



Understanding of the Parsha according to the teachings of the Rebbe

QUESTION: *Pinchas received a great reward by an incident involving low and degrading circumstances. Why does Hashem establish a system that complete good only comes after great descent?*

ANSWER: HaShem of course can bring good without a preceding descent. However, the system established is that the greatest good grows from the transformation of “bad”. Whether our descent into this world in general, or our position within Galus in particular, our purpose is to transform the “evil” or darkness into complete good. This is the lesson of Pinchas and of the Three Weeks. (ספר השיחות תשמ"ט, כרך ב, עמ' 581)

QUESTION: *How is it possible for women nowadays to reach to the high level that the daughters of Tzelafchad achieved?*

ANSWER: Women need to strengthen themselves specifically in matters in which they have a connection. Just as the daughters of Tzelafchad grew in their desire for Eretz Yisrael, so too, today's women should be involved in matters in which the main emphasis is with the women (more than the men). Examples are matters of Kashrus and of Family Purity. In the merit of the women, was the redemption from Egypt, will also lead to the future Redemption. (לקוטי שיחות כרך יג, עמ' 256)

QUESTION: *Pinchas was rewarded with everlasting Kehunah for the one-time act to protect the Jews from G-d's wrath. Yet, Moshe protected the Jews multiple times and did not receive any such reward?*

ANSWER: The difference is revealed in the action of each one. Moshe prayed on behalf of the Jews and was successful in removing the decrees. Pinchas performed a physical action, which leads to the action of Teshuvah on the part of the Jews. Moshe's mesiras nefesh even to the extent of offering to remove his name from the Torah was a “spiritual” activity from the level of *neshama*, revealing G-dliness from above. Pinchas' *mesiras nefesh*, offering his physical self from the level of body, leading to the concept of Teshuvah from below, establishing a permanent vessel for G-dliness in this world, was rewarded with the everlasting covenant. (לקוטי שיחות כרך יח, עמ' 344)

QUESTION: *What is the lesson that the sons of Korach were saved from death?*

ANSWER: The lesson is the power of Teshuvah. The sons of Korach had thoughts of Teshuvah in their heart that wasn't even expressed to others, and yet they were saved. The Teshuvah was only known to HaShem, yet they were saved and merited to have Shmuel the Prophet among their descendants and to the 24 groups of Cohanim, and to multiple chapters of Tehillim. (לקוטי שיחות כרך לג, עמ' 170)

QUESTION: *Nowadays the Leviim do not have an inheritance but they will after the Redemption. How does the Rambam explain this change? Does a Mitzvah change?*

ANSWER: The prohibition for the Leviim to inherit land applies only in the land of the 7 Canaanite nations. After the Redemption, the Jews will acquire the three other lands in which the Leviim can have an inheritance. The Levites were removed from worldly matters (like land ownership) in order to serve G-d as an example to all the other Jews. In the future, the entire Jewish people will be occupied with knowledge of G-d by “default”, and the Leviim would not need a legal separation from the rest of the Jews. (לקוטי שיחות כרך לח, עמ' 103)



פ' פינחס OVERVIEW לקוטי שיהות

- הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

- Resource to encourage the study of the Rebbe's sichos

CONTENT HIGHLIGHT	פסוק	חלק
Obstacles & impediments indicate a personal link to that Mitzvah	פינחס	ב
Mesiras Nefesh brings the Geulah	בריתי שלום	ד
One can not know another's intentions	בן אהרן הכהן	חא
Love of Eretz Yisroel	*והוא לא הי'	חב
Since Moshe was involved in the matter, the law of inheritance was delivered to the Jewish people in another manner	*ויקרב משה את משפטן	יגא
The importance of even one prayer	*צו את בני"	יגב
Pinchas & the Previous Rebbe displayed mesiras nefesh even beyond the requirements of the Torah	פינחס – י"ב תמוז	יחא
The leader of the flock has mesiras nefesh for every member	*ויהי אחרי המגפה	יחב
"Soft" language indicates a connection to korbanos even in times of Galus	*ויאמר משה	יחג
Mission statement includes being a "prophet" to the nations	הפטרה	יחד
A level beyond obligation is called רשות	זהר	יחה
Everyone in the Bais Medrash heard	*לפני משה	כגא
Yehoshua like Moshe, was Nasi and King	יפקד ה'	כגב
Physical sacrifices protected the non-Jews; our spiritual prayers protect us	*לפרים	כגג
Three methods of division of the land; three connections between the Jews and the Land	בגורל יחלק את הארץ	כחא
Daily service is a state of constant meeting with G-d	*במועדו	כחב
HaShem rewarded Pinchas out of order, with the status of Cohen, which should not be a reward		לגא
The power of even the thought of Teshuvah	*ובני קרח לא מתו	לגב
Special uniqueness of Shmini Atzeres provides an allusion to the concept of 2 nd day of Yom Tov in Galus	*עצרת תהי'	לגג
In the future, the land would be allotted even to the Leviim	לאלה תחלק הארץ	לחא
Chinuch builds paths for the child to follow throughout their life	רמב"ם	לחב



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הוראה	ענין	פסוק	חלק
The reason others might not be acting certainly indicates it is an opportunity for you to accomplish; obstacles & impediments indicate your personal link to that Mitzvah	(א) Pinchas acted even though greater ones were silent; the matter had a special connection to him (ז) "Zealots shall punish", is an explicit law; by his action, Pinchas saved many from sin (י) The Land shall be divided by lots (supra rational); the part of the land related to every one is above reason and logic	פינחס	ב
The uniqueness of the Era of the Redemption is that it will combine both: G-dly light revealed as it is, with no constraints; and yet this light will be internalized by the world	Usually, the various levels of the soul are encloded and hidden; Pinchas acted a true commitment of <i>mesiras nefesh</i> , involving a higher level of the soul, Yechida; this involves devotion to G-d without any restraints - a commitment that transcends all reason and logic	בריתי שלום כה, יב	ד
One can never know another's true intentions; thus, do not mock another	Some attempted to find fault with Pinchas' intentions based on his lineage from his mother; by attributing Pinchas' lineage to Aaron the Torah shows that his intentions were pure	בן אהרן הכהן כה, יא	הא
His daughters, out of respect, did not reveal the true sin of Tzelafchad; however, he did not sin concerning Eretz Yisrael, thus, he was entitled to an inheritance in the land Rabbi Akiva – (meritorious to the Jews) emphasized Tzelafchad's virtuous nature – sin of the Shabbos violator that sacrificed himself for the Jews' educational benefit R' Shimon – (interpreted the rationale of the text) connected it to the daughter's plea – Tzelafchad was from the ones that tried to go up to the land without permission		*והוא לא הי' כז, ג	הב
Due to Moshe's personal involvement in the two cases (the daughters of Tzelafchad and Zimri), Moshe could not teach these laws; however, the Jews did not miss the laws, rather they were taught through others		*ויקרב משה את משפטן כז, ה	יגא
Importance of not missing even one prayer Constant service to HaShem in prayer is more important than appointing a leader	צו As Moshe requested HaShem to remember the Jews, so HaShem commands the Jews בנ"י All the Jews (not just the Cohanim) קרבני A command that brings one to deed	צו את בנ"י כה, ב	יגב
Act before understanding is the directive נעשה קודם לנשמע; Go out and affect another Jew to do actual Mitzvos	Pinchas went beyond the letter of the law with <i>mesiras nefesh</i> into the world of action; The Previous Rebbe as Nasi, involved more levels by including the Jews' inner development	פינחס י"ב תמוז	יחא
A leader cares about all the members of the flock, even those that don't seem to wish to be included	Moshe counted the Jews after the plague either: To not let it happen again Or, to indicate his love even for those Jews that died in the plague	*וייהי אחרי המגפה כז, א	יחב



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The Parsha uses the word "amar", a soft language, so that eligible even in <i>Golus</i> to be as if the korbanos were actually offered	Parshas Emor using the language דבר frames the מלאכות This Parsha using the language of אמר frames the Moadim in relation to Korbanos	*ויאמר משה ל, א	יחג
זמן וילילה כיום זמן גלות זמן גילוי אור גאולה	עבודתו בדרך מלמטה למעלה עבודתו בדרך מלמעלה למטה	פינחס ירמי' פורענותא גוף נשמה נחמתא ישעי'	יחד הפטרה
One should say T'hilah L'David ("Ashrei" Tehillim 145) three times a day Tzemach Tzedek explains the concept as a level that is normally beyond the service of people (not an obligation) but is the level of רשות Maariv is another example of such a level		זהר	יחה
Importance of Limud Torah from man below, reveals the Torah to the entire world	Pleas of the daughters of Tzelafchad and of tamai mais of Pesach were heard by all that were in the Bais Medrosh (not just Moshe)	*לפני משה כז, ב	כגא
So it will be with Moshiach that he would assume both leadership roles	Like Moshe, Yehoshua was the absolute authority on all matters of Torah, and thus, was Nasi and King, spiritual and physical leader	יפקד ה' כז, טז	כגב
Physical sacrifices in the physical Temple protected the nations; our spiritual prayers protect us	Number of bulls daily decreasing (total of 70) refer to the nations of the world; yet daily libations & meal-offerings, referring to the Jews, are constant	*לפרים כט, יח	כגג
The Land of Israel was provided to the Jews in three methods, expressing the three methods of connection between the Jewish people and Eretz Yisrael, similar to the three types of connection between G-d and the Jewish people see table below Inheritance is the final Mitzvah (positive) in Rambam; expresses the concept of the completion of the Mitzvos		בגורל יחלק את הארץ כו, נה	כחא

Division of the Land of Israel	Historical Era Relationship	עבודה	Jews' Connection to the Land
חלוקה according to population	<i>before Matan Torah</i> parent-child	like a sale אתעדל"ת	Rational (by their merits)
גורל by lots	<i>after Matan Torah</i> Torah & Mitzvos with the power of the Creator Free-choice	like a gift אתעדל"ע	Supra Rational (by Divine decree)
ירושה inheritance	<i>after Moshiach</i> one with the Essence one & same	stands in the place of another ישראל וקוב"ה כולא חד	Intrinsic



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Daily offerings (and our daily service) are a totally unlimited form of spiritual revelation	Even after the time passed for an offering, a part of the obligation continues into the next day Daily offerings are not a concept of a standardized ritual; but of a constant meeting with G-d	*במועדו כח, ב	כחב
The Previous Rebbe also acted in mesiras nefesh for the sake of HaShem, even when not required by logic	נסים change the natural order; פלא beyond the order Pinchas acted not out of logic, but <i>mesiras nefesh</i> to see that the His Will be done regardless פלא So HaShem rewarded Pinchas, out of order, with the status of Cohen, which should not be a reward		לגא

נס פ = פלא פ י נ ח ס

(ברכות סב:) הרואה פינחס בחלום פלא נעשה לו

(סנהדרין פב:) א"ר יוחנן ששה נסים נעשו לו לפינחס

אחד שהיה לו לזמרי לפרוש ולא פירש אחד שהיה לו לדבר ולא דבר
אחד שכוון בזכרותו של איש ובנקבותה של אשה אחד שלא נשמטו מן הרומח
אחד שבא מלאך והגביה את המשקוף אחד שבא מלאך והשחית בעם

Power of Teshuva can swing a person from one side completely to the other side	Sons of Korach were swallowed into the earth, but survived (underground) due to thoughts of Teshuva; not until the census in the 40 th year did they emerge, and then, it became known to the other Jews that sons of Korach had survived	*ובני קרח לא מתו כו, יא	לגב
as reflected in the 2 explanations of Rashi 1. It is a holiday distinct like other holidays in regards to מלאכה 2. Special unique connection with G-d that is reflected in the concept of linah (staying overnight) on this holiday, similar to Yom Tov Sheni shel Galus		*עצרת תהי' כט, לה	לגג
In these times, a Jew's avodah is to conquer the 7 midos, but not able to conquer the 3 intellectual levels; only in the future when we are removed from worldly matters (like the Leviim) then will we have the ability to conquer these 3 levels	In the allotment of the land of the 7 Canaanite nations, Levi does not have a part; but in the future when the land of the other 3 nations are allotted, Levi will receive a portion (13 tribes) Levites removed from worldly matters to serve G-d; in the future, the entire Jewish people will become occupied with knowledge of G-d by "default"	לאלה תחלק הארץ כו, כג	לחא
Chinuch builds paths for the child to follow throughout their life; the guardian needs to also take care of the orphan's spiritual welfare	The legal guardian of children take care of providing for positive Mitzvos, since they have a set financial limit; but they do not provide for charity since it has no limit, and thus, the guardian is unable to provide the proper chinuch	רמב"ם	לחב