



# Likkutei Sichos

Volume 18 | Pinchas | 12<sup>th</sup> & 13<sup>th</sup> of Tammuz

## Zeal the Deal

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## 1.

### A LINK BETWEEN PINCHAS AND THE NAMES YOSEF AND YITZCHAK

The days of redemption, the 12<sup>th</sup> and 13<sup>th</sup> of Tammuz, in the year 5687 (תרפ"ז), when our Rebbe, my father-in-law, was released from his imprisonment, fell on Tuesday and Wednesday of *parshas Pinchas*.

Likewise, regarding his birthday, the 12<sup>th</sup> of Tammuz, in the year 5640,<sup>1</sup> the Rebbe says,<sup>2</sup> “At the time when we read *parshas Pinchas* in the Torah, I was born... and the vast majority of events that have happened to me and around me... are alluded to covertly and overtly in *parshas Pinchas*.”

In other words, his redemption, his *avodah*,<sup>3</sup> and his affairs in general, are closely connected with Pinchas, after whom this *parshah* is named. This connection is also hinted at by the second name of the Rebbe, *Yitzchak*, which is numerically equivalent to Pinchas, as it says in *Zohar*.<sup>4</sup> The numerical equivalence of the two names points to the inner connection between the two,<sup>5</sup> especially since this numerical equivalence is cited in Torah.

We also see a connection between Pinchas and the first name of the Previous Rebbe, *Yosef*, because Pinchas was a descendant of Yosef as underscored in the Torah:<sup>6</sup> “Elazar the son of Aharon took for himself from the daughters of Putiel (‘from the seed of Yosef {who is called *Putiel* because} he overcame his Evil Inclination’)<sup>7</sup> as a wife, and she bore him Pinchas.”

Since the second name of the Previous Rebbe, *Yitzchak*, is overtly connected with the name *Pinchas* — *Pinchas* is numerically equivalent to *Yitzchak* — whereas the first name, *Yosef*, is connected with *Pinchas* covertly, as

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<sup>1</sup> Interestingly, this year (5739) begins the hundredth year since his birth (10 times 10 — a whole number).

<sup>2</sup> In a talk delivered on Shabbos, *parshas Pinchas*, 14 Tammuz 5700 (*Sefer HaSichos* 5700, p. 158).

<sup>3</sup> {Divine service.}

<sup>4</sup> *Zohar*, vol. 3, 236b.

<sup>5</sup> See *Shomer Emunim*, “First Debate, sec 21-23; see also *Tanya*, vol. 2, ch, 1, 7 (84b).

<sup>6</sup> *Shemos* 6:25.

<sup>7</sup> Rashi, ad loc., referencing *Sotah* 43a. {See *Sifsei Chachamim* where the etymology is explained: *pipet* connotes *mocked* or *disparaged*.}

it is not alluded to in the name *Pinchas*, we may say that the connection between the Previous Rebbe and Pinchas is specifically in the spiritual *avodah* expressed by the name *Yitzchak*, whereas the idea connected with the name *Yosef* is more concealed, as will be explained.

## 2.

### THE SELF-SACRIFICE OF THE REBBE RESEMBLES THE ZEAL OF PINCHAS

The simple and self-evident connection between the **approach** of the Previous Rebbe and Pinchas is as follows: What Pinchas did was an act of zealousness, as it says,<sup>8</sup> “when he zealously avenged My vengeance.” His zealous response was based on the halachah,<sup>9</sup> “One having relations with a non-Jewish woman is struck down by a zealot.” The zealotry exhibited by Pinchas is not an obligatory law codified in *Shulchan Aruch*. Indeed, even a zealot “who comes to ask — he is not instructed to do this.”<sup>10</sup>

Moreover, not only do we not instruct a zealot about this, but in fact, (according to several *Rishonim*)<sup>11</sup> there is no directive or command for a zealot to respond this way. Rather, “he is given license to do so.”

The approach of the Previous Rebbe resembled this zealousness — “when he zealously avenged My vengeance.” His self-sacrifice for the sake of strengthening Torah and Judaism in that country — leading to his arrest — was of the sort that wasn’t halachically obligated. “He is not instructed to do this,” but “he is given license to do so.” In halachah, self-sacrifice is mandated only when refusing to transgress three cardinal sins. For these three sins, one must submit to death rather than to transgress. However, in order to avoid transgressing any other negative mitzvah, or any positive mitzvah, there is no

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<sup>8</sup> *Bamidbar* 25:11.

<sup>9</sup> *Sanhedrin* 82a; Rashi on *Bamidbar* 25:7.

<sup>10</sup> *Sanhedrin*, *ibid.*; *Mishneh Torah*, “*Hilchos Issurei Biah*,” ch. 12, par. 5; *Tur*, “*Even HaEzFer*,” sec. 16; *Rama*, “*Choshen Mishpat*,” sec. 425, par. 4.

<sup>11</sup> {The leading Rabbis and *poskim* who lived approximately during the 11th and 15th centuries.} *Yad Ramah* and *Rosh* on *Sanhedrin* 82b; *Mishneh LaMelech*, on *Mishneh Torah*, “*Hilchos Rotzeach*,” ch. 1, par. 15, quoting *Rabbeinu Yerucham*; *Rama*, “*Choshen Mishpat*,” sec. 425, par. 4, “It is **permitted** to kill him.”

obligation or command for a person to give up his life. Instead, “he is given license to do so.”<sup>12</sup>

### 3.

#### WHAT PINCHAS DID WAS ALSO SPIRITUAL SELF-SACRIFICE

The question can be asked: The basis of the comparison between Pinchas and the Previous Rebbe is illustrated mainly at the end of *parshas Balak*. There, Scripture chronicles Pinchas’ act of zealotry. And indeed, in many (the majority?) of the years, the Rebbe’s birthday and the days of his redemption, the 12<sup>th</sup> and 13<sup>th</sup> of Tammuz, fall in this week<sup>13</sup> of *parshas Balak*.<sup>14</sup> However, in what way are these days also connected to the incidents involving Pinchas that are recorded in *parshas Pinchas*?

In order to understand this connection, we need to preface with the explanation given in the *Jerusalem Talmud*.<sup>15</sup> It states that the actions of Pinchas “would not be desirable to the sages.” In fact, at first, “the sages thought to excommunicate him<sup>16</sup> were it not for the intervention of *Ruach HaKodesh*<sup>17</sup> that declared:<sup>18</sup> *It shall be for him and his descendents after him, a covenant of eternal priesthood....*”

From the above passage, we can better fathom the greatness of his act of zealotry. Prior to “the intervention of *Ruach HaKodesh*,” Pinchas knew<sup>19</sup> that

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<sup>12</sup> The wording used by Rama in *Shulchan Aruch*, “*Yoreh Dayah*,” sec. 157, par. 1. For the situations in which one is permitted but not obligated, to give up one’s life, see: *Kesef Mishneh* on *Mishneh Torah*, “*Hilchos Yesodei HaTorah*,” ch. 5, par. 4; *Tur*, “*Yoreh Dayah*,” beg. of sec 157, and commentaries there; *Shulchan Aruch* and *Rama*, *ibid.*, par. 1; *Shach*, *ibid.*, sub-par. 1; and the commentaries in *Shulchan Aruch*, *ibid.*

<sup>13</sup> Or on Shabbos itself, as is the case this year.

<sup>14</sup> The same was true for how the calendar was set on the year of his birth in 5640.

<sup>15</sup> *Sanhedrin* ch. 9, halachah 7,

<sup>16</sup> See also the *Babylonian Talmud*, *Sanhedrin* 82b: “The ministering angels wanted to thrust him... {the populace of} the tribes mocked him...”

<sup>17</sup> {Lit., “the holy spirit,” i.e., Divine inspiration.}

<sup>18</sup> *Bamidbar* 25:13.

<sup>19</sup> For it is reasonable to say that just as Pinchas knew the halachah that “one who has relations with a non-Jewish woman is struck by a zealot” (see *Jerusalem Talmud*, *ibid.*: “and he recalled the halachah”; the *Babylonian Talmud*, *Sanhedrin* 82a: “Did you not teach me this,” and Rashi on *Bamidbar* 25:7: “I have learnt from you {the teaching}”), similarly, he learned and knew the details of this halachah. That is, he is not instructed to do this, and doing so would be undesirable to the sages. For “all the commandments that were given to Moshe at Sinai were given with their explanations” (*Introduction to Mishneh Torah* by Rambam). It is worth mentioning that

his zealotry “would be undesirable to the sages.” He had realized that according to (the perspective of) the Torah (sages), there was no place for his reaction.<sup>20</sup> Consequently, his zealous self-sacrifice was not only self-sacrifice of his corporeal body,<sup>21</sup> but also of his soul.<sup>22</sup> It was an act that was seen with disfavor by the Torah sages, so much so that they “thought to **excommunicate** him.”

In spite of all this, when Pinchas saw what was happening, that “Israel settled in the **Shittim**”<sup>23</sup> — “(a person doesn’t transgress unless a spirit of) folly {*shtus*} enters him”<sup>24</sup> — and that a plague had broken out among the people,<sup>25</sup> then for him, sacrificing his physical and spiritual life was inconsequential. The only thing that mattered was to assuage Hashem’s fury with the Jewish people.

#### 4.

#### IN PARSHAS PINCHAS: SELF-SACRIFICE OF A HIGHER ORDER THAN TORAH

This path of zealous self-sacrifice derives from the essence of the Jewish soul, which, in its source, is more exalted than the Torah.<sup>26</sup> As a result, this

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this matter (that a zealot may strike such a person) is a halachah given to Moshe at Sinai (*Mishneh Torah*, “*Hilchos Issurei Biah*,” ch. 12, par. 4). See *Likkutei Sichos*, vol. 8, p. 150, fn. 2.

<sup>20</sup> In *Pnei Moshe* on the *Jerusalem Talmud*, *ibid*, it explains that the phrase “would be undesirable to the sages” means that in such a case, one should not ask the sages for their desired response. If someone were to inquire about it, the sages would not instruct him to do so. This explanation aligns with the clause in the *Babylonian Talmud*, which states, “he is not instructed to do this.” (Refer to *Mareh Panim* there.) However, in *Yafeh Mareh*, the phrase is explained simply: If someone were to zealously strike down an individual having relations with a non-Jewish woman, he would be undesirable to the sages. Similarly, in the *Korban HaEidah* there, it says: “He does it against the will of the sages.” For a detailed discussion, refer to *Rosh David*, by the *Chida*, on *parshas Pinchas* (p. 127b ff). See *Migdal Oz* on Rambam, “*Hilchos Issurei Biah*,” ch. 12, par. 4; *Tzafnas Paaneach* on Rambam, *ibid*, et al.

<sup>21</sup> See *Targum Yonason ben Uziel* on *Bamidbar* 25:8; *Sifri* and *Tanchuma* on the end of *parshas Balak*, which say that Pinchas was saved miraculously.

<sup>22</sup> Note the numerous stories about the Baal Shem Tov, his disciples, and the disciples of the Mezritcher Maggid, in which they displayed self-sacrifice to such an extent that they were willing to forfeit their share in the World to Come for the benefit of their fellow Jews. There is a well-known story about a booklet of Chassidus written by the Alter Rebbe, upon which he penned a warning stating that anyone who reads this booklet will be banned in This World and in the next. One day, the booklet was burned, and the Alter Rebbe inquired if anyone had examined it. The Mittlerer Rebbe responded, “Did you not write {that the one who reads it will be} banned in This World and in the next?” The Alter Rebbe replied, “Where is the self-sacrifice for Chassidus?!”

<sup>23</sup> *Bamidbar* 25:1.

<sup>24</sup> *Sotah* 3a.

<sup>25</sup> See *Sanhedrin* 82b: “What did Pinchas see...? He saw that an angel had come and was decimating the nation,”

<sup>26</sup> See *Sefer HaMaamarim* 5659, p. 13; et al.

self-sacrifice is beyond the limitations of the Torah.<sup>27</sup> For this reason, the reward Pinchas received was beyond the parameters of the Torah: “It shall be for him and his descendents after him, a covenant of eternal priesthood.” For according to the **Torah**, the priesthood is bequeathed by a father to his children. And since Pinchas himself was not yet a kohen,<sup>28</sup> the priesthood could not be passed to “his descendents after him.” But since “he was **zealous for his G-d**” — his zealotry was for “his G-d,” beyond the limits of Torah — Hashem conferred the priesthood to “him and his descendents after him,” even though according the Torah principles established by Hashem, such a reward was not possible.

In this context, it is understood how specifically in *parshas* Pinchas, where Hashem declares,<sup>29</sup> “It shall be for him and his descendents after him, a covenant of eternal priesthood, because he was zealous for his G-d, and he atoned for the Children of Israel,” the quality of the self-sacrifice shown by Pinchas was publicized. It was self-sacrifice of both his body and soul. Without taking into account that the actions of Pinchas did not align with what the Torah sages wanted, and they considered excommunicating him, in truth, what Pinchas did expressed the Supernal will faithfully, as it is on an order higher than the Torah.

## 5.

### THE REBBE’S SELF-SACRIFICE WAS ALSO SPIRITUAL

The Previous Rebbe showed a similar approach: His activities to disseminate Torah and strengthen Judaism were performed with physical self-sacrifice. This self-sacrifice was also in matters concerning which a person need not endanger himself, according to the Torah, as discussed above — “he is not instructed to do this.”

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<sup>27</sup> In addition to self-sacrifice, **in general**, transcending the Torah (see *Sefer HaMaamarim* 5659, *ibid.*; *Sefer HaMaamarim* 5709, p. 121, and the gloss there).

<sup>28</sup> As Rashi explains the verse, *loc. cit.*, according to the opinion of R. Elazar in *Zevachim* 101b.

<sup>29</sup> {*Bamidbar* 25:13.}

Moreover, he acted contrary to the opinion of a number of great Rabbis and sages in that era who neither understood nor concurred with his approach, and who chose a different response.<sup>30</sup> In this respect, the self-sacrifice of the Previous Rebbe resembled the self-sacrifice of Pinchas (jeopardizing his own life at every step and every move, and the lives of others, as will be discussed).

In particular, his self-sacrifice was extraordinary, when one considers that his activities endangered all of his holy work. As mentioned above,<sup>31</sup> the main reason for his arrest was for his devotion to the education of young children.

Meaning, alongside his actual physical self-sacrifice, he showed spiritual self-sacrifice by placing all his work into danger. He did so because the dire situation in that country threatened the very existence of Jewry and Judaism, and he wanted to ensure that the Jewish candle should not be extinguished, Heaven forbid. Therefore, his self-sacrifice for Jews was not subject to calculations or limitations.

And just as in the case with Pinchas, so, too, in the case of the — Rebbe, it became clear later on in the eyes of all, after his liberation from incarceration, that all that happened was because “he was zealous for his G-d, and he atoned for the Children of Israel.” It became clear to everyone that in such a predicament,<sup>32</sup> the approach of the Previous Rebbe was correct and crucial.

[The difference between Pinchas and the Previous Rebbe: After Pinchas carried out the directive “... is struck down by a zealot,” the directive remained a halachah that even a zealot “is not instructed to do so.” In contrast, regarding the Previous Rebbe’s approach to his *avodah*, his release itself served as a clear

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<sup>30</sup> According to the opinion of a number of Rabbis, a person had to leave that country.

<sup>31</sup> *Likkutei Sichos*, vol. 18, p. 302.

<sup>32</sup> This is similar to what transpired during the imprisonment and redemption of the Alter Rebbe. The Alter Rebbe was vilified and subsequently imprisoned in this world as a result of an accusation On High. When the accusation above was nullified, he was released and set free. (See *Toras Shalom*, p. 26, regarding the analogy of the olive, where its oil is extracted when it is crushed. Similarly, through the accusations, the inner essence was revealed.) We can posit that the same idea applies with regard to the incident of Pinchas. See an explanation according to the revealed aspect of the Torah in *Tzafnat Paneach Al Haftarah*, beginning of *parshas Pinchas*; *Tzafnas Paaneach on Sanhedrin 82a*.

lesson from Above that this is the correct approach, which a person is “instructed” to follow.

We see that, in fact, the Previous Rebbe “instructed” others to follow his example, and even guided some to “instruct” others to follow this approach.

It was specifically **this** sort of *avodah* that safeguarded the ember of Judaism of the Jews in the Soviet Union, for them and for “his descendents after him, a **covenant** of eternal priesthood.”]

## 6.

### THE SELF-SACRIFICE OF YITZCHAK WAS ALSO SPIRITUAL

On this basis, we will understand the connection between Pinchas and Yitzchak, since, as mentioned earlier, the numerical value of *Pinchas* is equivalent to the name *Yitzchak*. The approach of Pinchas to self-sacrifice was connected with, and derived from, the Binding of Yitzchak, Yitzchak in his ideal state:

Yitzchak’s self-sacrifice was not just a preparedness to sacrifice his body, literally, but his self-sacrifice also entailed a deeper and more sublime form, spiritually. Because in addition to the fact that his death would seemingly contradict and contravene **Hashem’s promise** that “through Yitzchak will offspring be considered yours,”<sup>33</sup> the binding of Yitzchak threatened to “uproot the fundamental principle that Avraham had planted.”<sup>34</sup> It ostensibly jeopardized the continuity of the spiritual service of Avraham and his son Yitzchak in publicizing the name of Hashem in the world. And it threatened the continuity of the Jewish nation, in general. Nonetheless, not only did Yitzchak proceed to fulfill Hashem’s command to Avraham, but Yitzchak had asked no questions, and had gone wholeheartedly.<sup>35</sup>

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<sup>33</sup> *Bereishis* 21:12; see *Bereishis Rabbah*, ch. 56, sec. 8; and Rashi on *Bereishis* 22:12.

<sup>34</sup> The wording of Rambam, *Mishneh Torah*, “*Hilchos Avodah Zara*,” ch. 1, near the end,

<sup>35</sup> See Rashi, *op cit.*, v. 8.

”GIMMEL” – PREPARATION; “DALED” – ACTUAL MEASUREMENT

Nonetheless, there’s still a difference between the *avodah* of Pinchas and that of the Previous Rebbe. This difference is alluded to by the name of the Rebbe, viz., *Yosef Yitzchak* (and not simply *Yitzchak*).<sup>36</sup>

The matter will be understood based on what Kabbalah and Chassidus explain regarding the difference between the names *Yosef* and *Yitzchak*.<sup>37</sup> The name *Yosef* has numerical value of 3 times 52,<sup>38</sup> while the name *Yitzchak* has the numerical value of 4 times 52.

Put more simply, we can understand the difference in light of what the Gemara<sup>39</sup> says about the Hebrew letters *gimmel* and *daled* — “*gimmel dalim*,” the *gimmel* alludes to “*gommel chassidim* {confers kindness}, and the *daled* alludes to “*dal*” {a pauper}.

The explanation:<sup>40</sup> The difference between giving *tzedakah* and actually receiving it is that the “*gommel*,” the giving, is a preparatory step for the deed. In contrast, from the perspective of the “*dal*,” when the pauper actually receives the *tzedakah*, the deed is actually executed — “you revive the life of the pauper.”<sup>41</sup>

From the above, it is understood that this relationship applies in all scenarios of giving and emanating. The *gimmel* alludes to the preparatory stage of the emanation when the effluence is still with the emanator. The *daled* alludes to the completion of the emanation when the effluence has been received by the recipient.

<sup>36</sup> See *Responsa of Tzemach Tzedek*, “*Even HaEzer*,” sec. 143,

<sup>37</sup> See *Or HaTorah*, “*Acharei*,” p. 551, and sources cited there.

<sup>38</sup> {In the original, “שם ב”ן”; when the Hebrew letters of the Tetragrammaton are spelled out fully in one specific way, the sum of all the numerical values of the letters is 52.}

<sup>39</sup> *Shabbos* 104a.

<sup>40</sup> For the explanation that follows in the text, see *Torah Or* 59a; *Biurei HaZohar*, “*Balak*,” 107d, et passim; *Likkutei Sichos*, vol. 17, p. 202.

<sup>41</sup> See *Tanchuma*, “*Mishpatim*,” ch. 15.

Analogously, these two stages are also found in a person himself: The *gimmel* alludes to the person's state while he prepares to act. In a general way, included in this preparatory stage are the person's soul's faculties, his intellect and emotions. And the *daled* alludes to the conclusion and the application of these faculties in concrete action.

## 8.

### THE SIGNIFICANCE OF "GIMMEL" AND "DALED" IN SEQUENCE

On this basis, we can understand the connection between the numbers 3 and 4 (which come closely, one after the other): Any effluence or emanation can be divided into three (*gimmel*) general categories and vectors. The conclusion of the emanation, as expressed in an actual deed, is the fourth component, the *daled*. It follows the emanation of the three prior aspects.

[The above sequence is analogous to the sequence in the spiritual worlds: There are three worlds: *Atzilus*, *Briah*, and *Yetzirah*; and the fourth world<sup>42</sup> is ***Asiyah***.]<sup>43</sup>

Therefore, (in the order of the *sefiros*) *gimmel* symbolizes the *sefirah* of *yesod*, the emanator — incorporating in it all three vectors. And *daled* symbolizes the *sefirah* of *malchus* (the fourth leg of the celestial "chariot"), which actively emanates into the worlds in actuality.

Analogous to the above, these two ideas are alluded to in the two names: *Yosef Yitzchak* (which together comprise one name, and specifically in this order; first is *Yosef*, and afterwards,<sup>44</sup> *Yitzchak*, since they represent one continuum). *Yosef*, as known,<sup>45</sup> personifies the level of *yesod*, which prepares for

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<sup>42</sup> *Likkutei Torah*, "Maasai," 95a; and sources cited there.

<sup>43</sup> See *Guide for the Perplexed* (vol. 2, ch. 10) concerning the number 4, keeping in mind what is explained in *Tzafnat Paneach on the Torah*, beg. of *parshas Vayeitzei*, as we can posit that this is also congruent with the explanation found in *Kitvei Arizal* that the concept of *daled*, the *fourth* number, and also *four* refer to the World of *Asiyah*.

<sup>44</sup> Even though *Yitzchak* lived before *Yosef*.

<sup>45</sup> *Torah Or* 44c; and in several places. And see *Or HaTorah*, loc. cit.

the emanation and effluence, until the emanation is actualized (*gimmel* — *gommel*). The name *Yitzchak* alludes to the receipt of the emanation (*daled* — *dalim*). And in a person, the *daled* is expressed by actual deed, as discussed.

In the divine service of a person, in general terms: preparation until actual deed — *gimmel* — corresponds to *nishmah* {“we will listen”};<sup>46</sup> concrete service — *daled* — corresponds to *naaseh* {“we will do”}.<sup>47</sup>

## 9.

PINCHAS — JUST “NAASEH”; YOSEF YITZCHAK — “NAASEH VE’NISHMAH”

In light of all the above, we understand the connection between the self-sacrifice of Pinchas and the self-sacrifice of the Rebbe, as intimated by their names:

Pinchas was *not* the Nasi of his Generation. He wasn’t responsible to teach others to forge ahead with self-sacrifice. Rather, he was the emissary<sup>48</sup> who executed the deed in actuality. As an emissary, of paramount importance was that the “*naaseh*” resonated with Pinchas. Thus, the name *Pinchas* is numerically equivalent to the name *Yitzchak*, the aspect of *daled* (4 times 52).<sup>49</sup> The preparation (the “*nishmah*”) for the “*naaseh*” was of not so much importance, since focusing excessively on the preparation can distract a person from executing the operation **perfectly**.<sup>50</sup>

It says, “the completion of the deed is rooted in the beginning thought.”<sup>51</sup> Meaning, the completing act affects the “beginning” that comes prior to the

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<sup>46</sup> {*Shemos* 24:7.}

<sup>47</sup> {*Ibid.*}

<sup>48</sup> As in the straightforward interpretation of the story recorded in *Sanhedrin* 82a (quoted in Rashi, end of *parshas Balak*), Moshe said to Pinchas, “Let him who reads the letter be *the agent* for executing it.” However, see *Yad Ramah* there, as well as *Chiddushei Haran* there, s.v. “*Karaina*.”

<sup>49</sup> {See fn. 38.}

<sup>50</sup> This is analogous to the explanation found in several places (*Maamar*, s.v., “*Ani yesheinah*,” 5709; et al) that the power of self-sacrifice radiates mainly during exile. By contrast, in the times of the Temple, the power of self-sacrifice was cloaked by the inward *avodah* of engaging one’s mind and heart.

<sup>51</sup> From the liturgy, “*Lecha Dodi*.”

thought, and even prior to the beginning thought.<sup>52</sup> Therefore, through his self-sacrifice, which transcended the boundaries of Torah, he could achieve the ideal expressed by Scripture, “he was zealous for the sake of **his G-d**,” and “he zealously avenged **My vengeance**.” In other words, Pinchas reached the level of “beginning,” which was higher than what was fixed based on “the beginning thought,” the vantage point of the plane of Torah.

Pinchas did benefit from the preparatory “*nishmah*” he had received from the Nasi of the Generation, Moshe Rabbeinu, as alluded to by what Pinchas had told Moshe, “I have learnt **from you**.”<sup>53</sup> However, this “*nishmah*” later became quiescent in him. With Pinchas, the execution of his mission was stressed overtly:<sup>54</sup> “Let him who reads the letter be **the agent for executing it**.”

The Nasi of the Generation (and “the Nasi is everything”),<sup>55</sup> however, must embody, and does embody, both virtues of *naaseh* and *nishmah*. This is underscored in the Previous Rebbe’s name, “Yosef Yitzchak,” including both components: the preparation, “*nishmah*” — *Yosef*; and the receipt of the effluence, “*naaseh*” — *Yitzchak*.

Indeed, both these virtues were witnessed in the activities of the Previous Rebbe, whose liberation we are celebrating: With self-sacrifice, he disseminated Torah and Judaism to all types of Jews, youngsters and adults: He began construction of *mikvaos*, dispatched Rabbis to serve in Jewish communities; and ritual slaughterers, *mohelim*, and so forth, to places where they were desperately needed. He organized schools for toddlers where they could learn *Aleph-Beis*; sent teachers, and so forth — “*naaseh*.” On the other hand, he was accustomed to teach and disclose the deepest ideas in the revealed and inner dimensions of Torah — including “*razin d’razin*,” “secrets of secrets,” “*nishmah*.”

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<sup>52</sup> See *Toras Chaim*, beg. of *parshas Vayigash*; “*Hemshech 5666*,” p. 19 ff; “*Hemshech 5672*,” vol. 2, p. 1117 ff.

<sup>53</sup> Rashi’s language in his commentary on *Bamidbar 25:7*; and in *Sanhedrin*, loc. cit.: “Didn’t you teach it to me this way?”

<sup>54</sup> {Rashi, *ibid.*}

<sup>55</sup> Rashi on *Bamidbar 21:21*.

## 10.

FOR EMISSARIES OF THE NASI OF THE GENERATION THE “*NAASEH*” IS CRUCIAL:

In this context, we can better appreciate the connection between the Previous Rebbe, his name *Yosef Yitzchak*, and Pinchas, and learn a practical lesson for every Jew to apply in their divine service:

The Rebbe demanded from his emissaries, and continues to do so even now, that their activities {be ambitious, and} align with the adage:<sup>56</sup> “Grab and eat; grab and drink.” Their approach should exceed any calculated limitations. In other words, of paramount importance is action, the “*naaseh*,” exemplifying that *Yitzchak* has the same numerical value as *Pinchas*.

One must go out into the world and influence Jews to observe Torah and mitzvos. Should someone not yet feel ready for this, since his “*nishmah*” in matters of Torah and mitzvos — that he needs to influence another Jew — is still lacking, he should, nonetheless, fulfill the “*naaseh*.” He must subordinate and devote himself to the welfare of another Jew. (Pinchas exemplified this approach: In order to assuage Hashem’s anger with the Jewish people, he jeopardized his life.) And when influencing another Jew, one should focus primarily on actual deeds. After all, the deed is key.<sup>57</sup> Similarly, it says:<sup>58</sup>

... the halachic decision stated clearly in the Talmud and the Codes is that thinking cannot substitute for actually saying the words. So if one has recited the *Shema* only in his mind and heart, {even} with the full force of his concentration {*kavanah*}, he has not fulfilled his obligation; he must recite it again {verbally}.... If he has uttered them with his lips but was not mindful, he has still fulfilled his obligation.

Particularly, nowadays, when we find ourselves near the end of the exile and the “footsteps of Moshiach,” there is no time to wait until a person perfects his “*nishmah*.” For Moshiach is coming at any moment, and every second needs to be used for working with the self-sacrifice linked with “*naaseh*.”

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<sup>56</sup> *Eruvin* 54a; see the letter of the Rebbe Rashab (published in *Kuntres Umayan*, “Introduction,” p. 22).

<sup>57</sup> *Avos*, ch. 1, mishnah 17.

<sup>58</sup> *Tanya*, ch. 38, at the beginning.

Moreover, since we are acting as emissaries of the Nasi of the Generation, our *avodah* automatically contains the component of “*nishmah*,” intimated by the name *Yosef*, and like Pinchas had told Moshe, “I have learnt **from you**,” as discussed. And when a person influences another Jew in a matter concerning “*naaseh*,” the other Jew also derives the benefit of “*nishmah*.”

[This idea is alluded to also in the name *Yitzchak*, symbolizing *daled* — 4 times 52 — as the letter *daled* is also the equivalent to the number *four*. And anything that is *four* (not just the *fourth*) includes the *gimmel* preceding it.]<sup>59</sup>

By engaging in this *avodah*, we will merit to see Pinchas, who is Eliyahu, herald the redemption,<sup>60</sup> since Eliyahu’s *avodah* is also linked with “*naaseh*” — “he will turn the heart of the fathers back through their children, and the heart of the children back through their fathers...”<sup>61</sup>

And this redemption, too,<sup>62</sup> the fourth redemption, is related to the number four: the four expressions of the future redemption,<sup>63</sup> and the four cups of retribution that the Almighty will make the nations of the world drink. And corresponding to those four cups, Hashem will give four cups of consolation to the Jewish people to drink.<sup>64</sup> May this come to pass very soon.

— Based on a talk delivered on Shabbos *parshas Pinchas*, 5737 (1977)

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<sup>59</sup> This concept is expressed in the nuanced way we count *Sefiras HaOmer*, not as day 2, day 3, and so on, but rather as a cumulative number — two days, three days. See *Likkutei Sichos*, vol. 3, p. 996, et passim.

<sup>60</sup> Rashi on *Vayikra* 26:42.

<sup>61</sup> *Malachi* 3:24.

<sup>62</sup> Also, the redemption itself will come through the *avodah* of self-sacrifice, higher than reason and understanding, as it says, “Moshiach will come when one’s attention {*daas*} is diverted” (*Sanhedrin* 97a). See *Tanya*, “*Iggeres HaKodesh*,” sec. 4 (105b).

<sup>63</sup> *Bachya* on *Shemos* 6:8.

<sup>64</sup> *Jerusalem Talmud, Pesachim*, ch. 10, halachah 1; see also *Bereishis Rabbah*, ch. 88, sec. 5.