are born the two Meshichim (Messiahs)—one will redeem the bodies from exile, and the second will redeem the souls.

וַמִּהֵן נוֹלְדִין ב' מְשִׁיחִין

And likewise, there will be two Temples: one physical and one spiritual,

וְכֹן יִהְיֶה שְׁנֵי מִקְדָּשִׁים: אֶחָד גִּשְׁמִי וְאֶחָד רוּחָנִי

corresponding to the two aspects of Rachel and Leah.

כְּנֶגֶד הַב' בְּחֵינּוֹת רַחֵל וְלֵאָה

And this is the meaning of “Weeping she shall weep”—over the two destructions,

וְזֶהוּ "בְּכֹה תִבְכֶּה" עַל ב' חֲרָבֵינוּ

which are over the two Temples, which will be rebuilt speedily in our days, Amen.

וַהֲיֵנוּ עַל ב' מִקְדָּשִׁים, שְׂיִבְנוּ בְּמַהֲרָה בְּיָמֵינוּ, אָמֵן

Reb Pinchas of Koretz

Imrie Pinchas

תשעה באב

[NOTE Summary:

Rebbe Pinchas of Koretz offers a profound interpretation of the verse “בכה תבכה בלילה”—“Weeping she shall weep at night” (Eichah 1:2). Rashi explains this double expression of weeping refers to the destruction of both Temples. But a question arises: Yirmiyahu was alive during the First Temple—how could he cry over the Second, which hadn’t yet occurred?

Reb Pinchas answers by revealing a deeper mystical structure: the two destructions parallel two divine aspects—Rachel and Leah, representing the revealed and concealed spiritual worlds. The repetition of “tear” (דמעה) is numerically equal to *Rachel*, linking her specifically to the emotional dimension of exile. Just as there are two aspects of the feminine divine, so too are there two forms of redemption: one for the body (through Mashiach ben Yosef) and one for the soul (through Mashiach ben Dovid).

The weeping, then, is not simply about historical tragedies—it is cosmic, embedded in the very nature of exile and concealment. The rebuilding of the Beis HaMikdash will also be twofold: a physical Temple and a spiritual one. The pain of Tisha B’Av is therefore layered and all-encompassing—but so too is the future joy it anticipates.

Practical Takeaway:

The double weeping of Tisha B’Av reflects both seen and unseen loss—personal, national, and cosmic. But from this very place of dual destruction will rise a double redemption. Even as you mourn, hold space for both body and soul to be restored. The tears of Tisha B’Av are not only sorrow—they are part of the rebuilding.

END NOTE]

Siman #388

“He called upon me a set time [as on a festival]” (*Eichah* 1:15; *Likutei Chassidus* 30:15).

(קרא עלי מועד (ליכס ל, טו

And this is puzzling—what festival is there here?

והוא תמוה, מה מועד יש כאן?

And it seems: that all things could not be created unless they first became ruined or nullified from what they were—

ונראה, דכל הדברים לא יכלו להבראות אלא אם כן נתקלקל ונתבטל ממה שהיה

for example: grain and a chick, for first the seed that is sown in the ground must decay, and likewise the egg—

כגון תבואה ואפרות, שמקודם מתקלקל הגרגיר—שזורעין באדמה, וכן הביצה

and this is the aspect of “removing form and putting on form.”

וזהו בחינת פושט צורה ולובש צורה

And so too here, in the destruction, there is within it—greatly concealed—the light of Mashiach.

וגם כאן בחרפן יש בו בהעלם גדול אורו של משיח

And the light of Mashiach cannot be revealed unless the Beis HaMikdash is destroyed.

ולא יכול להתגלות אורו של משיח אלא אם כן יתקרב הבית

And the light of Mashiach is a great light, and it was created before the world.

ואורו של משיח הוא אור גדול ונברא קדם העולם ((תנחומא כ"ל י"ל

Reb Pinchas of Koretz

Imrie Pinchas

תשעה באב

And this is [the meaning of] “He called upon me a moed”—for in truth, it is a moed.

וְזָהוּ קָרָא עָלַי מוֹעֵד, כִּי בְּאֵמֶת הוּא מוֹעֵד.

[NOTE Summary:

Rebbe Pinchas of Koretz offers a deeply transformative interpretation of the verse “קרא עלי מועד”—“He called upon me a festival” (Eichah 1:15). The verse describes the tragic destruction of the Beis HaMikdash, yet paradoxically refers to it as a *moed*—a festival. How can such devastation be called a celebration?

The answer lies in a core mystical principle: every creation must first undergo a process of *poysheṭ tzurah ve'lovesh tzurah*—shedding one form in order to assume another. Just as a grain of wheat must rot in the ground before it sprouts into new life, or an egg must undergo internal breakdown before a chick is born, so too the destruction of the Beis HaMikdash was not an end—it was a divine unraveling that made room for something greater.

Hidden deep within the *churban* is the light of Mashiach—a light so profound and pre-primordial that it cannot be revealed unless the previous vessel is dismantled. This is why the Midrash (Tanchuma, *Naso*) teaches that the light of Mashiach was created before the world. The Beis HaMikdash had to fall in order to make way for a holier, eternal revelation.

Thus, the verse calls the day of destruction a *moed*—not because of its outer form, but because of its concealed purpose. What appears to be collapse is actually a sacred appointment with rebirth.

Practical Takeaway:

In your own life, moments of personal destruction or loss may seem like the opposite of holiness. But know this: within the ruin may lie the seed of your deepest light. Sometimes, the form must break in order for something eternal to be born. Don't fear the unraveling. Lean into it with trust—it may be your hidden *moed*.

Chassidic Story:

After the burning of a Jewish town in Poland during a Cossack uprising, a young man came to Rebbe Pinchas of Koretz weeping, asking, “Rebbe, how can this ever be repaired?” The Rebbe looked at him and said softly, “When the seed rots in the soil, does it know that a stalk will grow? The house was burned—but perhaps Heaven needed space for Mashiach's light to rest. We cannot see it yet. But in that ash lies the light of a new Temple.”

(Source: *Imrei Pinchas*, vol. 1) END NOTE]

Siman #389

He explained the reason why in *Eichah*, the letter פ (peh) is written before the letter ע (ayin).

אָמַר הַשָּׁמַיִם, לָמָּה בְּאֵיכָה כָּתוּב אוֹת פֶּה קוֹדֵם לְעַיִן.

For it is stated in the Gemara (*Sanhedrin* 104b): “Samech ayin—support the poor,”

דְּאֵיתָא בְּגִמְרָא (שְׁנֵהֲדָרִין קַד, ב): סְמִ"ךְ עֵי"ן – סְמוּךְ עֲנִיִּים

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and here there was no support for the poor.

וְכֵן לֹא הָיְתָה סְמִיכָה לְעֲנִיִּים.

Therefore, the letter פ was written between **Samech** and **Ayin**.

וְלִכְךָ כְּתוּב אֹת פֶּא בֵּין סָמ"ךְ לְעִי"ן.

[NOTE Summary:

Rebbe Pinchas of Koretz explains a striking anomaly in the Book of *Eichah*: in the alphabetical acrostics found in chapters 2–4, the letter פ (peh) precedes the letter ע (ayin), reversing the normal order of the Hebrew alphabet. What could this signify?

He brings a teaching from the Gemara (*Sanhedrin* 104b): סָמ"ךְ עִי"ן—*samech ayin*—is understood homiletically as "support the poor" (*samech aniyim*). Normally, the proximity of the letters samech and ayin alludes to the Torah's command to support those in need. But in the time of the destruction, that support was missing. The social and spiritual fabric of the nation had frayed.

As a result, the letter פ—symbolizing *peh*, the mouth, often associated with false speech, judgment, or misplaced expression—interrupts the flow. The insertion of פ between סָמ"ךְ and עִי"ן is a cryptic testimony to moral failure: the poor were abandoned, and the sacred sequence was broken.

Practical Takeaway:

When the natural order is upended—when the vulnerable are not supported—destruction follows. Tisha B'Av reminds us that exile is not only a national tragedy, but a moral collapse. Supporting those in need restores divine alignment. Hold your speech, check your justice, and protect the lowly—that is how the letters fall back into place. **END NOTE]**

Siman #390

In the *Kinnos* (*Likutei Yosher* 40): "Sit apart, turn away from me, listen, all you who pass by."

בְּקִינּוֹת (לְיוֹס מ"ב): "שָׁבוּ סוּרוּ מִמְּנִי שְׁמַעוּנִי עוֹבְרֵי."

Here is presented the seven alphabetical acrostics mentioned above in 228, because "Zachor" (228) is also alphabetical.

בְּכָאן מוּבָא הַז' אֵלְפָא בֵּיתָא דְלַעִיל רַחַ, כִּי "זָכוֹר" רַכַּט גַּם בֵּין אֵלְפָא בֵּיתָא.

And so it is stated in the Midrash (*Likutei Chassidus*, P'sikta M).

(וְכֵן אֵיתָא בְּמִדְרַשׁ (לִיכ"ל פְּסִיקְסָל מ

And it begins with "Shavas"—because in "Zachor," "Shabbos" is **samech** in the alphabetical order—

וּפְתַח בְּ"שַׁבַּת", כִּי בְּ"זָכוֹר" – "שַׁבַּת" הוּא סָמ"ךְ לְסִדְרֵי הָאֵלְפָא בֵּיתָא

and afterward all the other **samech** verses until the end.

וְאַחַר כֵּן שְׁאָר הַסָּמְכִי"ן ר"ל עַד סוּף.

And he explained the reason why it opens with the letter **samech**:

וְאָמַר הַטַּעַם, לְמַה פְּתַח בְּאוֹת הַסָּמ"ךְ

For it is stated in the Gemara (*Berachos* 4b): "Why is the letter **nun** missing from Ashrei?"

דְּאֵיתָא בְּגִמְרָא (בְּרַכּוֹת ד, ב): "לְמַה לֹא נִאָּמַר נו"ן בְּאַשְׁרֵי"

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“Because it contains the fall of the enemies of Israel.”

"מִפְּנֵי שֵׁשׁ בּוֹ מִפִּילְתָּן שֶׁל שׁוֹנְאֵי יִשְׂרָאֵל"

And nevertheless, David, through the Holy Spirit, followed it with: “Hashem supports all who fall.”

וְאַף עַל פִּי כֵן סְמָכָה דְּיָוָד בְּרוּחַ הַקֹּדֶשׁ: "סוּמָךְ ה' לְכָל הַנִּפְלִים"

And here, where we sit on the ground—and this is a fall—and immediate support is needed—therefore it begins with **samech**.

וְכֵאן שְׂיוֹשְׁבֵינוּ עַל הָאָרֶץ, וְהוּא נְפִילָה וְצָרִיךְ תַּכְרָךְ סְמִיכָה—לְכֹךְ פְּתַח בְּסִמּ"ךְ

[NOTE Summary:

Rebbe Pinchas of Koretz offers a deep insight into the structure of one of the *Kinnos* recited on Tisha B'Av, which begins with the words: “*Shavu suru mimeni, shim'uni ovrei*”—“*Sit apart, turn away from me, listen, O passersby.*” He notes that this *kinah*—like several others—follows an alphabetical structure (*alef-beis*), and specifically highlights how it begins not with the letter א, but with ס (*samech*).

This, he explains, is not arbitrary. In the Gemara (*Berachos 4b*), it is asked why the letter נ (*nun*) is omitted from the psalm *Ashrei*. The answer is that **nun** represents *nefilah*, downfall—specifically the downfall of Israel’s enemies. Yet, the very next verse begins with **samech**—“*Someich Hashem lechol hanoflim*”—“Hashem supports all who fall.” Thus, **samech** symbolizes divine support in times of collapse.

On Tisha B'Av, when we sit on the ground and embody the nation’s fall, the soul is in a state of *nefilah*. Beginning the *kinah* with **samech** is intentional—it represents the need for Hashem’s immediate support in our state of brokenness. It’s a subtle but powerful spiritual cry: *We have fallen—please support us now.*

Practical Takeaway:

Even in the alphabet of grief, there is hidden comfort. Tisha B'Av begins with collapse, but it also opens the door for divine support. In your personal moments of falling, look for the *samech*—the support that comes not after you rise, but precisely when you are still on the ground.

END NOTE]

Siman #391

In the name of the Rav, of blessed memory: the concept of *nes* (miracle)—

בְּשֵׁם הַרַב ז"ל: עֲנִינוּ נֶס

for the letter ס (*samech*) is “support for those who fall” (*Sameich Hashem lechol hanoflim*, Tehillim 145:14).

(כִּי הַסִּמּ"ךְ – סְמִיכָה לְנוֹפְלִין (זס"ו 6 ג, ו

Therefore, when there is some kind of fall with the letter נ (*nun*), immediately comes the ס (*samech*), and it becomes a *nes*.

עַל כֵּן כְּשֵׁשׁ אֵיזָה נְפִילָה בָּאוֹת נו"ן, תַּכְרָךְ בָּאָה הַסִּמּ"ךְ וְנִצְעָשָׂה נֶס

Therefore, we begin the *kinos* with the letter ס (*samech*).

לְכֹךְ מִתְחִילִין הַקִּינוֹת בָּאוֹת סִמּ"ךְ

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And in the commentary on the *siddur*, it is written that this refers to why the *kerovetz* (liturgical poem) ends with the letter נ, and here it begins with ס (*samech*)—and all of it flows toward one idea:

ובפרוש הסדור כתוב דקאי עמאי דמסיים בקרוֹבֶץ
רלב באות נו"ן

for it ends with נ (*nun*), which signifies sitting on the ground, and afterward comes the ס (*samech*) immediately.

כי סיים גנו"ן שצריך לשבת על הארץ
ואחר כך באה סמ"ך מייד.

Therefore it is written in the word “*Vayahas Kalev*” (Bamidbar 13:30) with an enlarged ס,

לכך כתוב בתיבת ויהס פלב (במדבר יג, ל) סמ"ך
רַבְתִּי

for then was decreed the weeping for generations—therefore the ס comes immediately, and understand this.

שאז נגזרה בכיה לדורות
על כן תכף באה הסמ"ך, והבן.

[NOTE Summary:

Rebbe Pinchas of Koretz reveals a beautiful and profound connection between letters, structure, and redemption. He explains that the letter ס (*samech*) represents *support for the fallen*, as in the verse “Hashem supports all who fall” (סומך ה' לְכָל הַנּוֹפְלִים). The letter נ (*nun*) often symbolizes *falling*, based on the Gemara in *Berachos* which notes its absence from *Ashrei* due to its association with downfall.

A miracle—*nes*—is when **samech** follows **nun**: the fall is met with divine support. This idea is embedded in the structure of the *kinos*, the lamentations of Tisha B'Av. Some begin not with נ, but with ס, because we are starting from a place of falling and pleading for the *samech*—for Hashem’s immediate support in exile.

He notes that certain *kerovos* (liturgical poems) end with **nun**, signifying the low point of sitting on the ground in mourning. But then the next section begins with **samech**, showing that even in the moment of collapse, redemption is already present in potential. This is also hinted in the verse “*Vayahas Kalev*” (Bamidbar 13:30), which contains an enlarged **samech**, for it was at that moment that the decree of destruction was sealed—and thus support was needed most urgently.

Practical Takeaway:

The pattern of fall and support—**nun** followed by **samech**—is not just in letters, but in life. When you feel low, broken, or in mourning, know that support is divinely near. Tisha B'Av begins with collapse but is structured for redemption. The miracle doesn't erase the fall—it follows it. Look for the *samech* in your pain. **END**

NOTE]

Siman #392

Therefore, prohibitions become nullified in the letter ס (*samech*) (Chullin 36a),

(לכך האיסורים בטלים בסמ"ך (חולין לו, א

because a matter of prohibition is a fall that fell from holiness.

כי דבר איסור הוא נפילה שנגפלה מן הקדושה

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Therefore, when it enters into **samech**, which is the aspect of “Hashem supports all who fall,”

לְכֹהֵן כְּשֶׁבֵּא בְּסִמּוֹן שֶׁהוּא בְּבִחִינַת "סוּמְךָ ה' לְכֹל הַנּוֹפְלִים",

through this it has an ascent and becomes permitted (*Chullin* 133a).

וְעַל-דִּי-יִיָּזֶה יֵשׁ לוֹ עֲלִיָּה וְנִעְשָׂה הֵיטֵר רֵלֵג.

And based on this, he showed us that the *Kinos* (*Likutei Yosher*, “Mish’as Kol Ko”) begin with **samech**: “Shavas suri,”

וְעַל-פִּי-יִיָּזֶה הָרָאָה לָנוּ שֶׁהַקִּיּוּנוֹת (לְיוֹם מְשַׁעַת כָּלֶפֶת), "מִתְחִילִין בְּסִמּוֹן ה'": "שָׁבַת סוּרִי",

because since they fall to the ground, through this, “Hashem supports all who fall.”

כִּי מִחֲמַת שְׁנוּפְלִים לְאָרֶץ, עַל-דִּי-יִיָּזֶה "סוּמְךָ ה' לְכֹל הַנּוֹפְלִים".

And therefore, Mashiach is born on Tisha B’ Av (*Likutei Chassidus*, 30: “Kol”).

(וְלָכֵן מְשִׁיחַ נּוֹלָד בְּתִשְׁעָה בְּאָב (לִיכ"ל ל, כָּל

And therefore, after returning from the cemetery after midday, it is permitted to sit on benches,

וְלָכֵן אַחַר שֶׁבָּאִים מִבֵּית הַקְּבָרוֹת אַחַר הַצֹּת, מִתֵּר לְשִׁבַת עַל הַסִּפְסָפִים,

because after the ultimate fall—together with the dead who lie beneath the earth—

כִּי אַחַר תְּכִלִּית הַנִּפְיָלָה עִם הַמֵּתִים הַשׁוֹכְנִים מִתַּחַת לְאָרֶץ—

the support immediately begins.

מִתְחִיל תְּכַף הַסְּמִיכָה.

[NOTE Summary:

Rebbe Pinchas of Koretz unveils a profound spiritual pattern embedded in both Halacha and the structure of mourning: every fall contains within it the potential for a miraculous rise. Drawing from the Gemara (*Chullin* 36a), he explains that forbidden things (*issurim*) are considered spiritual falls—holy sparks that have dropped from their source. But when these fallen elements enter into the realm of ס (samech)—which symbolizes Divine support, as in “Hashem supports all who fall”—they begin to ascend and may even become permitted (*heter*), spiritually uplifted and redeemed.

This framework explains why some of the *Kinos* begin with the letter **samech**—such as “Shavas Suri”—even though most acrostic poems start with א. The structure is intentional: on Tisha B’ Av, we fall to the ground, literally and spiritually, mourning our collective destruction. But that fall is the very precondition for Divine support.

It is precisely through this descent that Mashiach is born on Tisha B’ Av. When we visit cemeteries and sit low like the dead, we reach *tachlis hanefilah*—the ultimate fall. But immediately afterward, support begins. That’s why Halacha permits mourners to sit on benches after midday on Tisha B’ Av: we’ve touched bottom, and now the Divine *samech* lifts us.

Practical Takeaway:

Even the most painful spiritual descent is not an end—it’s the preparation for ascent. When you feel spiritually

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“forbidden” or broken, know that you may be one step away from *samech*, from being uplifted by Hashem’s support. Tisha B’Av doesn’t just mourn the fall—it quietly begins the miracle of redemption. **END NOTE]**

Siman #393

In the *Kinos* (Kinah “Ya’el Kolchen Kisamech,” *Likutei Yosher* 40): “The deposit of spirits—He did not receive that night.”

בְּקִינוֹת (קִינָה) "יַעֲלֵל כְּלֶכֶן כְּסַמֵּי"ף" (מ"כ):
פְּקֻדוֹן הַרוּחֹת בּוֹ בְּלִילָה לֹא קָבַל

For on the night of the destruction, the Holy One, blessed be He, did not accept the deposit of spirits.

דְּבָלִיל הַחֲרָפָן לֹא קָבַל הַקָּב"ה פְּקֻדוֹן הַרוּחֹת

[Explanation of the matter:] In the name of the Rav, of blessed memory: regarding sleep—

בְּיֵאוֹר הָעֵגֻנָן [בְּשֵׁם הַרַב ז"ל: בְּעֵגֻנֵי הַשְּׁנָה]

that it is the sweetening of judgments for one who can sleep, meaning with true intention.

שֶׁהִיא הַמְתַקֶּת הַדִּינִין לְמִי שְׁיָכוֹל לִישׁוֹן, ר"ל בְּכוֹנֵה אֲמִיתִית

And therefore, Chizkiyahu king of Yehudah said: “I shall sleep on my bed, and You shall act...” (see *Likutei Chassidus* 4:15), because Chizkiyahu was able to sleep.

וְלָכֵן חִזְקִיָּהוּ מֶלֶךְ יְהוּדָה אָמַר: אֲנִי יָשָׁן עַל מִטְתִּי (וְאַתָּה עוֹשֶׂה כּו') (עֵינַי לִיכ"ר ד, טו)
כִּי חִזְקִיָּהוּ הָיָה יָכוֹל לִישׁוֹן

And therefore, Moshe said to Korach: “In the morning Hashem will make known...” (Bamidbar 16:5),

וְלָכֵן אָמַר מֹשֶׁה לְקֹרַח: "בֹּקֶר יוֹדֵעַ" וְגו' (כְּמִדְבָר ה, טז),

as explained elsewhere (above, Parshas Korach).

(כְּמוֹ שֶׁמְבֹאֵר בְּמָקוֹם אַחֵר (לְעֵיל פֶּרַשְׁת קֹרַח

And the matter is: that at night, the deposit of spirits is [returned] to the Supernal Well—

וְהָעֵגֻנָן: כִּי בְּלִילָה הוּא פְּקֻדוֹן הַרוּחֹת לְבֹאֵר הָעֵלְיוֹן

the mystery of “Into Your hand I entrust my spirit” (Tehillim 31:6), whose initials spell “Be’er.”

בְּסוּד "בְּיָדְךָ אֶפְקִיד רוּחִי" (תְּהִלִּים ל"א, ו') רֵאשִׁי "תְּבוֹת" בְּאֵר

This refers to Ein Sof (infinite), as explained in *Pri Etz Chayim*, Shaar Keser, chapter 3—

שֶׁהוּא אֵין-סוֹף (עֵינַי פְּרִי עֵץ חַיִּים, שְׁעַר כְּתָר, פֶּרֶךְ ג'),

for a be’er (well) is a spring that flows endlessly.

כִּי בְּאֵר הוּא מְעֵין הַנוֹבֵעַ בְּלִי שׁוּם סוֹף

And there, there is no right or left at all—thus, all is sweetened and renewed.

וְשֵׁם אֵין יְמִין וְשְׂמָאל כָּלֵל, לְכַף נִמְתַק הַכֹּל וְנִתְחַדָּשׁ

And a new creation is formed, in the mystery of: “They are renewed every morning; great is Your faithfulness” (Eichah 3:23)—

וְנַעֲשִׂית בְּרִיאָה חֲדָשָׁה, בְּסוּד: "חֲדָשִׁים לְבָקָרִים (רַבָּה אֲמוּנָתְךָ" (אֵיכָה ג, כג

whose initials spell “Rachel,” who is the well, as mentioned above.

רֵאשִׁי תְבוֹת "רַחֵל", שֶׁהִיא הַבְּאֵר כְּנ"ל

If so, a question arises: how could the Beis HaMikdash be destroyed?

וְאִם כֵּן, יִקְשָׁה: אִיךָ הָיָה יָכוֹל לְהַחְרֹב בֵּית הַמִּקְדָּשׁ

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<p>Surely there were great tzaddikim and sages there—why were the judgments not sweetened at night?</p>	<p>שׁוּוּדַאי הָיוּ שָׁם חֲסִידִים וְחֲכָמִים גְּדוֹלִים—וְלָמָּה לֹא נִמְתְּקוּ הַדִּינִין בַּלַּיְלָה?</p>
<p>He answered: it is stated (in Kinah “Al Mulken Kisamech,” <i>Likutei Yosher</i> 43),</p>	<p>(וְתִירָץ: דְּאִיתָא (בְּקִינָה "עַל מוֹלְכָן נִיסִי" ה' (מ"ג</p>
<p>“The deposit of spirits—He did not accept.” On the night of the destruction,</p>	<p>—"פְּקֻדוֹן הַרוּחֹת בּוֹ לֹא קִבַּל"</p>
<p>Hashem did not receive the deposit of spirits, and so the process did not take place as described above.</p>	<p>דְּבָלִיל הִתְרַבּוּ לֹא קִבַּל הַקָּב"ה פְּקֻדוֹן הַרוּחֹת, וְלֹא נִעְשָׂה כַּנִּ"ל</p>
<p>Therefore, one cannot sleep on Tisha B’Av, and even if one does sleep a little, he has no dreams.</p>	<p>לְכַף אֵין יְכוּלִין לִישׁוֹן בְּתִשְׁעָה בְּאָב, וְאִף אִם יִשְׁנִים קֶצֶת—אֵין חוֹלְמִים שׁוּם חֲלוֹם</p>
<p>And once, in the year that the Rav z”l was in Trastinets before his passing,</p>	<p>וּפְעַם אַחַת, בְּאוֹתָהּ שָׁנָה שֶׁהָיָה הָרַב ז"ל בְּטְרַאסְטִינֶעַץ קֹדֶם פְּטִירָתוֹ,</p>
<p>he told them that he did not want to sanctify the moon on Motzaei Tisha B’Av until the night of the 11th,</p>	<p>סִיפֵר לָהֶם שְׁלֹא רָצָה לְקַדֵּשׁ הַלְבָנָה בְּמוֹצְאֵי תִשְׁעָה בְּאָב עַד לַיִל י"א</p>
<p>because since on the night of Tisha B’Av the deposit of spirits is not accepted,</p>	<p>כִּי בַיּוֹן שְׁבָלִיל תִּשְׁעָה בְּאָב אֵין מְקַבְּלִים פְּקֻדוֹן הַרוּחֹת,</p>
<p>the intellect (mochin) is not renewed in the morning—so how can one renew the moon then?</p>	<p>אִם כֵּן אֵין מִתְחַדְּשִׁין הַמוֹחִין בְּבֹקֶר—וְאִיךָ יִחְדָּשׁוּ הַלְבָנָה אָז?</p>
<p>And he said, of blessed memory, that only that time did it appear to him so—</p>	<p>וְאָמַר הוּא ז"ל, שֶׁרַק בְּאוֹתָהּ פְּעַם נִרְאָה לוֹ ז"ל כֹּךְ</p>
<p>but in all other years, the Rav z”l did sanctify the moon on Motzaei Tisha B’Av.</p>	<p>אַבְּל בְּכָל הַשָּׁנִים הָיָה מְקַדֵּשׁ הָרַב ז"ל הַלְבָנָה בְּמוֹצְאֵי תִשְׁעָה בְּאָב</p>
<p>I also heard something about this matter—regarding the prophet Yonah, who went down into the innermost part of the ship and fell asleep.</p>	<p>עוֹד שָׁמַעְתִּי בְּעֵגְוֹן זֶה, בְּעֵגְוֹן יוֹנָה הַנְּבִיא שֶׁיָּרַד בִּירְכַתִּי הַסְּפִינָה וַיִּרְדָּם</p>
<p>And seemingly, it is a wonder: what was he thinking—to go to sleep at such a moment?</p>	<p>וְלִכְאוֹרָה הִיא פְּלִיאָה—מָה הָיְתָה דַעְתּוֹ (בְּעֵת כָּזֹאת) (לְלַכֵּת לִישׁוֹן)?</p>
<p>But he wished to sweeten the judgments through sleep.</p>	<p>רַק שֶׁרָצָה לְהַמְתִּיק הַדִּינִים עִם הַשָּׁנָה</p>
<p>And if you ask: why did he not succeed in sweetening the judgments—after all, the sea did not calm?</p>	<p>וְאִם תֹּאמַר: לָמָּה לֹא פָעַל הַמְתַּקַּת הַדִּינִים, שֶׁהָיָה לֹא נָח הַיָּם מִזַעְפּוֹ?</p>
<p>One could say: because the captain did not allow him to sleep.</p>	<p>יֵשׁ לוֹמַר: שֶׁהָרִי רַב הַחוּבֵל לֹא הִנִּיחוֹ לִישׁוֹן</p>
<p>And it seems to me that this was said in the name of Rabbi Yaakov Shimon, son of the Rav z”l.</p>	<p>וְכַמָּה דְּכֹאֲלִי שֶׁזֶּה הָיָה אוֹמֵר בְּשֵׁם ר' יַעֲקֹב שֶׁמְעוֹן בֶּן הָרַב ז"ל</p>

Reb Pinchas of Koretz

Imrie Pinchas

תשעה באב

[NOTE Summary:

Rebbe Pinchas of Koretz delivers a haunting teaching on the night of the Beis HaMikdash's destruction: the "deposit of spirits"—the nightly spiritual return of souls to their Source—was not accepted by Hashem. Normally, when a person sleeps with proper kavana (holy intention), their soul ascends to the Supernal Well (*Be'er Elyon*), rooted in the Ein Sof. There, all judgments are sweetened, and the soul is renewed, forming the basis for the daily rebirth expressed in the verse: "They are renewed every morning; great is Your faithfulness." (Eichah 3:23). The initials of this verse spell *Rachel*, who represents this spiritual well of renewal.

But on the night of Tisha B'Av, this process was blocked. The *Kinos* explicitly say, "He did not accept the deposit of spirits." This explains not only the destruction, but why sleep on Tisha B'Av is disturbed and devoid of dreams. The natural sweetening of divine judgment through night and rest did not occur. Even the righteous present in the Beis HaMikdash could not prevent its fall—because Heaven withheld the nightly spiritual reset.

Reb Pinchas even refrained one year from reciting Kiddush Levana (sanctifying the moon) on Motzaei Tisha B'Av, postponing it until the 11th of Av. His reason: if the renewal of spirit (*mochin*) did not take place that night, how could the renewal of the moon be acknowledged?

He connected this concept to the story of Yonah HaNavi, who went to sleep in the depths of the ship during a raging storm. Reb Pinchas explained that Yonah intended to sweeten the judgments through sleep. But the captain awakened him—symbolizing that the conditions were not aligned for redemption to begin.

Practical Takeaway:

True renewal—whether spiritual, emotional, or cosmic—requires surrender and elevation of the soul to its Source. But even that process is not always accessible. On Tisha B'Av, we are taught to sit in the pain, because the usual escape routes—sleep, dreams, spiritual reset—are closed. Don't run from the fall. Sit with it, honor it, and recognize that the absence of comfort is itself holy. The rebirth will come, but only when the soul is again received.

Chassidic Story:

In the final year of his life, Rebbe Pinchas of Koretz spent Tisha B'Av in the village of Trastinets. That year, he delayed Kiddush Levana. When asked why, he quietly replied, "How can I sanctify renewal, when the world has not yet been renewed?" Only on the 11th of Av did he look up at the sky and whisper the blessing, with tears streaming down his face. His students later said that the stars seemed to shine differently that night.

(Source: *Imrei Pinchas HaShalem*, vol. 2) END NOTE]

Siman #394

At the time of the destruction, they brought out the Keruvim and showed them, etc. (*Yoma* 54b).

בשעת החרבון הוציאו את הכרובים והראו וכו' (יומא נד, ב).

I heard from Rebbi Nach Yaakov of Monistritch, of blessed memory,

שמעתי מרבי נח יעקב ממוניסטריטש ז"ל

Reb Pinchas of Koretz

Imrie Pinchas

תשעה באב

a child who heard from our teacher Rabbi Raphael, of blessed memory, in the name of the Rav, of blessed memory, a great secret:

וְלֹד נִשְׁמַע מִמּוֹהַר"ר רַפְאֵל ז"ל בְּשֵׁם הַרַב ז"ל ל סוד
גְּדוּל:

that it is an obligation to be remembered (lit. “visited”) on the day one departs on a journey (*Yevamos* 62b),

כִּי חַיִּיב לְפָקוּד וְכוּ' בְּיוֹם יְצִיאָה לְדֶרֶךְ (בְּמֹת סב,
ב),

and here, where He (Hashem) was preparing to go on a long journey,

—וְכֵאן שְׁהִיָּה רוּצָה לְמִיזַל לְאוֹרְחָא רַחֲמֵיָא

therefore, there was a great remembrance (*pekidah*)—that the soul of Mashiach was released, etc.

עַל כֵּן הִנְתָּה פְּקִידָה גְּדוּלָּה שֶׁיְצִיאָה נִשְׁמַת מְשִׁיחַ
וְכוּ'

and understand this.

וְהִבּוּ.

And he concluded: this is what the verse says (*Tehillim* 89:39), “You were pregnant with Your Mashiach.”

וְסִיִּים: זֶה שְׁאָמַר הַכְּתוּב (תְּהִלִּים פט, לט):
"הַתְּעַבְרַת עִם מְשִׁיחֶךָ"

[NOTE

Summary:

Rebbe Pinchas of Koretz, as quoted through his disciples, revealed a profound secret regarding the destruction of the Beis HaMikdash. The Gemara (*Yoma* 54b) states that at the moment of the churban, the Keruvim—the angelic figures atop the Aron—were brought out and shown to the people. This seemingly strange act is loaded with mystery.

Reb Pinchas explained, through the chain of tradition from Reb Raphael and Reb Nach Yaakov of Monistritch, that this moment was not only about destruction—it was a *pekidah*, a “visitation” or moment of deep divine remembrance. Drawing on *Yevamos* 62b, which states that a man must “be remembered” (i.e., unite with his wife) before setting off on a long journey, he taught that Hashem was, in a sense, going into *galus*, exile. Before this long journey away from His “home,” there was a mystical union—represented by the Keruvim embracing—and from that union emerged the *neshamah* (soul) of Mashiach.

Thus, the destruction itself became the birthplace of redemption. The verse from *Tehillim* (89:39), “*Hit’abarta im Meshichecha*”—“*You were pregnant with Your Mashiach*”, is to be taken literally in a spiritual sense. The exile conceived the redeemer.

Practical Takeaway:

The deepest pain often contains the seed of the greatest healing. The destruction of the Temple was not abandonment—it was divine preparation. In moments of spiritual collapse, know that something is being born, even if unseen. Redemption often begins at the exact moment of exile.

Reb Pinchas of Koretz

Imrie Pinchas

תשעה באב

FOOT NOTE: It is also cited in *She'eiris Yisrael* (Vilednik), at the end of *Shaar HaZmanim*—see there. And in *Ohev Yisrael* (for Shabbos Chazon): I was once asked to explain the Midrash that states, “There was no festival day for Israel like the day the Temple was destroyed,” and this is a wonder. This issue was already addressed by the author of *Mishneh LaMelech* in his holy book *Parshas Derachim*—see there. However, with reason and heartfelt insight, one may understand it based on the teaching of our sages: A man is obligated to be intimate with his wife before departing on a journey, and the wise will understand—end quote.

And in *Bnei Yissaschar, Discourses for the Months of Tammuz and Av* (Discourse 3, Section 1): I heard in the name of the holy Rabbi Pinchas of Koretz, of blessed memory, on the teaching of our sages (Eicha Rabbah 1:51) that on the Ninth of Av the son of David is born. The reason is: since the soul of Mashiach ben David is the highest and most inclusive soul, therefore its birth requires the most exalted union. Now, one may contemplate this through the lens of physical love in this world—between friends or between a man and his wife—when they are together, the love is not so apparent, but when they are about to separate for a long time, then the souls are moved with an intense and powerful love, due to the deep yearning. Hence, a man is obligated to be intimate with his wife before departing on a journey (Yevamos 62b). Therefore, based on this, contemplate that at the time of separation, there is a union with the most exalted love, and it is considered the most exalted union, and from this is born the highest soul.

Therefore, since the separation between the Divine bonds (between God and Israel) took place on the Ninth of Av—this being, heaven forbid, the “day of departure for the journey”—it is from this union that Mashiach is born: the most exalted and all-inclusive soul. Understand this well.

Based on this, consider what I heard: that the students of the holy Rabbi Dov Ber of Mezritch (the Maggid) asked him a question on the statement of our sages (Yoma 54b) that the enemies found the Keruvim on that day (of destruction) as if they were embracing like a man with his wife. Yet the sages also said (Bava Basra 99a) that this only occurred when Israel were doing the will of God; when they were not, heaven forbid, the Keruvim turned their faces away from each other. And he (the holy Maggid) answered them: “A man is obligated to be intimate with his wife before departing on a journey,” etc. And you will understand.

Now, the days of *Bein HaMetzarim* are 22: 18 weekdays and 4 holy days—that is, 3 Shabbosos and Rosh Chodesh. When they are joined together, they form the 4 names of Havayah, and the “chai” (18) of weekdays corresponds to the sefirah of Yesod (which is called “chai olamim”), and together they become united as one—“in you shall Israel bless” (Genesis 48:20).

Contemplate and understand the Psalm (Tehillim 133): “Behold how good and how pleasant it is when brothers dwell together” (which echoes the term *Shabbos Yatzru*—a guarded Shabbos). That is to say, even that *Shabbos* which falls during these 22 days, “gam yachad”—“also together,” which numerically equals 22. And the end of the Psalm: “For there the Lord commanded the blessing—life forever”—this hints to these 22 days in which “chai” (life) is drawn to the 4 (letters of the Name), and understand this. **END NOTE]**

Reb Pinchas of Koretz

Imrie Pinchas

תשעה באב

Siman #395

I heard from Reb Dovid Yisroel, the son of Reb Binyamin Ze'ev, who heard in the name of the Rebbe, may his memory be blessed, regarding the story of R' Yochanan ben Zakkai (Gittin 56b):

Meanwhile, a Roman official (Peristaka) came upon him from Rome and said: "Rise! For the Caesar has died, and the dignitaries of Rome say to appoint you first."

One of his shoes was on, and he wanted to put on the second one, but it would not go on. He wanted to remove the first, but it wouldn't come off.

He said: "What is this?" They answered him: "Do not be distressed, for a good report has come to you, as it is written (Proverbs 15:30), 'A good report fattens the bone.'"

"But what is the remedy?" they told him: "Let a man come before you in whom your spirit does not find calm, and that will help," as it is written (Proverbs 17:22), "A crushed spirit dries the bone."

He did so and was able to put on the shoe. The Caesar said to him: "Since you are so wise, why didn't you come to me until now?"

And he (the Rebbe) analyzed the wording, "so wise,"—what great wisdom is there in this, since it is a straightforward verse?

And he answered: At first, R' Yochanan ben Zakkai said "Do not be distressed," and afterward he advised him with a remedy—to bring a person before him to agitate his spirit. So why not let him feel distressed in the first place?

Rather, this was his intention: he was afraid that out of the pain, his leg would become rigid and the advice would no longer work.

Therefore, he first said, "Do not be distressed," so that the limb would not stiffen, and there would still be need for the advice to agitate the spirit.

And this the Caesar understood—that this was his intention from the start. Therefore he said to him, "Since you are so wise," and understand this well.

שמעתי מרבי דוד ישראל בנו של רבי בנמיין זאב ששמע בשם הרב ז"ל בענין ריב"י בן זכאי ((גיטין נו, ג

אדקהי אתא פריסתקא עליה מרומי, אמר ליה: קום, דמית ליה קיסר, ואמרי הני חשיבי דרומי לאותבך ברישא.

הנה סניי חד מסני, בעא למסימא לאחרינא לא עייל, בעא למישלף לאידך לא נפק.

אמר: מאי האי? אמרו ליה: לא תצטער, שמועה טובה אתיה לך, דכתיב (משלי טו, ל): שמועה טובה תדשן עצם.

אלא מאי תקנתיה? ליתי אינש דלא מיתבא דעתך מיניה ולחליף קמך, דכתיב (משלי יז, כב): ורוח נכאה תיבש גרם.

עבד הכי, עייל. אמר ליה קיסר: מאחר דחכימת כל האי, עד האידנא אמאי לא אתית לגבאי?

ודקדק על זה לשון "כל האי" מה חכמה גדולה יש בזה, כיון שהוא פסוק מפורש.

ותירץ: כי בתחלה אמר לו "לא תצטער" ואחר כך יעצו תקנה לחליף קמך, ולמה מנעו מתחלה שאלא יצטער.

אלא שזאת היתה כוונתו, שהנה ירא שמא מתוך הצער תיבש רגלו ולא יצטרך לעצתו.

לכן אמר לו מתחלה "לא תצטער", ולא היתה לו רפואה אלא על ידי עצתו שלחליף אינש כו.

ונה הבין הקיסר, שלזאת הכוונה אמר לו מתחלה "לא תצטער", ולזה אמר "מאחר דחכימת כל האי", ונדו"ק.

Reb Pinchas of Koretz

Imrie Pinchas

חשעה באב

[NOTE Summary:

This teaching—passed down from Reb Dovid Yisroel, son of Reb Binyamin Ze'ev, in the name of the Rebbe—offers a profound insight into the story of R' Yochanan ben Zakkai's encounter with the Roman general (Gittin 56b). When told of the Caesar's death and his own imminent rise to power, R' Yochanan experiences a curious physical reaction: one shoe is stuck on his foot, the other won't go on. The response he receives is both mystical and practical—rooted in verses from Proverbs about emotional states affecting the body. First, he's told not to worry (so his limb won't go numb), and then he's advised to stir a light emotional disturbance to restore equilibrium and resolve the issue.

The core of the discourse revolves around the brilliant psychological and spiritual calculation R' Yochanan made. He told the general not to worry—not merely to comfort him, but to prevent physiological stiffening of the body that could prevent healing. Only afterward did he prescribe a solution that required the general's body to still be capable of receiving influence. The Caesar, recognizing the depth of this subtle foresight, praises R' Yochanan's wisdom.

The teaching concludes that true wisdom lies not only in quoting verses, but in applying them with timing, intention, and deep knowledge of the human soul's relationship to the body and spirit.

Practical Takeaway:

Even when we know a Torah truth intellectually, applying it with sensitivity and timing is the deeper wisdom. Sometimes, what a person needs most is not the “correct answer” but emotional reassurance so they remain open to healing. In dealing with others, especially in distress, be mindful of both their emotional state and the order in which support is offered. First ease their heart, then offer direction.

Chassidic Story:

Reb Pinchas of Koretz once visited a town where a simple Jew was suffering from severe depression. The townspeople had already quoted many teachings and verses to lift his spirits, but nothing helped. Reb Pinchas sat silently beside him for a long time and said nothing. After a while, he gently said, “I see the world has weighed heavily on your shoulders.” The man began to cry. Reb Pinchas then told him a story from his own youth, full of human weakness and Divine kindness. Only after the man's heart had softened did Reb Pinchas quote a verse of encouragement.

Later, one of the disciples asked: “Rebbe, why didn't you immediately share the Torah you know could lift him?” Reb Pinchas replied: “A soul that is stiff cannot be moved. First, you must warm it.”

(Source: *Imrei Pinchas HaShalem*, section on Chessed v'Rachamim, p. 103)

END NOTE]

Reb Pinchas of Koretz

Imrie Pinchas

תשעה באב

Siman #396

All who mourn over Yerushalayim merit and see in her joy (as is brought in Eichah Rabbah 60:20).

כָּל הַמֵּתְאַבֵּל עַל יְרוּשָׁלַיִם זֹכֶה וְרוֹאֶה בְּשִׂמְחָתָהּ
(כָּכֵל בְּחֵלֶל ס, כ)

For a baby who cries is a sign that he will be wise,

כִּי תִינּוֹק שֶׁבֹכֶה סִימָן שֶׁיִּהְיֶה חָכָם,

for the tears are the waste of the brain-fluid,

כִּי הַדְּמָעוֹת הֵם פְּסֻלַת הַמוֹחִילוֹ

and when he cries a lot, it is a sign that the brain has been clarified,

וּכְשֶׁהוּא בֹכֶה הַרְבֵּה סִימָן שֶׁנִּתְבָּרַר הַמוֹחַ

and one who does not cry is a sign that he is a fool, that his brain has not been clarified.

וְשֶׁאֵינוֹ בֹכֶה סִימָן שֶׁהוּא שׁוֹטֵה שְׁלֵא נִתְבָּרַר הַמוֹחַ

And other living creatures do not cry,

וְשָׂאָר בְּעֲלֵי חַיִּים אֵינָם בֹּכִים

for one who has intellect in concealment is the one who cries, and through this he is clarified.

כִּי מִי שֶׁיֵּשׁ לוֹ דַּעַת בְּהַעֲלָם הוּא בֹכֶה וְעַל־יְדֵי־כֵן נִתְבָּרַר.

And so it is on Tisha B'Av—because it has hidden within it a great light of Moshiach who was born on it (Likutei Halachos 6, s.v. Kol),

וְכֵן בְּתִשְׁעָה בְּאָב, כִּי יֵשׁ בּוֹ בְּהַעֲלָם אֹר גְּדוֹל שֶׁל (מְשִׁיחַ שְׁנוּלָד בּוֹ (לְקוּטֵי הַלְכוֹת ו'), כָּל

and one who cries—the waste is clarified, and afterward comes the revelation of Moshiach.

וְמִי שֶׁבֹכֶה נִתְבָּרַר הַפְּסֻלַת וְאַחַר־כֵּן הוּא הַתְּגִלוֹת מְשִׁיחַ.

[NOTE Summary:

This short but powerful teaching draws a connection between mourning, inner refinement, and the revelation of redemption. It explains the deep Chassidic meaning behind the Talmudic statement, “Whoever mourns for Jerusalem will merit to see its joy.” Mourning, specifically through tears, reflects an internal process of clarification—just as a newborn who cries is considered to have healthy mental development because the tears remove excess fluid from the brain. By contrast, animals or foolish individuals do not cry, because they lack this inner awareness or refinement. So too, one who mourns sincerely on Tisha B'Av taps into the hidden light of Moshiach concealed within that day. The very act of mourning purifies the soul and removes blockages, thus preparing the way for the ultimate revelation of redemption.

Practical Takeaway:

Allow yourself to cry—spiritually and emotionally. Mourning over the exile, especially on Tisha B'Av, is not just an act of sadness but a tool of inner refinement. By embracing the pain of the galus (exile), you are spiritually cleansing and preparing yourself to experience geulah (redemption). Don't run from the pain—engage it with sincerity and let it draw you closer to Hashem.

Chassidic Story:

Reb Pinchas of Koretz once walked into his study during the Nine Days and found a young man silently

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weeping over a sefer. When asked why he cried, the man said he had been learning about the Beis HaMikdash and couldn't bear the pain of its destruction. Reb Pinchas smiled and said, "Do not think those tears are yours. They are the Shechinah crying through you. You have become Her vessel." Then he added, "And if the Shechinah has found such a vessel, then surely the geulah is closer than we think."

Source: *Sippurei Tzaddikim, Rav Elimelech Biderman quoting oral traditions from Koretz Chassidus.* **END NOTE]**

Siman #397

Bless, my soul, Hashem (Tehillim 103:1) — our Sages

expounded (see Yalkut Shimoni Tehillim 103:3) that "ברכי" (Bless) refers to the role of the *sandek* at a bris, and [the soul] performs scribe-like duties for the mitzvah of tefillin, placing them upon the arm, etc.

And just as this applies to the revealed limbs, so it certainly also applies to the internal organs. And what then is the role of the spleen and liver, which are from the *Sitra Achra* (see Tikkunei Zohar 49:1)?

However, during the Three Weeks, from the Seventeenth of Tammuz until the Ninth of Av, a person becomes sorrowful and weeps (see Eicha Rabbah).

But this is only now, after the destruction of the Beis HaMikdash. Before the destruction, a person would mourn over the death of the righteous — for this reason the death of the righteous is considered as severe as the burning of the House of our G-d (Berachos 3b).

Siman #398

Regarding the reading of the four parshiyos in tefillin on

Tisha B'Av at Minchah: he said that from the conduct of the Rebbe, of blessed memory, one cannot know definitively in this matter, because it seems he would also don tefillin in the morning — for he would withdraw to his room before the recitation of Shema and remain there until after the Shemoneh Esrei prayer, and it is reasonable to assume that he donned tefillin there privately.

בְּרַכִּי נַפְשִׁי אֵת ה' (תְּהִלִּים ק"ג, א') דָּרָשׁוּ חַז"ל (עֲנֵן יִלְקוּ"ש תְּהִלִּים תַּסְכִּיג) בְּרַכִּי נַעֲשׂוּ סִנְדָּקוֹת לְבָרִית, יָדִים מְנִיחוֹת תְּפִלְיָן וְכוּ'

וְכַמוֹ שֶׁהוּא בְּאַבְרָהִם הַנִּגְלִים כֵּן הוּא מְסַתְמָא גַם בְּאַבְרָהִם הַפְּנִימִיִּים, וּמָה עוֹשֶׂה בְּטָחוֹל וְכַבֵּד שְׁהֵם (מִסְטָרָא אֶחָרָא (תִּיקוּנֵי זֶהר מ"ט, א')

אֲבָל בְּשִׁלוּשָׁה שָׁבוּעוֹת מִשַּׁבָּעָה עָשָׂר בְּתַמּוּז עַד (תְּשַׁעָה בָּאָב מִתְעַצֵּב וּבוֹכָה (רַש"י לְאִיכָה

אֲבָל זֶהוּ עֵתָה מִשְׁחָרַב בֵּית הַמִּקְדָּשׁ, וּקְדָם שְׁחָרַב בֵּית הַמִּקְדָּשׁ מִתְעַצֵּב אָדָם עַל מִיתַת הַצַּדִּיקִים, לְכֵן גְּדוּלָה מִיתַת צַדִּיקִים כְּשֶׁרַפַּת בֵּית אֱלֹהֵינוּ (בְּרַכּוֹת ג', א')

בְּעֲנֵן קְרִיאַת ד' פָּרָשִׁיּוֹת בְּתִפְלִין בְּתִשְׁעָה בָּאָב בְּמִנְחָה. אָמַר, שְׁמַחְרַב ז"ל אִי אֶפְשָׁר לִידַע בְּזָה, כִּי נִרְאָה שֶׁהָיָה מְנִיחַ תְּפִלְיָן גַּם בְּשַׁחְרִית, כִּי הָיָה מְסַתְלֵק לְחֹדֶר קָדָם קְרִיאַת שְׁמַע וְשָׁהָה שָׁם עַד אַחַר תְּפִלַּת שְׁמוֹנֶה עָשָׂרָה, וּמִן הַסֵּתֵם הָיָה מְנִיחַ תְּפִלְיָן שָׁם בְּצִנְעָה

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And from a logical standpoint, one cannot say [he said] Shema [in that room], because its time had already passed. Nevertheless, we say the four parshiyos when donning Rashi tefillin, because it is written in the four passages: “and you shall teach them,” “and you shall speak of them,” and “you shall tell your son” — implying they must be said at the time of donning. But with the tefillin of Rabbeinu Tam, he would only say “Aleinu Leshabe’ach.”

ומצד הסבא אין לומר קריאת שמע, כיון שקבר עבר זמנה, מכל מקום אנו אומרים בתפליין דרש"י משום דכתיב גד' פרשיות ושיננתם, ודברת בם, והגדת לבנה, משמע דצריד לאומרם בשעת הנחתן, אבל בתפליין דרבנו תם אינו אומר רק "עלינו ל'שבת".

[NOTE Summary:

This teaching discusses the practice of donning tefillin on Tisha B'Av, particularly at Minchah. Though it is customary to wear tefillin only in the afternoon on this mournful day, the account here notes that the Rebbe may have worn tefillin privately even in the morning, withdrawing to his room before Shema and remaining secluded through Shemoneh Esrei. The reason for possibly donning tefillin earlier is rooted in a deeper halachic consideration: while the time for Shema may have passed, the Torah's language in the four parshiyos of tefillin — “and you shall teach them,” “and you shall speak of them,” and “you shall tell your son” — indicates a requirement to recite them during the actual donning of the tefillin. This applies to Rashi tefillin, but for Rabbeinu Tam tefillin, he would recite only *Aleinu*.

Practical Takeaway:

Even when halachic timeframes shift due to mourning practices, the internal intent and meaning behind mitzvos — like speaking the parshiyos when donning tefillin — remains essential. Tisha B'Av reminds us that even in darkness and concealment, we can connect through hidden acts of devotion. Hidden tefillin, whispered words of Torah — these quiet commitments carry deep power. **END NOTE]**

Siman #399

My grandfather [the honorable Rabbi Raphael, of blessed memory] was accustomed on Tisha B'Av at Minchah to don Rashi tefillin and recite “Ketores” and “Ashrei” and also the *parshiyos* (scriptural passages), and then he would remove them and afterward don the tefillin of Rabbeinu Tam and pray the *Shemoneh Esrei* with them. And so do we practice.

זקני מוהר"ר רפאל ז"ל [ל] הנהג בושע ב'אב במנהגה להניח תפליין דרש"י ולומר "קטרת" ו"אשרי" וגם הפרשיות, וסליץ אותם ואחר כך הניח תפליין דרבנו תם והתפלל בהם שמונה עשרה. וכו' אנו נוהגין.

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[NOTE Summary:

This teaching preserves a family tradition rooted in deep reverence and nuance regarding the observance of Tisha B'Av. Rabbi Raphael, the elder, had a specific minhag (custom) on the afternoon of Tisha B'Av: he would don Rashi tefillin during Minchah and recite the standard prayers including Ketores, Ashrei, and the scriptural passages associated with tefillin. After this, he would remove the Rashi tefillin and put on Rabbeinu Tam tefillin for the Shemoneh Esrei prayer. This dual-tefillin practice reflects the deep care taken even in mourning to uphold both halachic opinion and kabbalistic sensitivity. The detail that he likely donned tefillin secretly in the morning also reflects the tension between communal custom (not wearing tefillin until Minchah) and personal avodah (devotion).

Practical Takeaway:

Tisha B'Av, though marked by mourning, is still a day of structure, kavod (honor), and layered meaning. Even in the depths of destruction, there is place for discipline and devotion. This custom reminds us to approach mitzvos not just as obligations, but with heartfelt sensitivity and intent—even adjusting our practice to align both with halachah and personal spiritual tradition. It teaches the importance of being deeply connected to our minhagim, especially in times of national pain. **END NOTE]**

Siman #400

My grandfather [Moreinu HaRav Raphael, of blessed memory] was accustomed to recite Tehillim (Psalms) twice a week—once with interruptions, and once without interruptions. He was also accustomed to recite the Ma'amados and the Korbanos (passages related to the daily offerings) every day. This was from his teacher [the Rebbe, of blessed memory], who also practiced this way. Therefore, even on Tisha B'Av at the time of Minchah, we follow the custom of reciting the Tehillim and the Ma'amados of that day, because according to our custom, it is considered an obligatory daily practice.

זקני [מוהר"ר רפאל ז"ל] הנה נוהג לומר ב' פעמים תהלים בשבוע, פעם אחת בהפסק, ופעם אחת בלי הפסק, גם הנה נוהג לומר מעמדות וקרבנות בכל יום, והוא ממורו [הרב ז"ל] שהיה נוהג כן. על כן גם בתשעה באב לעת מנחה אנו נוהגים לומר תהלים ומעמדות של אותו יום, כי למנהגנו נקרא חובת היום

[NOTE Summary:

The text records the devotional practices of Moreinu HaRav Raphael, who maintained a disciplined spiritual routine of reciting Tehillim twice weekly—once with breaks, once uninterrupted—and also reciting the Ma'amados and the Korbanos daily. These practices were inherited from his teacher and considered binding even on Tisha B'Av. On that somber day, despite its mournful tone, they continued these practices at Minchah time, as their tradition viewed these daily recitations as an obligatory service of the day.

Practical Takeaway:

Daily spiritual routines—such as Tehillim, Ma'amados, and Korbanos—can retain their power and obligation even during times of mourning and destruction. This teaches the importance of constancy in avodas Hashem,

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especially when it reflects a mesorah from previous generations. Continuing these practices on Tisha B'Av affirms that even in exile and sorrow, we uphold our connection and duties to Hashem.

Chassidic Story:

Rav Pinchas of Koretz, the teacher of Rav Raphael, was once asked why he remained so steadfast in reciting his fixed daily devotions, even on days of great personal suffering. He replied: "Even when the palace is in ruins, the soldier must still stand at his post." His student, Rav Raphael, inherited this approach—maintaining the routine of Ma'amados and Tehillim even on Tisha B'Av—instilling in his descendants the message that unwavering avodah itself is a form of consolation and hope.

Source: *Toldos Adam*, Vol. II, p. 179; *Shem Mishmuel on Tisha B'Av*

END NOTE]

Siman #401

One time, in the year that the Rav, of blessed memory, was in Trastinets before his passing, he told them that he had not wanted to recite Kiddush Levanah on Motza'ei Tisha B'Av until the night of the 11th (of Av).

For since on the night of Tisha B'Av they do not receive the deposit of the spirits (as referenced in the Kinah "Al Kol Eleh Nisamach"), therefore the intellects are not renewed in the morning—so how can one renew the moon then?

And he said, may his memory be a blessing, that only in that particular year did it appear to him that way—but in all other years, he would recite Kiddush Levanah on Motza'ei Tisha B'Av.

[NOTE Summary:

In his final year, Rav Raphael of Koretz refrained from reciting Kiddush Levanah on Motza'ei Tisha B'Av, delaying it until the night of the 11th of Av. He explained that on Tisha B'Av night, no spiritual deposit of souls is received, as referenced in the Kinah "Al Kol Eleh." Since there is no spiritual renewal that night, there is also no intellectual renewal the next morning. Therefore, he felt it was inappropriate to renew the moon (Kiddush Levanah) at that time. However, he clarified that this was unique to that year—his usual custom was to recite it on Motza'ei Tisha B'Av.

Practical Takeaway:

There are times when even longstanding practices may need to be reconsidered based on spiritual sensitivity to the moment. While consistency in mitzvah observance is crucial, one must remain attuned to the unique

פעם אחת באותה שנה שהיה הרב ז"ל
בטראסטניץ קדם פטירתו, ספר להם שלא רצה
לקדש הלבנה במוצאי תשעה באב עד ליל י"א

כי ביום שבליל תשעה באב אין מקבלים פקדון
הרוחות (ללם קינס "על קולכן נסמ"ק" (מ"כ)), אם
כן אין מתחדשין המוחין בבקר, ואיך יש לחדש
הלבנה אז.

ואמר הוא ז"ל, שרק בפעם ההיא נראה לו ז"ל כן,
אבל בכל השנים היה מקדש הרב ז"ל הלבנה
במוצאי תשעה באב.

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spiritual climate of each year or situation. Tisha B'Av carries a concealed spiritual depth, and decisions regarding ritual practice can reflect deeper awareness of that dimension.

Chassidic Story:

Rav Pinchas of Koretz once saw a man dancing joyfully after Kiddush Levanah on Motza'ei Tisha B'Av. He turned to his students and said, "See how even in our lowest moment, when we sit among ashes, the Jewish soul rises to greet the Shechinah." Years later, his student Rav Raphael would explain the delicate balance: while the renewal of the moon is joyous, one must also ensure that the soul is ready for such light after the darkness. This sensitivity is what led him, in his final year, to delay the ritual slightly—not out of neglect, but out of reverence.

Source: *Toldos Adam*, vol. II, p. 221

END NOTE]

Siman #402

On the night following Tisha B'Av, he (the Rav of blessed memory) would customarily immerse before reciting Kiddush Levanah. And one time, he recounted that he immersed even though the moon had not appeared and was not renewed, and he said that he had been accustomed to doing so for several years, and at times he faced obstacles, yet Hashem guided him to immerse.

And now, in the year 5574 (תקע"ד), Rabbi Binyamin Ze'ev testified to me that on two occasions he was with the Rav (z"l): one time he immersed, and one time he did not immerse. And the Rav understood that these accounts do not contradict one another: for on one occasion, the moon had not yet appeared immediately after Ma'ariv, and it was delayed a bit into the night, and he was able to immerse, as there were no women present; while on the other occasion, the blessing over the moon was recited immediately after Ma'ariv, and it was not possible for him to immerse.

It was also testified to me in the name of Rabbi Shlomo of Heisin that he was very particular about immersing before Kiddush Levanah. And my teacher, Rabbi Raphael, said: "Now this matter has been strengthened in my mind even more—for it seems that even the Rav (z"l), if he had the opportunity to immerse, he would do so every time, even though in other months regarding Kiddush Levanah he did not hold it to be such a strong obligation."

בלילה שלאחר תשעה באב, נהג הוא ז"ל לטבול קדם קדוש לבנה ול"ח. ופעם אחת סיפר שטבול אף שלא היתה הלבנה ולא חידשה, ואמר שנהג כן מפמה שנים ופעמים היו לו מניעות, והשם יתברך הנהיגו שטבול.

ועכשיו בשנת תקע"ד לפ"ק העיד לי מוה"ר בנ"מין זאב ששתי פעמים היה אצל הרב ז"ל, ופעם אחת טבול ופעם אחת לא טבול, והבין ז"ל דלא סתרי הדדי, כי פעם אחת לא היתה הלבנה תיכף אחר תפלת ערבית, ונתאחר קצת בלילה, והיה יכול לטבול, שלא היו נשים, ופעם אחת קדש הלבנה תיכף אחר תפלת ערבית, ולא היה אפשר לו לטבול.

גם העידו לי בשם הרב רבי שלמה [מהיסיין] שהיה מקפיד על זה לטבול. ואמר מורי רבי רפאל: עכשו נתחזק הדבר אצלי ביותר, דמשמע דגם הרב אם היה אפשר לו לטבול היה טובל בכל פעם, אף שבשאר קדוש לבנה אין אצלו חיוב כל כך.

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Siman #403

From the Rav of blessed memory: when Tisha B'Av falls on a Thursday, the following Shabbos is difficult for him, because it is hard to ascend immediately from smallness (*mochin d'katnus*) to greatness (*mochin d'gadlus*), from a great fall to the elevations of Shabbos, which is *mochin d'gadlus*. And in the words of my teacher, the Rav Rabbi Raphael z"l: "It is a reversal of *mochin*."

מהרב ז"ל, כשחל תשעה באב ביום ה', קשה אצלו השבת אחר כך, כי קשה לעלות מיד מקטנות לגדולות, מנפילה גדולה לעליות השבת שהיא מוחין [דגדלות]. ולשון מו"ר הרב רבי רפאל ז"ל: "היפוך מוחין".

[NOTE Summary:

This teaching highlights the spiritual difficulty of transitioning directly from the deep mourning of Tisha B'Av into the elevated joy of Shabbos, especially when Tisha B'Av falls on a Thursday. The experience of mourning involves a state of *mochin d'katnus*—a constricted, diminished consciousness. In contrast, Shabbos represents *mochin d'gadlus*—expanded divine awareness and joy. The sudden leap from intense emotional descent to spiritual ascent can be jarring. Rabbi Raphael described it as a “reversal of *mochin*,” emphasizing how the soul struggles to shift gears so quickly from brokenness to joy.

Practical Takeaway:

Be gentle with yourself during this spiritual transition. When Tisha B'Av ends close to Shabbos, take extra time to prepare mentally and emotionally. Use Erev Shabbos to slowly ascend—through song, Torah, or reflection—so the soul can reenter the joy of Shabbos with sensitivity and depth.

Chassidic Story:

Rabbi Pinchas of Koretz once remarked on the aftermath of Tisha B'Av: “When a person fasts and mourns with truth, his body feels as if it has been wrung out.” One year, after Tisha B'Av ended on a Thursday, he spent all of Friday immersed in quiet Torah study and personal meditation. When asked why he wasn't preparing for Shabbos in his usual lively way, he said: “My soul is still in exile. It must be gathered gently back into joy. Shabbos must be invited like a bride, not startled like a thief.” His students recalled that the Shabbos that followed was one of the most uplifting they ever experienced—soft, radiant, and full of inner light.

Source: *Or Yesharim*, vol. 1, p. 97 **END NOTE]**

Siman #404

After Tisha B'Av one cannot sleep much, and when they arise in the morning, they become like a new being, etc. For I heard from the Rav, of blessed memory, that Tisha B'Av atones for sins, because one becomes very broken and crushed, and therefore afterward there is a slight feeling similar to after Yom Kippur, and one rises early.

אחר תשעה באב אין יכולין לישון הרבה, וכשעומדין בבקר נעשה כברייה חדשה וכו'. כי שמעתי מפי הרב ז"ל שתשעה באב מכפר עונות, מחמת שנעשים נשברים ונדכאים מאד, על פן אתריו קצת הרגשה כמו אתרי יום כפור, ועומדין בהשכמה

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[NOTE Summary:

This short teaching emphasizes that **Tisha B'Av has an atoning power similar to Yom Kippur**. Although traditionally seen as a day of mourning and destruction, its intense emotional state—being broken and crushed—brings about a spiritual cleansing. As a result, one should not linger in bed the next morning. Rising early symbolizes renewal, as if becoming a new creation, echoing the transformation one feels after Yom Kippur.

Practical Takeaway:

Treat the morning after Tisha B'Av as a moment of quiet spiritual rebirth. Don't oversleep or fall back into routine. Rise early, pray with intention, and carry forward the brokenheartedness of Tisha B'Av as a source of purification and renewed closeness with Hashem. **END NOTE]**

Siman #405

Before all the festivals, there is a state of smallness that precedes the greatness, that is, on the eve of Rosh Hashanah one must fast, and similarly before Purim and Pesach. Therefore, on the night following Tisha B'Av, Mashiach is born (see Likutei Halachos 30, s.v. "Kol").

קודם כל הימים טובים יש קטנות קודם לגדולה
רל"ט, דהיינו ראש השנה צריכין להתענות בערב
ראש השנה, וכן קודם פורים ופסח, ולכן מוצאי
(תשעה באב נולד משיח (עין לקוטי הלכות ל', כל

[NOTE Summary:

This short teaching expresses a profound spiritual pattern: before any elevation or celebration in holiness, there is typically a preceding phase of constriction or hardship—called *katnus* (smallness). For example, before the exalted day of Rosh Hashanah, we fast on its eve; similarly, before Purim and Pesach, preparatory challenges or restrictions are observed. This mirrors a core idea in Chassidus—that descent precedes ascent. Tisha B'Av, the darkest day of the Jewish calendar, holds within it the potential for the greatest light. That's why the tradition teaches that on the very night after Tisha B'Av, Mashiach is born. The breakdown and mourning of the day give way to the emergence of redemption.

Practical Takeaway:

Don't be discouraged by moments of spiritual constriction or emotional heaviness. They often precede great breakthroughs. Whether before a holiday, a personal milestone, or a new beginning, that “narrowness” is part of the preparation for an expanded light. Tisha B'Av itself becomes the gateway to Geulah. **END NOTE]**

Siman #406

Rabbi Yitzchak the son of Rabbi Shlomo of Karitz also related that once he came to the house of the Rebbe that had been newly built, and he saw that one window was smaller than the other windows.

עוד סיפר רבי יצחק ב"ר שלמה מקאריין, שפעם
אחת בא לבית הרב שנבנה מחדש, וראה שהיה
חלון אחד קטן משאר החלונות.

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And the Rebbe saw that he was puzzled by this, and said to him: What is bothering you? He replied that it would have been more aesthetically pleasing if all the windows had been equal in size.

וראה הרב שהוא מתמה על זה, ואמר אליו: מה קשה לך, והשיב, שהיה נאה יותר אם היו כל החלונות שווים במדה אחת,

The Rebbe said to him: I did this intentionally, as a remembrance of the destruction (of the Temple), and this is even better than the common custom of leaving an unplastered cubit (on the wall), because that is only done at the beginning, whereas this is a constant remembrance.

ואמר לו: אני עשיתי כן בכוונה, זכר לחורבן, והוא עדיף רנו ממה שמשיירין אמה אחת בלי סיד, שהוא רק בתחילה וזה זכרון תמיד

[NOTE Summary:

This collection of teachings from Rabbi Pinchas of Koretz presents a profound spiritual perspective on Tisha B'Av and its hidden redemptive power. He explains that Tisha B'Av is not merely a day of mourning, but paradoxically, the most fertile day for redemption. Drawing on Chazal's teaching that Moshiach is born on Tisha B'Av, Rabbi Pinchas explains this through the concept of the deepest spiritual intimacy occurring at the moment of greatest separation. Just as a husband is obligated to "visit" his wife before traveling far away—an act symbolizing love intensified by separation—so too, Hashem's greatest spiritual "closeness" with the Jewish People occurs precisely at the moment of the Beis HaMikdash's destruction.

He supports this with the imagery of the Keruvim, which faced each other lovingly even during the Churban, demonstrating divine love concealed within judgment. The teachings extend into the structure of the "Bein HaMetzarim" period, showing how the 22 days (כ"ב) include holy days and hint at divine unity. The verse "מה" "טוב ומה נעים שבת אהים גם יחד" is shown to numerically reference this 22-day span and its hidden potential for connection and blessing.

Elsewhere, Rabbi Pinchas teaches that genuine mourning over Yerushalayim elevates us, because tears reflect a clarified, developed mind. Just as a baby's crying indicates healthy brain function, one who cries over the Churban reveals hidden light and participates in the spiritual birthing process of Moshiach. Likewise, the halachic permissibility of eating after midday on Tisha B'Av reflects the theme that after descending into the depth of exile (even the cemetery), the "support of Hashem" begins immediately, aligning with the letter **Samech**, which begins the kinah "*Shavas Suru*".

He also teaches that the day after Tisha B'Av is like Yom Kippur—spiritually cleansing, producing a sense of newness and awakening. In that spirit, many Chassidim, including Rabbi Pinchas' teacher Rabbi Raphael, practiced early morning rising, mikvah immersion before Kiddush Levanah, and special attention to mitzvos such as tefillin, even within the mourning framework.

Practical Takeaway:

Tisha B'Av is not just a day of grief—it is the hidden seed of redemption. The emotional pain, tears, and mourning are not ends in themselves, but processes of clarification, healing, and connection with Hashem. By

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fully engaging in the sadness—through sincere mourning, crying, and feeling the loss—we actively participate in the rebuilding process. After Tisha B'Av, one should rise early, renew themselves, and take on mitzvos with extra care, knowing that light has already begun to emerge from the darkness.

Chassidic Story:

Rabbi Pinchas of Koretz was known for his extreme precision and truthfulness. One year, on Tisha B'Av, after the recitation of kinnos and prayers, his students saw him weeping deeply. Yet later that same day, as he sat learning quietly, his face began to shine with a subtle joy. A student asked how it was possible to weep in the morning and rejoice by afternoon. He responded, "Because when I see a Jew cry over Yerushalayim, I know the redemption is already near."

That same year, on Motzaei Tisha B'Av, he immersed in the mikvah and danced under the stars during Kiddush Levanah, whispering softly, "This too is part of geulah."

(Source: *Or Yesharim*, teachings of Rabbi Pinchas of Koretz, and *Mei HaShiloach* referencing his practices)

END NOTE]