



The Community

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Boruch Hashem

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Rabbi's Article

A 3,300 year Bridge: Pinchas and the Rebbe

On the year of Rabbi Yoseph Yitzchok of Lubavitch, the *Frideker Rebbe's* ([-Link](#)) birth (5640 [1880]), his birthday (Monday, Tammuz 12, 5640 = June 21, 1880) coincided with the Torah-portion of Pinchas ([-Link](#)). So too, in the year of his *Liberation* from prison under the *Stalin's Regime* (5687 [1927]) was on the Tuesday and Wednesday (Tammuz 12 & 13, 5687 = July 12 & 13, 1927) of the portion Pinchas. On the Shabbat of Pinchas, 5710 (1940), the *Frideker Rebbe* said, "...And the definitive majority of the events that transpired with me and my surroundings... are hinted, hidden and openly, in the portion of Pinchas." Thus, there is a tight correlation between the liberation and service of the *Frideker Rebbe* with the concepts of Pinchas. This correlation is find even in the two names of the *Frideker Rebbe*, (i) Joseph: (-Exodus 6:25), "*Eleazar, the son of Aaron, took himself [one] of the daughters of Putiel* (*Rashi: "...Putiel: of the seed of Joseph, (who defied and fought (פוטפוט) against his passion [when he was tempted by Potiphar's wife]) to himself as a wife, and she bore him Pinchas.*" (ii) Yitzchok: This name is the same numerical value as Pinchas (פִּינְחָס=208 [10+90+8+100=80+10+50+8+60]). Being that it is specifically the second name *Yitzchok* that has the open connection, while not so the name Joseph, hinted only within the name *Putiel*, so too, it is the *Frideker Rebbe's* spiritual service of *Yitzchok* that is openly connected to Pinchas, while the concepts of *Joseph* are connected to Pinchas in a more concealed fashion.

The Explanation:

- (a) *Non-Obligatory Self-Sacrifice*: The self-sacrifice of Pinchas (-Numbers 25:11, "By his zealously avenging Me ") was not obligatory, but only permissible. Zimri was have an illicit relationship with a Midianite, upon whom the Talmud rules (-Sanhedrin 81b-82a), "One who engages in intercourse with an Aramean woman (this includes all gentile women), zealots strike him (and kill him)." However, the Talmud continues with, "One who comes to consult (with the court, the court) does not instruct him (to kill the Israelite)," and according to some *Rishonim* ([-Link](#)), it is not just that the court doesn't instruct him, but rather, there is no command upon the zealot at all to kill him, but only that it is permissible to do so. So too, with the self-sacrifice of the *Frideker Rebbe* in his, "By his zealously avenging Me," of spreading Torah and Mitzvot in *Stalin's USSR*, --which was not concerning the three commandments of, "Be killed, but do not transgress (Idolatry, Adultery, and Murder),"-- was not obligatory, but only permissible.
- (b) *Spiritual Self-Sacrifice*: The story of Pinchas' self-sacrifice in killing *Zimri* and *Kozbi* is told in the previous portion of Balak, and not in our portion of Pinchas? Nevertheless, it is the portion of Pinchas that we find the deeper connection with the self-sacrifice of the *Frideker Rebbe*.

The Jerusalem Talmud (-Sanhedrin 9:7) states that Pinchas' actions, "Were not per the will of the sages," so much so that, "They wanted to excommunicate him had not the Holy Spirit jumped on him and declared that (-Numbers 25:12), 'An eternal covenant of priesthood shall be for him and his descendants after him...'". In other words, originally, Pinchas knew that his action of self-sacrifice was not per the will of the sages, and that they would, "excommunicate him"! Nevertheless, when Pinchas saw that (-Numbers 25:8), "And Israel settled in Shittim," which the name of the place *Shittim* mystically means, (-Sotah 3a), "Man does not sin unless he is overcome by a spirit of *shtut* (folly)," and Pinchas saw that a plague broke out, therefore, Pinchas said to himself, of what difference is it to me, the sacrifice of my body, or the sacrifice of my soul, if I can (-Numbers 25:11), "Has turned My anger away from the children of Israel"!!

- (c) *Self-Sacrifice from the Essence of the Soul*: Such a level of self-sacrifice, where one sacrifices not only their physical life (body), but even their spiritual life (soul), comes only from the *Essence* of the soul, which transcends even above and beyond the *Limitations of Torah* ("not per the will of the sages; excommunicate him").

This is what brought about the, "It shall be for him and for his descendants after him [as] an eternal covenant of *kehunah*¹, --even though this is not within the boundaries of the Torah, to now make inchas and his offspring Kohanim, nevertheless,-- because he was zealous --from the Essence of his soul, above and beyond the boundaries of Torah-- for his G-d and atoned for the children of Israel." Thus, it isn't until this verse in the portion of Pinchas that we see that Pinchas' self-sacrifice was from the *Essence* of his soul, transcending the Torah's limitations.

1. Pinchas was born before his grandfather and father were made by G-d to be Kohanim, in which G-d said (-Exodus 28:1), "And you bring near to yourself your brother Aaron, and his sons with him, from among the children of Israel to serve Me [as kohanim], Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aaron's sons," hence, Pinchas, and his offspring, were excluded from this Divine ordination of becoming Kohanim, until (Zevachim 101b), "Pinchas did not become a priest until he killed Zimri."

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FRIDAY, JUNE 30, 2023 ★ י' תמוז תשפ"ג

Shabbat Candle Lighting: 7:58 PM · Kabbalat Shabbat: 7:45 PM

SATURDAY, JULY 1, 2023 ★ י"א תמוז תשפ"ג

TORAH READING: [Pinchas](#) (Numbers 25:10-30:1) · HAFTORAH: [Jeremiah](#) (1:1-2:3)

[Shacharit](#): 9:30 AM · [Mincha](#): 7:45 PM · [Shabbat Ends](#): N. Miami: 8:55 PM

This Week...

- (b & c) Spiritual Self-Sacrifice from the Essence of the Soul: So too, we find by the *Frideker Rebbe*, in his self-sacrifice, in which he sacrifices, both his physical life (body) and his spiritual life (soul):
- (i) Other rabbis at the time disagreed with self-sacrificing themselves under these conditions, and,
 - (ii) The present self-sacrifice for creating and maintaining *chedarim* so that children study Torah, was endangering all of his other self-sacrifice, to have synagogues, mikvaot, kosher food, and adult education!
 - (iii) Only after his release, was it revealed to all that the *Frideker Rebbe* had, "because he was zealous --from the Essence of his soul, above and beyond the boundaries of Torah-- for his G-d and atoned for the children of Israel." However, the difference between Pinchas and the *Frideker Rebbe* was, that by Pinchas, the "zealots strike him (and kill him)," is of the law that, "One who comes to consult (with the court, the court) does not instruct him." However, by the *Frideker Rebbe*, the liberation made it clear that from Above there was the clear, "Instruct him," of which the *Frideker Rebbe* clearly instructed his students to do so, as well. It is clear that this was the only way to keep the flame of Judaism alive in "that country" that there be the, "An eternal covenant of kehunah."

Let us return to the relationship between the names Joseph and Yitzchok to the name Pinchas, and the difference between the Joseph relationship versus the Yitzchok relationship:

- (a) *Yitzchok*: This for of self-sacrifice, that of the body and the soul, the physical life and the spiritual life, flows forth from the "Binding of Isaac," when G-d told Abraham to bind Isaac upon the altar, leading Abraham to believe that G-d was commanding him to offer his own son as a sacrifice. Beyond being the self-sacrifice of the physical life, there was the spiritual sacrifice of Abraham accepting the seemingly broken promise of (-Genesis 21:12), "In Isaac will be called your seed." In addition to this, Abraham's entire spiritual life was to teach of the monotheistic G-d, and G-d's abhorrence to human sacrifice, and with this act, "The fundamental principle that Abraham had planted would have been uprooted." Nevertheless, upon hearing directly from G-d this command, Abraham sacrifices everything he stood for, and with joy and haste went to fulfill G-d's command. Isaac, who was 37 years old at the time, asked no questions, and (-Rashi 22:8), "They both (Abraham and Isaac) went together,': with one accord (lit. with the same heart)."
- (b) *Joseph*: The difference between the names Joseph and Yitzchok (and hence, between the self-sacrifice of Pinchas and the *Frideker Rebbe* is), the name Joseph equals 3 (the numerical value of the letter *gimmel*) times the *Divine Name* of 52³, while the name Yitzchok equals 4 (the numerical value of the letter *dalet*) times the *Divine Name* of 52. The Talmud (-Shabbat 104a), in explaining the Hebrew letters states, "gimmel dalet means give to the poor [*gemol dalim*]." Understood from this is, that by the *gimmel*, within the *Giver*, the experience is that of preparing himself to give, and it is only by the *dalet*, when the *Receiver* actually receives it, that there is the actual action of giving.

In more Kabbalistic terms, the *World of Orderliness* is divided into Three Lines, in which the *Right* is also focused on the *Revelation of Divinity* (Kindness; Giving), the *left* is always focused on guarding the glory of G-d, and hence, withholding undeserved giving (Justice; Concealment), while the *Center* is the culmination of both, (Compassion; Giving with Clarity). The *Fourth Dimension* represents the *Receiver*. Thus, when *gimmel* -3 and *dalet* -4 are near each other (i.e. the name *Yoseph Yitzchok*), the *gimmel* represents the emanation of *Yesod* (Masculine Mystic), that of *transmission* within the *Giver*, and the *dalet* represents the emanation of *Kingship* (Feminine Mystic), the *Receiver*. Yet another way to describe this is, that the *Gimmel* represents the, "We Shall Hear," inclusive of all the preparations within the person to do the action, and *Dalet* is the, "We Shall Do," the action itself.

Pinchas wasn't a *Rebbe*, but an emissary of his *Rebbe*, Moses. The *Yoseph* dimension of "We Shall Hear," preparation to the act of self-sacrifice, we brief and quite hidden, in his simply turning to Moses and saying, "We have received from you (the teaching of, 'zealots strike him'), to which Moses responded, "Let the one who reads the letter be the agent to carry it out." And immediately, "he took a spear in his hand...." However, the *Frideker Rebbe*, being (-Rashi, Numbers 21:21), "For the leader is everything," and therefore had to have both, the *Yoseph* dimension of, "We Shall Hear," and the *Yitzchok* dimension of, "We Shall Do," in their entirety. On the one hand, the *Frideker Rebbe* had the, "We Shall Do," self-sacrifice for the spiritual welfare of adults and children, in building *mikvot*, sending Rabbis, ritual-slaughtering, circumcisers, and *chedarim* for children to study the *Aleph-Bet*, while on the other-hand, he had the, "We Shall Hear," in teaching and revealing the deepest concepts in both the *revealed* and *Esoteric* dimension of the Torah.

With this we see the primary connection of the *Frideker Rebbe* with Pinchas, in that the demand of the *Frideker Rebbe* of his students and emissaries was to focus on the, "We Shall Do," with self-sacrifice, even if he was lacking in his capacity of having enough knowledge to fully, "We Shall Hear," teaching of Torah to others. The law is (-Avot 1:17), "The action if the essential thing," --And therefore, if one has all the deepest meditations of the *Shema*, but does not actually say the *Shema*, he has not fulfilled the mitzva, while if he articulates the *Shema*, with out the intentions of the heart, he has fulfilled the mitzva! More so, just as *dalet* -4 includes within it the first *gimmel* -3, so too, as an emissary of the *Frideker Rebbe*, we have the, "I have received from you," of the Rebbe, just as Pinchas had from Moses. And through our being emissaries of the Rebbe with self-sacrifice, we shall merit the (-Yalkut Shimon, Pinchas), "Pinchas is Elijah," who will (-Rashi, Leviticus 26:42), "Herald the redemption," of the *Fourth* and final redemption.

2. This is how the Rebbe referred to the USSR.

3. The *Ineffable Tetragrammaton*, made of four ("Tetra") letters equals 26 (יהוה = 10+5+6+5). In Kabbalah and Chassidus there are four other ways to count the numerical value of the *Ineffable Tetragrammaton*, through spelling out each letter. For example: the letter *yud* equals 10 (יד = 10+10). However, being that there are different ways to spell out the last three letters (יהוה, יהוה, יהוה, וו, וו), we therefore have different numerical values, representing different dimensions of the *Ineffable Tetragrammaton*. The *Divine Name* of 52, also called the *Fill of* (letter) *Hai* (הה, hence: 52=10+12+10+10+10). This *Divine Name* represents the descent of the *Divine Sparks* that need to be purified and elevated to man's service to G-d.