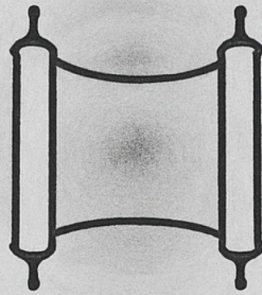


בס"ד

**Reb Pinchas of Koretz**  
**Imrie Pinchas**  
**Sukkos**



*Dedicated To:*

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## Reb Pinchas of Koretz

Imrie Pinchas

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### Siman #551

In the Zohar (see end of Parshas Lech Lecha, 6), three days after Yom Kippur there remains a radiance from Yom Kippur.

Therefore, because of the radiance of Yom Kippur, the Holy One, blessed be He, forgives Israel also for the sins of these three days. And on the eve of the Festival one occupies himself with the sukkah and the lulav, and therefore on the first day of the Festival it is the first for the reckoning of sins.

And he said that we should believe him, that three days after Yom Kippur he does not hear what is spoken to him, as if they were speaking to a tree, so he does not hear.

בזוה"ק (ע"נ ס"ס לך לך, 6) נשלישה ימים אחר יום  
כפור נשאר הארה מיום כפור, ולכן מקמת הארת  
יום כפור מוחל הקב"ה לישראל גם עונות של  
שלישה ימים האלו. ובערב יום טוב עוסקים בסוכה  
ולולב, ולכך ביום טוב הראשון הוא ראשון להשבון  
עונות

ואמר שנאמין לו, שג' ימים אחר יום כפור אינו  
שומע מה שמדברים אליו, כאלו מדברים לעץ, כך  
הוא אינו שומע

#### [NOTE Summary

Rabbi Pinchas teaches from the Zohar that the spiritual light of Yom Kippur continues to shine for three days after the holy day has passed. Because of this lingering radiance, Hashem continues to forgive the Jewish people even for sins committed in those three days. By the time the eve of Sukkos arrives, Jews are already immersed in the mitzvos of sukkah and lulav, and therefore the first day of the Festival becomes the true “first” in the accounting of sins. Rabbi Pinchas added that during these three days after Yom Kippur, he himself felt such a heightened state of purity that he could not even hear ordinary conversation—as if words spoken to him were like speech directed at a tree, beyond his perception.

#### Practical Takeaway

Yom Kippur’s holiness does not end with the closing of Ne’ilah. Its light lingers and shields a Jew for three days, granting added forgiveness and a unique opportunity to remain uplifted. This teaches us to carry the inspiration of Yom Kippur forward, guarding ourselves in those days and immediately filling them with mitzvos such as preparing the sukkah and the arba minim. By doing so, we transform Yom Kippur’s holiness into practical joy and mitzvah action.

#### Chassidic Story

Once, after Yom Kippur, Rabbi Pinchas of Koretz secluded himself for several days. His close students tried to approach him but noticed he seemed distant, not responding even to their words. Later, he explained that during the three days following Yom Kippur, he felt so bound to the Divine radiance that earthly speech did not reach him—it was as though the soul was still enveloped in the Yom Kippur holiness. His talmidim understood from this that every Jew, in his own measure, can guard those precious days after Yom Kippur, carrying its light into the year.

(Source: *Imrei Pinchas HaShalem*, vol. 2, p. 321) **END NOTE]**

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### Siman #552

The eve of Sukkos is a time to give charity.

ערב סוכות הוא עת ליתן צדקה

#### [NOTE Summary

The eve of Sukkos is designated as a special time to give charity. Just as we prepare the sukkah and the four species with joy, we also prepare our hearts by giving to others. This ensures that our celebration of Sukkos is not only physical but also spiritual, filled with acts of kindness.

#### Practical Takeaway

When preparing for Sukkos, set aside extra tzedakah. By supporting those in need, you extend the festival's joy to others, fulfilling the essence of the Yom Tov—uniting the Jewish people in shared blessing. **END**

**NOTE]**

### Siman #553

“The first for the reckoning of sins” (Midrash Tanchuma, Emor 22). One can explain in the way that it is brought in *Shaarei Teshuvah* of Rabbeinu Yonah, that the matter of karet is that the cord of holiness is severed, as it is written (Devarim 32:9) “Yaakov is the cord of His inheritance.”

And through bad traits there is, at the very least, a blemish made in the cord, and in some cases it can be cut entirely, God forbid, as with severe sins in a single act (see there). It follows that on Yom Kippur, when forgiveness is granted even for bad traits by the essence of the day, as explained earlier (see above 133).

Then afterwards when one begins again to act upon them, it is not yet considered a great matter, until Sukkos. For by then three days have passed, and certainly he has already committed them several times, and therefore Sukkos is the first for the reckoning of sins.

#### [NOTE Summary

Rabbi Pinchas, citing the Midrash and Rabbeinu Yonah, explains why Sukkos is called the “first for the reckoning of sins.” Yom Kippur cleanses even the inner blemishes caused by bad character traits, which Rabbeinu Yonah compares to damage or even severing of the “cord of holiness” that binds the soul to Hashem (Devarim 32:9). However, once Yom Kippur has passed and people return to daily life, it is easier to fall back into negative habits. The first three days after Yom Kippur are still infused with its radiance, but by Sukkos that

ראשון להשבון עונות (תנחומא אמור ל"ב). יש לומר על דרך דאיתא בהלכות תשובה לרבינו יונה שם, דענין פרת [הוא] שגפסק חבל של הקדושה, כמ"ש (דברים ל"ב, ט) יעקב חבל נחלתו

ועל ידי מדות רעות נעשה עכ"פ פגם בחבל, ובכמה פעמים יכול לפסוק ח"ו כמו בהמורות בפעם אחת, ע"ש. נמצא ביום הפורים שמוחליו על מדות רעות בעצמו של יום כמו שנתבאר לעיל (מלמד (תק"ל"ג).

נמצא אח"כ שפשתחיליו לעשותו עדיו אינו דבר גדול, עד סכות שכבר עברו ג' ימים ובדאי עשה מסתמא כמה פעמים, לכך הוא ראשון להשבון עונות וכו'.

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glow has already faded. By then, a person may have stumbled several times, and therefore Sukkos becomes the “first” day when sins begin to be counted anew.

### Practical Takeaway

The lesson is that after Yom Kippur, one must not let the inspiration slip away. Instead, we should anchor the purity of Yom Kippur by channeling it directly into mitzvos—building the sukkah, taking the lulav, and rejoicing with Hashem. By using those first days wisely, we can extend Yom Kippur’s holiness into the entire year, preventing the cycle of immediate decline and ensuring that our renewed connection remains strong.

### Chassidic Story

It is told that after Yom Kippur, Rabbi Pinchas of Koretz would immediately immerse himself in preparing for Sukkos. His students once asked why he worked so fervently, almost with no rest, in those days. He explained: “The purity of Yom Kippur is like a fragile light—it shines for three days. If you weave it into the mitzvos of Sukkos, it becomes lasting. If you leave it unattended, it fades, and sins return to the account.” His talmidim learned from him that the true test of Yom Kippur is not the fast itself, but how quickly one can carry its holiness into deeds of joy and kindness afterwards.

(Source: *Imrei Pinchas HaShalem*, vol. 2, p. 329) **END NOTE]**

### Siman #554

The sukkah is a protection, as in the expression “You sheltered him” (Iyov 36:32). Also, the word “סכת” lacking the letter vav has the numerical value of “the seal.” Therefore, Sukkos extends only until Hoshana Rabbah, for then is the sealing.

סִכָּה הִיא מְגִנָּה, מְלִשׁוֹן "סִכַּת בְּעֵדוֹ" (אִיּוֹב ל"ו),  
 "ב). גם "סִכַּת" חֶסֶר בְּגִימָטְרִיָּא "הַחֹתֶם", וְלִכְדָּ  
 אֵין סְפוֹת בִּי אִם עַד הוֹשַׁעֲנָא רַבָּה, בִּי אִזְ הוּא  
 הַחֹתֶם.

### [NOTE Summary

The sukkah serves as a shield, a spiritual protection, as hinted in the verse “You sheltered him” (Iyov 36:32). The word “סכת” (sheltered), when written without the letter vav, has the numerical value of “seal.” This teaches that Sukkos lasts until Hoshana Rabbah, for that day is the time of the final seal of judgment.

### Practical Takeaway

Dwelling in the sukkah is not only a mitzvah of joy but also a form of protection and sealing from above. By entering the sukkah, one connects with Divine shelter that guards throughout the year. Hoshana Rabbah reminds us that the judgments are sealed, urging us to use Sukkos to maximize joy, mitzvos, and closeness to Hashem before the seal is complete. **END NOTE]**

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### Siman #555

The sukkah is the unification of the Names Havayah and Adnus (Zohar Chadash, Lech Lecha 35:3), and this is the aspect of daas, as is known. And Rashi explained (Shemos 38:3) that “daas” is the Holy Spirit.

סָפָה הוּא יְחִוּד הוּי"ה וְאָדֹנָי (זֶה־רַחֲמָנָא לְפָנֵינוּ לְפָנֵינוּ לְפָנֵינוּ), וְזֶה בְּחִינַת דַּעַת פְּיֻדוּעַ. וְרַש"י פִּירֵשׁ (שְׁמוֹת ל"ח, ג') "דַּעַת" זֶה רֹחַ הַקֹּדֶשׁ.

And “sukkah” implies that one is sheltered in the Holy Spirit that rests. Therefore, at the Simchas Beis HaSho’eivah, they draw the Holy Spirit (see Sukkah 20b; Midrash Shochar Tov 130), for on the Festival of Sukkos the unification is accomplished.

וְ"סָפָה" מִשְׁמַע נְשׁוּכִין בְּרוּחַ הַקֹּדֶשׁ שְׂנוּחַת. וְלִקְרָא בְּשִׁמְחַת בֵּית הַשְּׂוֹאֵבָה שׁוֹאֵבִין רֹחַ הַקֹּדֶשׁ (עֵין סָפָה כ' ע"ב; מִדְרַשׁ שׁוֹחַר טוֹב קל), כִּי בְּחַג הַסֻּכּוֹת נַעֲשֶׂה הַיְחָוּד.

#### [NOTE Summary

Rabbi Pinchas teaches that the sukkah embodies the unification of the Divine Names Havayah and Adnus, which is the level of *daas*. Rashi (Shemos 38:3) explains that *daas* is equivalent to ruach ha’kodesh, the Holy Spirit. Thus, sitting in the sukkah means being encompassed by ruach ha’kodesh itself. This is why the Simchas Beis HaSho’eivah during Sukkos is a time when people draw ruach ha’kodesh, as the Zohar and Talmud state, for the very essence of Sukkos is this Divine unification that enables such inspiration to flow.

#### Practical Takeaway

The sukkah is not only a physical shelter but also a spiritual one, enveloping us in Divine unity and holiness. When we dwell in the sukkah with joy, we place ourselves inside the embrace of ruach ha’kodesh, drawing Divine clarity into our lives. By rejoicing in the sukkah, especially at Simchas Beis HaSho’eivah, we open ourselves to higher insight and spiritual inspiration.

#### Chassidic Story

It is told that Rabbi Pinchas of Koretz would say that one who enters the sukkah with joy enters the very shade of ruach ha’kodesh. Once, his students observed him sitting silently in the sukkah for an extended time, his face shining with awe. When asked why, he explained that the sukkah itself was speaking to him, surrounding him with ruach ha’kodesh. He urged them to enter the sukkah not just with their bodies but with their hearts, so that the Divine unification within it could be felt.

(Source: *Imrei Pinchas HaShalem*, vol. 2, p. 335) **END NOTE**