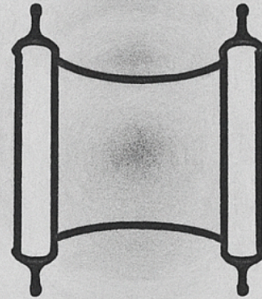


בס"ד

Reb Pinchas of Koretz

Imrie Pinchas

Chodesh Elul



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Siman #425

In the month of Elul, a person must prepare himself for Rosh Hashanah.

בְּחֹדֶשׁ אֱלוּל צָרִיךְ הָאָדָם לְהִכְיִן אֶת עַצְמוֹ עַל רֹאשׁ הַשָּׁנָה.

Just as the earlier tzaddikim would do, who in their youth were engaged in business throughout the year,

כְּמוֹ שֶׁהָיוּ עוֹשִׂים הַצַּדִּיקִים הָרֵאשׁוֹנִים, שֶׁהָיוּ בְּנְעוּרֵיהֶם בְּעֲלֵי מִשְׁאָ וּמִתָּן בְּכָל הַשָּׁנָה

and in the month of Elul they all ceased from business and gathered together.

וּבְחֹדֶשׁ אֱלוּל פָּסְקוּ בְּלֵם מִן הַמִּשְׁאָ וּמִתָּן וּנְאָסְפוּ יַחַד.

And Reb Shmayeril (of Vorchivka) z"l told of Reb Nachman—and Reb Binyamin Ze'ev z"l did not know which Reb Nachman it was—

וְרַבֵּי שְׁמַעְיָרִיל [וְנֹאֲרַחְיוּוֹיִקְעֵר] ז"ל סִפֵּר מֵרַבֵּי נַחֲמָן וְלֹא יָדַע הוּא [רַבֵּי בִּנְיָמִין זְאֵב] ז"ל אִי־זֶה רַבֵּי נַחֲמָן הוּא,

that he would daven every single day in Elul with kavanos,

שֶׁהָיָה מְתַפְּלֵל בְּכָל יוֹם וְיוֹם בְּאֱלוּל תְּפִלוֹת עִם בְּיָנוּת,

until the Baal Shem Tov sent to him to stop—

עַד שֶׁשְׁלַח אֱלֹוֵי הַבַּעַל שֵׁם טוֹב שֶׁיִּפְסִיק

because a person needs to prepare for himself weapons of war for Rosh Hashanah.

כִּי צָרִיךְ הָאָדָם לְהִכְיִן לְעַצְמוֹ כְּלֵי מִלְחָמָה עַל רֹאשׁ הַשָּׁנָה.

And even though one does not know if he will daven with those kavanos—

וְנֹאֵף עַל פִּי שְׂאִין יוֹדְעִים אִם יִתְפַּלֵּל בְּאוֹתָן הַבְּיָנוּת

for the war belongs to Hashem—

כִּי לֵה' הַמִּלְחָמָה

nevertheless, a person must prepare weapons of war for himself,

מִכְּלֵי־מִקוֹם צָרִיךְ הָאָדָם לְהִכְיִן לְעַצְמוֹ כְּלֵי מִלְחָמָה

for one does not rely on a miracle.

כִּי אֵין סוֹמְכִין עַל הַנִּס.

Siman #426

“L'Dovid Hashem Ori Veyishi” [is recited] before Kaddish,

לְדוֹד ה' אוֹרִי וְיִשְׁעֵי [אוֹמְרִים] קוֹדֵם קַדִּישׁ

until (and including) Minchah of Hoshana Rabbah.

עַד הוֹשַׁעְנָא רַבָּה לְמִנְחָה וְעַד וְכוּלָל.

[NOTE Summary

Rebbe Pinchas of Koretz teaches that the month of Elul is not merely a time for personal introspection—it is a period of **active preparation for Rosh Hashanah**, the Day of Judgment. He recounts how early tzaddikim, even those engaged in commerce throughout the year, would cease all business in Elul and dedicate the month solely to spiritual readiness. A story is told of a certain Reb Nachman who spent Elul praying each day with deep mystical kavanos (intentions), until the Baal Shem Tov sent a message to stop. The Baal Shem Tov

Reb Pinchas of Koretz

Imrie Pinchas

Chodesh Elul

emphasized that Elul is about **forging weapons of spiritual warfare**, not getting lost in lofty meditations. Even if one doesn't know whether he will be able to use these "weapons" effectively on Rosh Hashanah, **he must prepare them** nonetheless—because the war belongs to Hashem, but man must never rely on miracles.

Practical Takeaway

Elul is not a time to coast spiritually or merely reflect—it is a call to action. Reduce worldly distractions, even holy ones that may not be appropriate for the moment, and begin to spiritually "arm" yourself for Rosh Hashanah. This might mean increased prayer, learning, teshuvah, or charity—but it must be intentional and concrete. Hashem will fight the battle, but you must **sharpen your tools**.

Chassidic Story

Rebbe Pinchas of Koretz was known for his deep sense of awe before Rosh Hashanah. One Elul, a close student found him weeping in a corner of the beis midrash, completely withdrawn from the world. When asked what troubled him, he replied: "If I were a soldier summoned to war, would I not train every waking hour? And here I am, preparing to stand before the King of Kings." That entire month, he spoke little, fasted often, and spent his days whispering words of Tehillim. His student later testified that those days in Elul felt like standing at Sinai, watching a soul prepare to face its Creator.

Source: *Imrei Pinchas HaShalem*, Vol. Elul; *Shemuos V'Sippurim*, Reb Aryeh Levin on the Chassidim of Koretz.

END NOTE]

Siman #427

I gave him a pidyon for a sick person on Motzaei Shabbos
Kodesh,

and he instructed to say Tehillim.

And he said that in Elul it is permitted to say Tehillim at the
beginning of the night.

נָתַתִּי לוֹ פְּדְיוֹן עֲבוּר חוֹלָה בְּמוֹצְאֵי שַׁבַּת קֹדֶשׁ

וְצִוָּה לומר תהלים.

וְאָמַר שְׁבָאֵלּוּל מִתֵּר לומר תהלים בְּתַחֲלַת הַלַּיְלָה

[NOTE: Why Might Saying Tehillim at Night Be Prohibited or Discouraged?

1. Kabbalistic Caution:

- According to the **Arizal** (as recorded in *Shaar HaKavanos* and other Kabbalistic sources), there is a distinction between **daytime and nighttime spiritual energies**.
- The night, particularly **before midnight**, is a time associated with **dinim (judgments)** and **gevurah (severity)**—whereas the day is linked to **chesed (kindness)**.

Reb Pinchas of Koretz

Imrie Pinchas

Chodesh Elul

- Since **Tehillim arouses Divine mercy**, reciting it during a time of intensified judgment may **clash with the energy of the hour** or be less effective—or potentially even harmful in certain spiritual frameworks.
- Therefore, many Kabbalists recommend **not saying Tehillim at night**, especially before **chatzos halayla** (halachic midnight).

1. Customary Practice:

- Based on the above, many Chassidic and Sephardic communities refrain from saying Tehillim at night, unless it is:
 - **After midnight**, which begins the period of *Rachamim* (mercy),
 - Or in a **time of urgent need**, such as for a choleh (sick person), danger, or during a special gathering.

1. Exceptions in Elul:

- The statement in your DTS mentions: "ואמר שבאלול מותר לומר תהלים בתחילת הלילה" – "And he said that in Elul it is permitted to say Tehillim at the beginning of the night."
- This reflects a known exception: In the month of **Elul**, the **gates of mercy are more open**, and the **Divine closeness ("המלך בשדה") overrides usual restrictions**.
- Thus, many tzaddikim and mekubalim permitted (or even encouraged) Tehillim at night during Elul—especially as part of one's preparation for Rosh Hashanah.

END NOTE]

Siman #428

In the name of the Rav, of blessed memory: "My soul went out when he spoke" (Shir HaShirim 5:6). בשם הרב ז"ל, נפשי יצאה בדברו (שיר השירים ה, ו).

For through speech, the vitality exits from a person—*Rana*. שְׁעַל-יְדֵי הַדִּיבּוּרִים יוֹצֵא הַחַיּוּת מִן הָאָדָם רַנָּ"א.

Therefore, he was careful near Rosh Hashanah to limit speech, even of fear and holiness, וְלָכֵן הָיָה נֹזֵהר סְמוּךְ לְרֹאשׁ הַשָּׁנָה לְמַעַט בְּדִיבּוּרִים שָׁל יְרָאָה וּקְדוּשָׁה

in order that vitality would remain for the prayer. בְּדֵי שְׂשִׂאָר הַחַיּוּת לְתַפְלָה

And once, he spoke much before Rosh Hashanah, וּפְעַם אַחַת דִּיבֵר הַרְבֵּה קוֹדֵם רֹאשׁ הַשָּׁנָה

and he was forced to step down from the amud on Rosh Hashanah. וְהִצְרִיךְ לְהִסְתַּלֵּק מִהַעֲמוּד בְּרֹאשׁ הַשָּׁנָה

[NOTE Summary

Rebbe Pinchas of Koretz taught that speech is not just a form of communication—it is an emanation of the soul's vitality. Quoting Shir HaShirim, "נפשי יצאה בדברו" – My soul went out when he spoke," he explained that

Reb Pinchas of Koretz

Imrie Pinchas

Chodesh Elul

every word a person utters draws out a measure of his life-force. Because of this, he was especially vigilant in the days leading up to Rosh Hashanah, minimizing even holy and awe-filled speech so that his inner vitality would be preserved for prayer on the holy day. In fact, once he had spoken more than usual before Rosh Hashanah and found himself unable to lead prayers, needing to withdraw from the amud, so depleted was his soul's energy.

Practical Takeaway

In the days before Rosh Hashanah, consider guarding your speech—not only from frivolity or gossip, but even from excessive talking. The soul's energy is finite, and your words on Rosh Hashanah carry great spiritual weight. By preserving your inner vitality, you arrive at the day of judgment fully equipped to pour it into prayer.

Chassidic Story

Before Rosh Hashanah, Rebbe Pinchas of Koretz would often enter a state of near silence. When asked why he refrained from discussing even Torah or mussar in those days, he replied: "The soul is a flame. With every word, a spark departs. If I wish to stand before the King on Rosh Hashanah ablaze, I must guard each spark." Once, after giving a passionate drasha days before Rosh Hashanah, he came to the amud and whispered, "I cannot pray today—the fire has dimmed." He stepped down and wept, teaching his students that prayer must come from the deepest reserves of life itself.

Source: *Imrei Pinchas HaShalem*, Elul; *Sippurei Chassidim*, Reb Shlomo Yosef Zevin, s.v. Rosh Hashanah
END NOTE]

[FOOT NOTE: Compare "*Tzava'as HaRivash*" (section 38–39): One should not say many Tehillim before davening, so that he not weaken his body and be unable afterward to say the main part—namely, the obligation of the day, meaning Pesukei Dezimra, Krias Shema, and the Amidah—with great deveikus (cleaving to God), due to having lost his strength before the prayer on other matters. Rather, he should first say the essential parts with deveikus, and if Hashem grants him more strength, he may then say Tehillim and Shir HaShirim with deveikus. Before Ne'ilah on Yom Kippur, one should recite the *Machzor* in a subdued tone so that afterward he can pray with deveikus. See also *Toldos Yaakov Yosef* (Parshas Tazria, s.v. "Od yesh derech"). **END FN]**