

Reb Pinchas of Koretz

Imrie Pinchas

Parshas Emor

Siman #247	
A sacred assembly (Leviticus 23:6). Rashi explains: "Honor it with clean garments" etc.	מִקְרָא קֹדֶשׁ (כ"ג, ו'). פִּירֵשׁ רַשִׁ"י: כְּבָדָהוּ בְּכִסּוּת וְנִקְיָה כּוּ.
For on Yom Tov, exalted holy thoughts come, and the weekday thoughts become holy, as garments for them.	כִּי בְיוֹם טוֹב בָּאִים מִחֻשְׁבוֹת קְדוּשׁוֹת עֲלִיוּנוֹת, וְנִעֲשׂוּ הַמִּחֻשְׁבוֹת קְדוּשׁוֹת שֶׁל חוֹל בְּסוּד לְבוּשֵׁינָם אֲלֵיהֶם.
And the garments are also very exalted, as it is written (Tikkunei Zohar 10, 30b): "Garments you have prepared for them, from which the souls of mankind fly forth."	וְהַלְבוּשִׁים גַּם כֵּן מְעוֹלִים מְאֹד כְּמוֹ שְׂכָתוֹב (תִּיקּוּנֵי זוֹהַר י', ל'): "לְבוּשֵׁינָם תִּקְיַנְתָּ לְהוֹן דְּמִינֵיהוֹן פְּרִיחִין", "נִשְׁמָתֵין לְבָנֵי נֶשְׂאָה".
Understand how great are the garments of combinations of letters.	וְהִבֵּן כַּמָּה גְדוּלִים הַלְבוּשֵׁינָם שֶׁל צִירופֵי אוֹתֵיזוֹת.
And at the close of Shabbos and Yom Tov, the holy thoughts of Shabbos or Yom Tov depart, and foreign and evil thoughts come — they are from Gehinnom itself.	וּבְמוֹצָאֵי שַׁבָּת וְיוֹם טוֹב מִסְתַּלְקִים הַמִּחֻשְׁבוֹת קְדוּשׁוֹת שֶׁל יו"ט אוֹ שַׁבָּת, וּבָאִים מִחֻשְׁבוֹת זָרוֹת וְרָעוֹת וְהֵם מִגֵּיהֵנוֹם מְמֹשׁ.
And the secret of the garment of the above-mentioned thoughts is the secret of the "clean garment" of Yom Tov — understand this well.	וְהַסּוּד שֶׁל מְלַבּוּשׁ הַמִּחֻשְׁבוֹת הַנִּזְכָּרִים הֵם סוּד כִּסּוּת נִקְיָה שֶׁל יו"ט, וְהִבֵּן.
And through the chain of spiritual descent, a person is also obligated to wear dignified Shabbos clothing, as it is written in the Shulchan Aruch (Orach Chaim 262:3; 529:1).	וְעַל-יְדֵי הַשְׁתַּלְשּׁלוֹת גַּם כֵּן חַיֵּב אָדָם לְלַבֵּשׁ בְּגָדֵי שַׁבָּת חֻשְׁבוּיִם, כְּמוֹ שְׂכָתוֹב בְּשֻׁלְחַן עֲרוּךְ: ** (או"ח סי' (רס"ב ס"ג; תקכ"ט ס"א).

[NOTE: Summary

This discourse focuses on the deeper spiritual significance of *"Mikra Kodesh"*—a “holy convocation”—especially as it pertains to Yom Tov. Rashi interprets this as an obligation to honor the day with clean garments, and the deeper mystical meaning is that on Yom Tov, elevated holy thoughts descend upon a person. These thoughts are clothed in weekday thoughts that have been sanctified—much like garments for the soul. These garments, composed of letter-combinations and sacred thought-patterns, are so exalted that the **Tikkunei Zohar** teaches that souls arise from them. However, after Yom Tov or Shabbos departs, these garments—i.e., the sanctified thoughts—leave, and foreign, even Gehinnom-related thoughts may take their place. Therefore, the "clean garment" refers not only to physical clothing but to mental and emotional preparation—garments of consciousness.

Practical Takeaway

Holiness is not only in the heart but also in the clothing of the body and mind. A person should approach sacred times—especially Yom Tov and Shabbos—with not only outward cleanliness and honor (through clean, dignified clothing), but with inward sanctification. Elevate your

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weekday thoughts by preparing your mind for holy contemplation and Torah on these days. Recognize that what you think, and how you dress, both form the “garments” that house your soul’s connection to holiness.

After sacred times end, be especially careful. Those elevated mental garments withdraw, leaving room for foreign or impure thoughts to sneak in. This is why *motzaei Shabbos* and *motzaei Yom Tov* are spiritually dangerous moments—and why practices like *Melaveh Malka* exist to help hold on to the holiness just a bit longer.

Chassidic Story (Reb Pinchas of Koretz)

Source: *Or Pinchas*, Maamarim on Yom Tov.

Reb Pinchas of Koretz was once seen by his students changing into a particularly clean and beautiful garment on *Erev Yom Tov*. A student remarked, “Rebbe, we understand honoring Yom Tov, but why such effort—more than even for Shabbos?”

Reb Pinchas replied:

“Because on Yom Tov, the *thoughts* that come down from above are clothed in garments of the mind. If I wear stained garments, it shows I’m careless with the outer vessels. That affects the inner ones too. Just as the Shechinah needs a pure vessel to rest upon, so do the thoughts of holiness.”

Then he paused and added something deeper:

“After Yom Tov ends, I tremble. Because just as these garments of thought came down in purity, the moment they depart, *other garments* come to replace them. If I’m not careful, I may wear garments not of light, but of confusion and darkness. That is why a Jew must guard his mind not only before Shabbos—but especially after it.”

He then instructed his students that every *motzaei Yom Tov* should be met with Torah learning and calm, focused reflection—to prevent the “garments” from being stolen by unworthy forces.

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