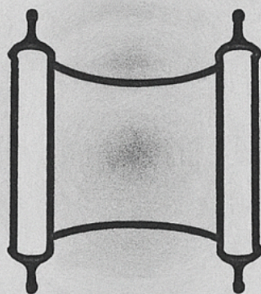


בס"ד

**Reb Pinchas of Koretz**

**Imrie Pinchas**

**Yom Kippur**



*Dedicated To:*

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## Reb Pinchas of Koretz

Imrie Pinchas

Yom Kippur

### Siman #529

Yom Kippur atones for the entire year, and certainly it possesses within it the power for the whole year. Therefore, "כפרים" (atonements) has the numerical value of "שנה" (year), for in the Torah it is written without a vav.

יום הכּפּוּרִים מְכַפֵּר עַל כָּל הַשָּׁנָה וּבּוּדָאֵי יֵשׁ בּוֹ כֹחַ שֶׁבְכָל הַשָּׁנָה, וְעַל כֵּן "הַכּפּוּרִים" בְּגִימַטְרִיא "שָׁנָה", כִּי כֵן הוּא כְּתוּב בְּתוֹרָה חֲסֵר וָו.

#### [NOTE Summary

This teaching explains that Yom Kippur contains the power to atone for the entire year. The hint lies in the word "הכפרים" (atonements), which has the same numerical value as "שנה" (year). In the Torah, the word is written without a vav, further underscoring the connection between Yom Kippur and the span of the entire year.

#### Practical Takeaway

Yom Kippur is not just a single day of cleansing, but the source of renewal for all days of the year. By engaging in sincere teshuvah on Yom Kippur, a person draws down forgiveness and strength that continues to influence and elevate every day afterward. **END NOTE]**

### Siman #530

Therefore, we fast on Yom Kippur, because it is before the wedding canopy. As our Sages said (Berachos 57a): Do not read it as "morashah" (heritage), but rather "me'orasah" (betrothed). And on Yom Kippur, Moshe descended with the Tablets (Taanis 26b).

לְכֵן מִתְעַנִּים בַּיּוֹם כְּפּוּר, לְפִי שֶׁהוּא קוֹדֵם הַחֻפָּה. כְּמוֹ שֶׁאָמְרוּ חֲזו"ל (בְּרַכּוֹת נו, א): אַל תִּקְרֵי מוֹרָשָׁה אֶלָּא מְאוֹרָשָׁה, וּבַיּוֹם כְּפּוּרִים יֵרֵד מִשָּׁה עִם הַלְּחוֹת ((תְּעִנִּית כּו, ב)).

Therefore we annul vows beforehand and recite "Kol Nidrei," as taught in the Mishnah (Nedarim 23b): The practice of Torah scholars is that before his daughter leaves his domain he says: All vows you made in my house are annulled. Likewise, the husband, before she comes under his authority, says to her: All vows, etc.

וְלָכֵן מִתִּירִין נְדָרִים קוֹדֵם וְאוֹמְרִים "כָּל נְדָרַי", כְּדֹאִיתָא בְּמִשְׁנֵה נְדָרִים (כג, ב): דְּרַךְ תְּלַמִּידֵי חֻכְמִים עַד שֶׁלֹּא הָיְתָה בְּתוֹ יוֹצֵאת מִרְשׁוּתוֹ אוֹמֵר: כָּל נְדָרִים שֶׁנִּדְרַתְּ בְּתוֹךְ בֵּיתִי הָרִי הֵן מְפֻרִין. וְכֵן הִבְעֵל קוֹדֵם 'שֶׁתְּבוֹא לְרְשׁוּתוֹ אוֹמֵר לָהּ: כָּל נְדָרִים וְכו'.

#### [NOTE Summary

Reb Pinchas of Koretz teaches that Yom Kippur is not only a day of atonement but a wellspring of holiness that radiates through the entire year. The very word "הכפרים" (atonements), written in the Torah without a vav, equals "שנה" (year), showing that Yom Kippur carries within it the cleansing and renewal for all days ahead. This day is likened to the moment before the wedding canopy, when Israel is betrothed anew to Hashem. On Yom Kippur Moshe descended with the second Tablets, marking reconciliation and union. This explains why

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vows are annulled before Kol Nidrei, just as a father or husband can annul vows before the woman passes fully into his domain. It symbolizes the new covenant between Hashem and Israel, pure and unencumbered.

### Practical Takeaway

Yom Kippur is a chance to reset the entire year. By treating it as the moment of betrothal to Hashem, one can approach it with awe, humility, and sincerity. The annulment of vows reminds us to release old bindings and prepare ourselves to enter into the new year free, transparent, and ready for a deeper bond with Hashem.

### Chassidic Story

Once, on Yom Kippur, Reb Pinchas of Koretz was seen trembling with unusual awe during Kol Nidrei. Afterward, he explained that the annulment of vows is like a bride preparing to enter under the chuppah — she must cast away every hindrance and binding. He said that at that moment, he felt all of Israel standing as one bride before Hashem, shedding their burdens, their falsehoods, and their vows, ready to begin again in purity.

**END NOTE]**

## Siman #531

Therefore they would say on Yom Kippur: “Young man, lift up your eyes...” etc. (Taanis 26b). And they would arrange matches on this day, because on this day Ze’ir Anpin and Nukva begin to return face-to-face (Pri Etz Chaim, Shaar Yom Kippur, ch. 6).

לְכֵן הָיוּ אוֹמְרִים בְּיוֹם כְּפוּר "בְּחֹר שָׂא נָא" וְכוּ'  
(תַּעֲנִית כו, ב), וְהָיוּ מְשַׁדְּכִין בְּיוֹם זֶה, כִּי בְּיוֹם זֶה  
מִתְחַלְלִין זְעִיר וְנוֹקְבָא לְהַתְּזִיר פְּנִים בְּפְנִים (פְּרִי עֵץ  
תַּיִם), שְׁעַר יוֹם כְּפוּר פֶּרַק א

### [NOTE Summary

This teaching explains that Yom Kippur is not only a day of forgiveness but also a day of new beginnings, like a betrothal between Hashem and Israel. That is why vows are annulled before Kol Nidrei — to enter the renewed bond without old entanglements. On this day Moshe descended with the second Tablets, symbolizing reconciliation. In earlier times, matches were even arranged on Yom Kippur, for spiritually it is the day when Ze’ir Anpin and Nukva (the masculine and feminine aspects of the Divine) turn face to face, restoring harmony and unity.

### Practical Takeaway

Approach Yom Kippur not just as a cleansing but as a sacred wedding day with Hashem. Free yourself of all past bindings, release what holds you back, and prepare to enter the new year as though under a chuppah — in purity, joy, and renewed closeness with the Divine.

**END NOTE]**

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### Siman #532

In the name of the Rav, of blessed memory: For negative traits, the essence of the day itself atones even without teshuvah — but only if one holds onto [regret].

בְּשֵׁם הָרַב ז"ל: עַל מַדּוֹת רָעוֹת עֲצוּמוֹ שֶׁל יוֹם מְכַפֵּר  
[אֶפְלוּ בְּלֹא תְשׁוּבָה, רַק שְׂיֵישׁ לְהִתְזַיֵּק אוֹתָהּ] הַתְּהַרְטָה

And he explained: This means when one greatly regrets and desires to leave them, but is unable due to the overpowering of his nature. For this, the essence of the day atones. But not for one who persists stubbornly in his rebellion, Heaven forbid.

וּבִיָּאָר הוּא ז"ל, דְּהֵינּוּ כְּשֶׁמִּתְהַרְט מְאֹד וְרוֹצֵה לְצֵאת  
מֵהֶם, רַק שְׂאֵינּוּ יְכוּל מְשׁוּם תְּגַבּוּרַת הַטֵּבֵעַ, עַל זֶה  
עֲצוּמוֹ שֶׁל יוֹם מְכַפֵּר, וְלֹא בְּעוֹמֵד בְּמַרְדּוֹ ח"ו

#### [NOTE Summary

This teaching reveals the unique power of Yom Kippur. Not only does the day itself atone for sins, but even for negative character traits its essence atones — provided the person truly regrets and desires to change. If one longs to break free from anger, jealousy, or other destructive habits but feels trapped by the force of his nature, Yom Kippur itself lifts him up and brings atonement. However, one who remains stubborn in his rebellion, refusing to regret, is not cleansed by the day.

#### Practical Takeaway

Even when a person feels bound by his nature and unable to uproot harmful traits, he should not despair. On Yom Kippur, the very holiness of the day itself works on his behalf if he holds onto sincere regret. The key is the will to change — not perfection. True teshuvah begins with yearning and regret, and from there the day itself carries a person toward purification.

**END NOTE]**

### Siman #533

Yom Kippur atones for the sin of the [golden] calf (see Shemos 33:11 with Rashi).

יוֹם כְּפוּר מְכַפֵּר עַל עֲוֹן הָעֵגֶל (עֵינָן נְשׂוֹמוֹת לָג, יֵא  
(כְּרִשִׁי

And among the types of weakness that come from this sin is epilepsy, Heaven spare us. Therefore, he commanded a certain person to be in Trastinets on Yom Kippur.

וּמִמֵּינֵי חוֹלְשָׁה שְׂבָאִים בְּעוֹן זֶה הוּא חוֹלֵי נוֹפֵל ר"ל,  
וְלִכּוֹן צְוָה לְאָדָם אֶחָד לְהִיּוֹת בְּיוֹם כְּפוּר  
בְּטְרַאסְטִינֶעַץ

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### [NOTE Summary

This teaching explains that Yom Kippur brings atonement even for the grave sin of the golden calf (Shemos 33:11, Rashi). From that sin, weaknesses and afflictions entered the world, including epilepsy. To counter such effects, Reb Pinchas once instructed a person to be in Trastinets on Yom Kippur, showing how the holiness of the day channels healing and atonement not only spiritually but even into physical life.

### Practical Takeaway

Yom Kippur is a source of strength and renewal even for deep-rooted weaknesses. A person should know that no matter how severe the fault, the sanctity of the day can bring cleansing and repair. With sincere preparation and presence in the holiness of Yom Kippur, both soul and body can be uplifted and healed. **END NOTE]**

### Siman #534

Concerning “Al Chet”: He explained, of blessed memory, that many of them are only a slight movement. “With the hardness of heart” in its simple sense applies only to charity, but in truth it applies to all matters, though I do not recall the conclusion well.

On “a gathering of harlotry” the Rav explained that “gathering” means from the expression of knowledge, *kentshaft* in Ashkenazic, referring to speaking with a woman in affectionate words or asking after her welfare even through her husband. This is forbidden, as in Even HaEzer (siman 21:6), and this too is called [a gathering of] harlotry.

On “confession of the mouth”: It means that we said the confession only with the mouth, while the heart is not with him.

On “inclination of the neck” and “glance of the eye”: it is but a motion, a tilt, or a single look.

And he said, in his opinion: It is good for every person to choose for himself one of the “Al Chet,” at the very least, and strengthen himself in that greatly, for in all of them it is very difficult to guard oneself properly.

בְּעֵינַי "עַל חֵטָא". בִּיאָר הוּא ז"ל, שֶׁיֵּשׁ הֶרְבֵּה שָׁהֵם  
רַק תְּנוּעָה קְלָה. בְּאֵמִץ הַלֵּב לְפִי פְּשׁוּטוֹ שֶׁיֵּהָרַק  
לְצַדִּיקָה, אֲבָל הוּא בְּכָל הַדְּבָרִים, וְלֹא זְכַרְתִּי הַסִּיּוּם  
הַיָּטִב.

בּוֹעֵצִידַת זְנוּת פִּירֵשׁ הָרַב ז"ל "וְעִידַת" הוּא מְלִשׁוֹן  
דִּיעָה, קַעֲנִט־שֵׁאֲפֵט בְּלִשׁוֹן אֲשַׁכְּנֶנּוּ, שֶׁמְדַבֵּר עִם אִשָּׁה  
בְּלִשׁוֹן חֵיבָה אוֹ שְׁשׂוֹאֵל בְּשִׁלּוּמָה אֶפְלוּ עַל יְדֵי בְּעֵלָה,  
שֶׁהוּא אֲסוּר כְּמוֹ שֶׁכְּתוּב בְּאַבְנֵי הָעֶזְרָה (סִימָן כ"א, ו)  
וְגַם זֶה מְקַרֵּי [וְעִידַת] זְנוּת

בְּיִדּוּי פֶּה פִּירוּשׁ, מֵה שֶׁאֲמַרְנוּ הַיִּדּוּי רַק בְּפֶה וְלִבּוֹ  
בִּלְעֻמָּה. בְּנִטְיַת גְּרוֹן, בְּסִיקוּר עֵינַי הוּא רַק תְּנוּעָה,  
נִטְיָה אוֹ רֵאִיָּה אַחַת

וְאָמַר עַל דַּעְתּוֹ: טוֹב לְכָל אָדָם שֶׁיִּבְחַר לוֹ אֶחָד  
מֵה"עַל חֵטָא" עַל כָּל פְּנִיּוֹת, וַיַּחֲזֵק בּוֹ מְאֹד, כִּי בְּכּוֹלָם  
'קִשָּׁה מְאֹד לְהִזְהָר פְּרָאוּי וְכוּ

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### [NOTE Summary

Reb Pinchas of Koretz explained the depth of the *Al Chet* confessions of Yom Kippur. Many of the sins listed are not great actions but subtle movements: a slight tilt of the neck, a glance of the eye, words spoken without sincerity. Even “confession of the mouth” can mean reciting the *vidui* without the heart being present. On “a gathering of harlotry,” he interpreted it as even light, affectionate speech or greeting with another man’s wife — forbidden by halachah (Even HaEzer 21:6) — which is also included in the confession. He taught that even the phrase “with hardness of heart” is not limited to charity but applies in all matters, where callousness prevents compassion and connection. Because it is so difficult to guard oneself from every fine detail, he advised that each person should choose one area from *Al Chet* and hold fast to it with special care. In this way, a person can anchor his teshuvah in something strong, rather than feeling overwhelmed by the breadth of the confessions.

### Practical Takeaway

Yom Kippur is not only about avoiding major sins but refining the smallest details of conduct. Since it is hard to be vigilant in all areas, focus on strengthening yourself firmly in one of them. By anchoring growth in one point, the influence radiates to all areas, and a person gains a pathway of steady improvement without despair.

### Chassidic Story

It is told that Reb Pinchas of Koretz once paused in the middle of the *Al Chet* and wept over the words “confession of the mouth.” His students asked why he wept more for this than for the harsher sins. He replied: “When a man sins with his mouth but not his heart, he deceives even himself before Heaven. This is the root of all failings, for one who cannot align his mouth with his heart will stumble in everything else.” His words impressed upon them the seriousness of even the smallest “movements” mentioned in the confession. **END**

**NOTE]**

## Siman #549

“I am one hundred and twenty years old today” (Devarim 31:2). They expounded: “Today my days and years are complete.” “I can no longer go out and come in.” Rashi explains: The wellsprings of wisdom were closed off from him, for he was healthy, as the verse testifies that his eye had not dimmed. From where did he know that he could no longer go out and come in? Only that the wellsprings of wisdom were sealed from him.

And we may interpret his vitality: for Torah is the life of the Torah scholar. As it is written: “As the dew upon the grass...” (Devarim 32:2), Rashi explains: Just as winds strengthen and grow the grass, so the Torah grows those who learn it. Thus, Torah scholars grow through Torah.

בן מאה ועשרים שנה אנכי היום (דברים לא, ב).  
וְדָרְשׁוּ הַיּוֹם מְלֵאוֹ יָמַי וּשְׁנוֹתַי, לֹא אוֹכֵל עוֹד לְצֵאת וּלְבוֹא. וּפִירֵשׁ רַשִׁי"י שְׁנִסְתַּמּוּ מִמֶּנּוּ מַעֲיָנוֹת הַחֻקִּים, כִּי בָרִיא הָיָה שֶׁהִפְתּוּב מֵעֵיד עָלָיו שְׁלֹא כָהֵתָה עֵינָו. וּמִצִּיּוֹן יָדַע שְׁלֹא יוֹכֵל עוֹד לְצֵאת וּלְבוֹא, רַק שְׁנִסְתַּמּוּ מִמֶּנּוּ מַעֲיָנוֹת הַחֻקִּים.

וּנְפָרֵשׁ חַיּוּתוֹ, כִּי הַתּוֹרָה הִיא חַיּוּת לְתַלְמִיד חֹקֵם. וְזֶהוּ [דְּכָתִיב] "כִּפְשָׁעֵיכֶם עָלַי דָּשָׂא" (דברים לב, ב), וּפִירֵשׁ רַשִׁי"י: כְּמוֹ שֶׁהַרוּחוֹת מְחַזְקִין אֶת הָעֵשְׂבִים, וּמְגַדְּלִין אוֹתָם, כִּךָּ הַתּוֹרָה מְגַדֶּלֶת לּוֹמְדֶיהָ, שֶׁהַתַּלְמִידֵי חֻקִּים גְּדֹלִים עַל יְדֵי הַתּוֹרָה.

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And he said: Whoever is close and attached to his life-force is healthier. Trees in the winter are dry. Living creatures, whose life-force is always with them, are healthier. The unlearned, whose life-force is in this world, though they must toil to build a house and pursue pleasures, are also healthy. Torah scholars, whose life-force is in the Torah — when they are separated from Torah, they are sick. But when they learn, they feel no illness at all, for Torah is their life.

ואמר, שכל הקרוב ודבוק לחיותו, הוא יותר בריא. והעצים בימות החורף הם יבשים. והבעלי חיים שהם וחיותם תמיד יחד באחד, הם בריאים יותר. ועמי הארץ שהם וחיותם בעולם הזה, רק שצריך לטרוח כמו לבנות לו בית ושאר תענוגים הם גם כן בריאים. ותלמידי חכמים שחיותם בתורה, כשנפטר מן התורה הם חולים, וכשהוא לומד אינו מרגיש שום חולי, כי הוא חיותם.

### [NOTE Summary

Reb Pinchas of Koretz explained Moshe's words at the end of his life, "I am one hundred and twenty years old today" (Devarim 31:2). The Torah testifies that his eyes had not dimmed and his strength had not weakened, so how could he say he could no longer go out and come in? Rashi explains that the wellsprings of wisdom were closed to him, and Reb Pinchas added that this shows Torah is the very life of a Torah scholar. Just as winds nourish the grass and cause it to grow, so Torah gives life and growth to those who learn it. Whoever is attached to his true life-source remains healthy: animals, whose life-force is bound with them, remain strong; even worldly people, whose vitality is in material life, appear robust because their energy is tied to what they live with daily. But Torah scholars, whose life-force is Torah itself, feel illness when cut off from it. When they immerse in Torah, they feel no sickness at all, for Torah is their vitality.

### Practical Takeaway

The life of a Jew is bound with Torah. Just as the body weakens when separated from its source of nourishment, the soul weakens without Torah. The secret of spiritual health is to remain connected to Torah constantly, for in it lies the true energy and life of the soul.

### Chassidic Story

It is told that Reb Pinchas of Koretz once visited a Torah scholar who was bedridden. Reb Pinchas asked him to study a passage of Torah aloud with him. As they began, the man suddenly felt strength return to his body, and he sat up with vigor. Reb Pinchas remarked: "Do you see? Torah is your life. When you leave it, weakness overtakes you, but when you cleave to it, your life returns." The story spread among his students as a living example of his teaching that Torah is the wellspring of a scholar's vitality. **END NOTE]**

### Siman #550

"As the dew upon the grass" (Devarim 33:2). Rashi explained: These winds strengthen the grasses and make them grow. And he said: All the winds that blow in the world come through Israel when they sway themselves while engaged in Torah.

כשעירים עלי דשא" (דברים לג, ב). פירש רש"י: הרוחות האלו מתזקין את העשבים ומגדלין אותם. ואמר, כי כל הרוחות המנשבות בעולם הוא על ידי שישוראל מנענעים את עצמם בעת שעוסקים בתורה.

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Imrie Pinchas

Yom Kippur

And thus it says in the Gemara (Taanis 3b): Just as the world cannot exist without winds, so too it cannot exist without Israel. And why compare them to winds? Only because the winds come through Israel.

וְזֶהוּ שְׂאֵמְרָה הַגְּמָרָא (תַּעֲנִית ג, ב): כְּשֵׁם שְׂאֵי אֶפְשָׁר לְעוֹלָם בְּלֹא רוּחֹת, כִּי אֵי אֶפְשָׁר לְעוֹלָם בְּלֹא יִשְׂרָאֵל. וְלָמָּה דִּימָה אוֹתָם לְרוּחֹת, אִם לֹא שֶׁהַרוּחֹת הֵם עַל יְדֵי יִשְׂרָאֵל.

And the swaying strengthens the souls. This is the secret of all the intentions in the swaying of Sukkos. So too what we say many times on Sukkos: “Na” — like in “Hoshana, hoshi‘a na” and in Hallel “Ana, hoshi‘a na,” for “Na” is also an expression of swaying. And he said about this that it is a novel insight.

וְהַנְּעֻנִיעִים מְחַזְקִין אֶת הַנְּשָׁמוֹת. וְזֶהוּ סוּד כָּל פְּגוּנוֹת נְעֻנִיעִים שֶׁל חַג הַסּוּפּוֹת. וְגַם כֵּן מֵה שְׂאוּמְרִים בְּסוּפּוֹת תְּבוּת "נָא" כַּמָּה פְּעָמִים, כְּמוֹ "הוֹשַׁע נָא, הוֹשִׁיעָה נָא" וּבְהִלָּל גַּם כֵּן "אָנָּה" "הוֹשִׁיעָה נָא", כִּי תְבוּת "נָא" הוּא גַם כֵּן לְשׁוֹן נְעֻנִיעַ. וְאָמַר עַל זֶה שֶׁהוּא מְלִתָּא חֲדָתָא.

### [NOTE Summary

Reb Pinchas of Koretz explained the verse “As the dew upon the grass” (Devarim 33:2) with Rashi’s comment that winds strengthen and grow the grasses. He revealed that all the winds blowing in the world come through Israel when they sway themselves during Torah study. The Gemara (Taanis 3b) teaches that just as the world cannot exist without winds, it cannot exist without Israel — for the winds themselves are drawn through Israel’s Torah movements. These swaying motions also strengthen souls. This, he said, is the secret of the intentional swayings of Sukkos. Likewise, the repeated word “Na” in phrases such as “Hoshana, hoshi‘a na” and “Ana, hoshi‘a na” also signifies swaying. He emphasized that this insight — that the motions of Israel in Torah and prayer stir both the winds of the world and the souls of Israel — is a novel revelation.

### Practical Takeaway

The smallest movements of the body in Torah and prayer are not insignificant. They ripple through the world and even strengthen the soul. By swaying with kavannah while davening or learning, one can connect heaven and earth, bringing vitality both to creation and to the inner life of the soul.

### Chassidic Story

It is said that during Sukkos, Reb Pinchas of Koretz would sway with such depth while saying “Hoshana” that his students trembled. One asked him why he shook so strongly. Reb Pinchas answered: “Do you not feel? With every sway the soul is renewed, and with every ‘Na’ the winds of the world are sustained. Without it, the world cannot stand.” His disciples carried this lesson — that even a small motion for the sake of Heaven sustains life itself. **END NOTE]**