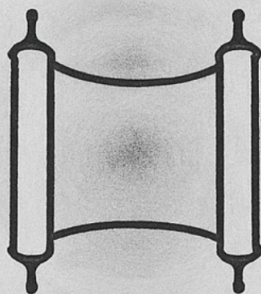


בס"ד

**Reb Pinchas of Koretz**

**Imrie Pinchas**

**Rosh Hashanah**



*Dedicated To:*

אילנה דבורה בת שרה מרים

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## Reb Pinchas of Koretz

Imrie Pinchas  
Rosh Hashanah

### Siman #455

In Nisan it arose in [Divine] thought, and in Tishrei it was created (Pri Etz Chaim, Shaar Lulav, chapter 4).

בניסן עלה במחשבה ובתשרי נברא (פרי עץ חיים  
(שער לולב פרק ד').

For this is direct light, and the world was not able to endure it, therefore it needed to be created through reflected light.

כי זה אור ישיר ולא היה העולם יכול לסבולו, הוצרך  
להברות באור החזר.

And this begins in Tishrei, in the order of Tashrak (see Zohar Chadash, Ki Seitzei 286a, 30).

וזה מתחיל בתשרי בסדר תשר"ק (עין זוהר חדש  
(קריאת רפ"ו ע"א, ל').

#### [NOTE Summary

The text explains that the original Divine intention for creation was in Nisan, associated with direct light (or yashar), which is overwhelming and beyond the world's capacity to sustain. Therefore, the actual creation of the world was delayed until Tishrei, when it could be formed through reflected light (or chozer), a more balanced mode of Divine energy. This distinction reveals two dimensions of creation: the ideal conception in Nisan and the actual manifestation in Tishrei, corresponding to hidden and revealed aspects of Divine flow.

#### Practical Takeaway

Life often brings us visions of great light and inspiration that feel too intense to hold. The lesson here is that we do not need to reject these lights, but rather allow them to return in a more integrated, sustainable form. Just as the world itself could not handle the raw brilliance of Nisan and required the gentler light of Tishrei, so too we should embrace measured reflection to manifest lofty spiritual insights into steady, lived reality.

END NOTE]

### Siman #456

The word "Melech" (King) is in the Alef-Beis in reverse order, therefore it is in the secret of judgment. And Tishrei is also in reverse order, therefore it too is in the secret of judgment (Zohar Chadash 110b, 6).

תיבת "מלך" הוא בא"ף בית למפרע, לךך הוא  
בסוד דין. ותשרי הוא גם כן למפרע, לךך הוא גם כן  
(בסוד דין (זהר חדש ק"י, ו').

And the word "Melech" begins from the middle of the Alef-Beis, for the letter Mem is in the middle. And also Rosh Hashanah is in the middle of the year itself, exactly, and it is in the secret of the inwardness of the worlds.

ותיבת "מלך" מתחיל מאמצע הא"ף בית, כי המ"ם  
הוא באמצע. וגם ראש השנה הוא גם כן באמצע  
השנה ממש עדר, והוא בסוד פנימיות העולמות.

And it is also the secret of "Bakeseh le-yom chageinu" ("at the covered time for our festival," Tehillim 81:4), and "With supernal kindness it shall not falter" (Tehillim 55:23).

והוא גם כן סוד "בכסה ליום חגנו" (תהלים פ"א,  
(ד'), וב"חסד עליון בלימוט" (תהלים נ"ה, כ"ג).

## Reb Pinchas of Koretz

Imrie Pinchas  
Rosh Hashanah

### [NOTE Summary

Reb Pinchas of Koretz teaches that the word *Melech* (King) holds deep mystical significance. Its letters appear in the Alef-Beis in reverse order, symbolizing the attribute of judgment (*din*). Tishrei, too, is structured in reverse, and thus shares this same association with judgment. Yet there is also balance: the word *Melech* begins with the letter Mem, which stands at the center of the Alef-Beis, just as Rosh Hashanah stands at the very midpoint of the year. This points to an inner dimension, where judgment is not external harshness but rather a process emerging from the core of existence itself. Rosh Hashanah is described as *bakeseh le-yom chageinu* (“at the covered time for our festival”), revealing a hidden holiness cloaked in awe. And even amidst judgment, Divine kindness upholds the world, as expressed in the verse: *u’v’chesed elyon bal yimot* (“with supernal kindness it shall not falter”).

### Practical Takeaway

The New Year is not only a time of awe and judgment but also a moment of profound inner connection. Just as the Mem in *Melech* anchors the middle of the Alef-Beis, so too Rosh Hashanah anchors the soul within Divine kindness even as it passes through judgment. We can approach this time with reverence, but also with the awareness that Divine compassion underlies and sustains the process. Judgment, then, becomes an invitation to realignment and renewal, not fear.

### Chassidic Story

It is told of Reb Pinchas of Koretz that on Rosh Hashanah he would tremble with awe before beginning the prayers of *Malchiyos* (Kingship). He would stand silent for a long time, until his face became radiant with inner joy. His students asked him why he shifted from trembling to joy. Reb Pinchas explained: “At first I feel the weight of *din*, the judgment of the King. But then I remember that His kingship begins with *chesed*, with kindness, and even in judgment His love holds us. In that awareness, awe turns into joy.”

(Source: *Imrei Pinchas HaShalem*, Rosh Hashanah, p. 112) **END NOTE]**

### Siman #457

In all things of the world there is a dimension of sleep, even in plant life. Through this, its vitality is renewed every morning. Therefore, in a person who has more vitality, he sleeps more, for in his sleep he delivers himself to the Supernal Well.

This is in the secret of “Chadashim la-bekarim rabba” (Eicha 3:23), whose initials spell “Rachel,” which is the well, for it is also the initials of “B’yadcha afkid ruchy raneini.” Animals, whose vitality is small, have only a small amount of sleep.

בְּכָל הַדְּבָרִים שֶׁבְּעוֹלָם יֵשׁ בְּחִינַת שְׁנָה, וְאַפְלוּ  
בְּצוּמָה. וְעַל־יְדֵי זֶה מִתְחַדָּשׁ הַחַיּוּת וְשׁוּבוּ בְּכָל בֹּקֶר.  
וְלִכְךָ בְּאֶדָם שֶׁיֵּשׁ לוֹ יוֹתֵר חַיּוּת יֵשׁן יוֹתֵר, כִּי בְּשִׁנְתּוֹ  
מוֹסֵר עַצְמוֹ לְבֵּאֵר הָעֲלִיוֹן  
בְּסוּד "חֲדָשִׁים לְבִקְרִים רַבָּה" (אִיכָה ג', כ"ג), רֵאשִׁי  
תְּבוֹת "רַחֵל", שֶׁהִיא הַבֵּּאֵר. שֶׁהוּא רֵאשִׁי תְּבוֹת  
"בְּיָדְךָ אֶפְקִיד רוּחִי רַעֲנִנִי". וּבְהֵמוֹת שְׁחִיּוֹתֵן מוֹעֵט,  
יֵשׁ בָּהֶן שְׁנָה מוֹעֵטָה.

## Reb Pinchas of Koretz

### Imrie Pinchas Rosh Hashanah

Even in water there is sleep, for if not, it would spoil and not be drinkable. And on Rosh Hashanah, sleep fell upon Ze'ir Anpin (Pri Etz Chaim, Shaar HaSofer, ch. 6), meaning upon the Torah and the angels. Therefore, "the angels will be in haste" (*Unesaneh Tokef*).

Even in letters there is this state, which is *katnus* (smallness), meaning the intellect departs. They become *mayin nukvin* (feminine waters) from world to world, and through this the intellect of all the above is renewed. This is the aspect of judgment on Rosh Hashanah.

Since all this is to renew the intellect, therefore it is a festival day. Thus, Rosh Hashanah is at the center of the year, a midpoint for souls and worlds, in the secret of *dina kashya* (harsh judgment) and *dina rafia* (soft judgment).

Therefore, the counsel for a person is to diminish himself, until in his eyes he is like actual nothingness. As taught (Eduyos 5:6): "Better to be considered a fool all one's days." This is *mochin d'katnus* and the secret of *bakeseh* (covered), which is Malchus.

From this will be drawn new vitality for him and all connected to him—spiritually and physically—even in livelihood, health, and all that is his. It is according to the person's level, for some hold many souls, and when he is renewed, they are all renewed with him.

#### [NOTE Summary

Reb Pinchas of Koretz reveals that every level of creation contains a state of "sleep," even in plants, animals, and water. Sleep is the withdrawal of vitality so that it can be renewed. In man, sleep allows the soul to return to its source, drawing down new life. On Rosh Hashanah this pattern is magnified: sleep falls upon Torah, the angels, and even the letters themselves, symbolizing a state of *katnus* (smallness), a contraction of intellect. This withdrawal enables the renewal of higher intellect and vitality for all worlds and souls. Thus, Rosh Hashanah, though a day of judgment, is also a festival, as it brings the renewal of life-force.

#### Practical Takeaway

The path for a person is to make himself small, to see himself as nothing. Through humility, one becomes a vessel for renewal, drawing down blessings both spiritual and physical—Torah vitality, livelihood, health, and

ואפלו במים יש בְּחִינַת שְׁנָה, שָׁאם לֹא בֶן הָיָה מִתְקַלְקֵל וְלֹא נִתְקַנֵּם. וּבְרֹאשׁ הַשָּׁנָה נִפְלָה שְׁנָה עַל זַעִיר אֲנָפִין (פְּרִי עֵץ חַיִּים שֶׁעַר הַסּוֹפֵר פָּרָק ו'). דְּהֵיִינוּ עַל הַתּוֹרָה וְעַל הַמַּלְאָכִים, וְלִכְךָ "מְלָאָכִים". יִתְפָּזֵן.

ואפלו בְּאוֹתִיּוֹת יֵשׁ בְּחִינָה זוֹ, וְהוּא בְּבְחִינַת קִטְנוּת. דְּהֵיִינוּ שְׁנִסְתַּלְקוּ הַמּוֹחִין שֶׁל כָּל הַנ"ל. וְנַעֲשֶׂה מִיֵּין נוֹקְבִין מַעוֹלָם לְעוֹלָם, וְעַל־יְדִי־זֶה נִתְחַדְּשׁוּ הַמּוֹחִין שֶׁל כָּל הַנ"ל. וְהוּא בְּחִינַת דִּין שֶׁבְּרֹאשׁ הַשָּׁנָה.

וְכִיּוֹן שֶׁכָּל הַנ"ל הוּא לְחַדְשׁ הַמּוֹחִין, עַל־כֵּן יוֹם טוֹב. וְלִכֵּן רֹאשׁ הַשָּׁנָה בְּאֶמְצַע שְׁנָה, נִקּוּדָה אֲמִצְעִית לְנִשְׁמוֹת וְעוֹלָמוֹת. בְּסוּד דִּינָא קִשְׂיָא וְדִינָא רַפְיָא.

עַל־כֵּן עֲצָה לְאָדָם, שִׁיקֻטִּין אֶת עַצְמוֹ עַד שִׁיְהִיָּה בְּעֵינָיו דּוֹמָה לְאֵין מַמָּשׁ. כְּמוֹ שֶׁאָמְרוּ (עֲדוּיוֹת ה', ו'): "מוֹטֵב שִׁיְהִיָּה שׁוֹטָה כָּל יָמָיו". וְהוּא בְּסוּד מוֹחִין דְּקִטְנוּת. וְהוּא סוּד "בְּכֶסֶד" דְּהוּא מְלָכוּת.

וּמִזֶּה יִמָּשֶׁךְ חַיּוֹת חֲדָשָׁה לוֹ וְלִכָּל הַנִּלְוִים אֵלָיו. הֵן בְּרוּחָנִי, הֵן בְּגִשְׁמִי. דְּהֵיִינוּ אֶפְלוּ בְּפִרְנָסָה וּבִבְרִיאוֹת גּוֹפּוֹ וּבְכָל הַשִּׁיָּף לוֹ. וְהוּא לְפִי בְּחִינַת הָאָדָם, כִּי יֵשׁ אָדָם שְׁתַּלְוִיִּים בּוֹ נִשְׁמוֹת רַבּוֹת, וּכְשֶׁהוּא כַּנ"ל מִתְחַדְּשִׁים כָּלָם עִמּוֹ.

## Reb Pinchas of Koretz

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well-being. And for those whose lives influence many souls, their self-nullification brings renewal to all who are connected to them.

### Chassidic Story

It is told that Reb Pinchas of Koretz once said before Rosh Hashanah: "The entire world waits for renewal, for life to be given anew. How does it come? Not through pride, but through becoming nothing. When a person lowers himself to the dust, he makes room for God's light to enter." His students related that during those days, Reb Pinchas would walk with extraordinary humility, and his presence alone gave people a sense of being uplifted and renewed, as though their lives were already blessed with a new beginning.

(Source: *Imrei Pinchas HaShalem*, Rosh Hashanah, p. 118)

**END NOTE]**