



PINCHAS

ETERNAL MOMENTS

How the Everyday Connects Us to the Infinite

PARSHAH OVERVIEW

Pinchas

Aaron's grandson Phineas is rewarded for his act of zealotry in killing the Simeonite prince Zimri and the Midianite princess who was his paramour: G-d grants him a covenant of peace and the priesthood.

A census of the people counts 601,730 men between the ages of twenty and sixty. Moses is instructed on how the Land is to be divided by lottery among the tribes and

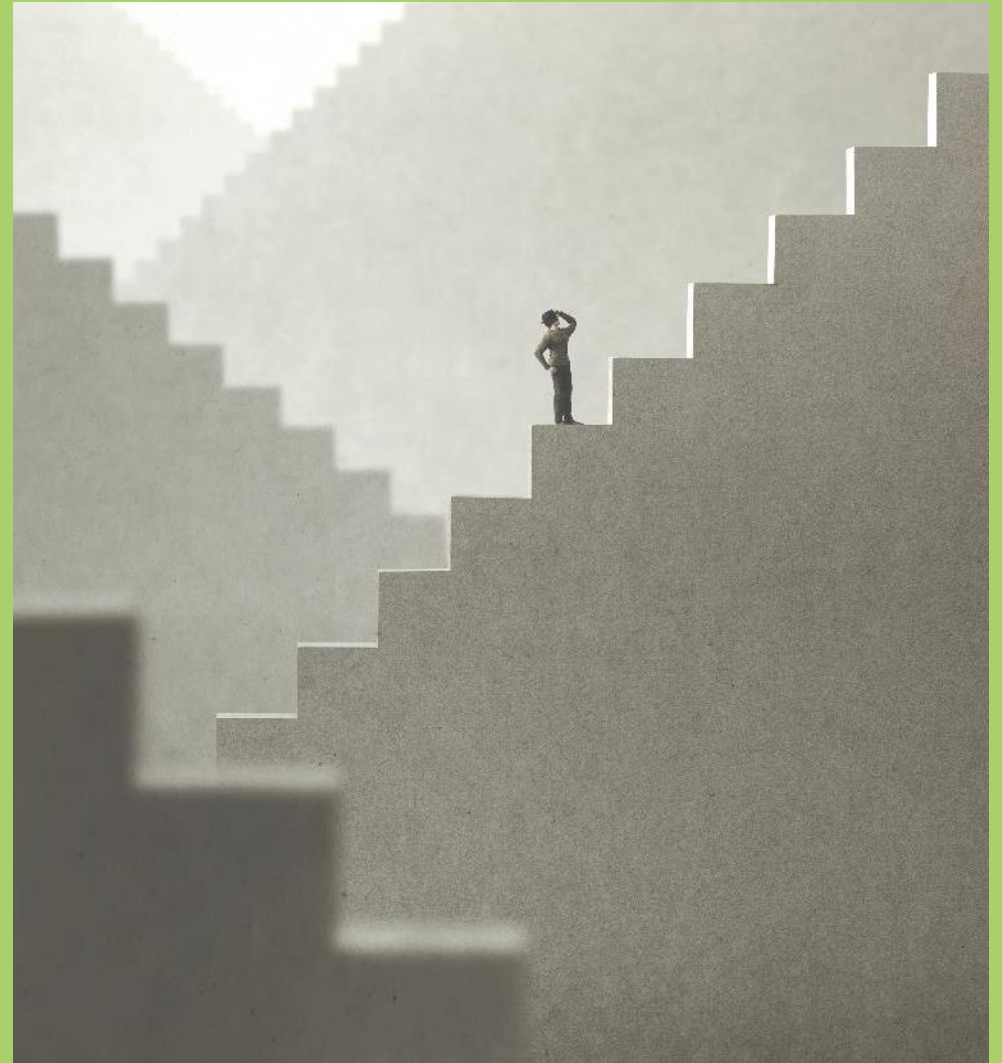
families of Israel. The five daughters of Zelophehad petition Moses that they be granted the portion of the Land belonging to their father, who died without sons; G-d accepts their claim and incorporates it into the Torah's laws of inheritance.

Moses empowers Joshua to succeed him and lead the people into the Land of Israel.

The *parshah* concludes with a detailed list of the daily offerings and the additional offerings brought on Shabbat; Rosh Chodesh (the first day of the month); and the festivals of Passover, Shavuot, and Sukkot.

QUESTION FOR DISCUSSION

For those of us who find consistency and routine difficult, how can religious life remain meaningful?



RASHI RULES

1. Rashi's commentary is for all students, even five-year-olds.
2. Rashi's commentary is always concise and to the point. Every word is deliberate and chosen carefully.

TEXT 1

Numbers 28:1-8

THE TAMID

OFFERING

א. וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר.

ב. צוּ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם, אֶת קָרְבְּנִי לַחֲמִי לְאִשִּׁי
רִית גִּיחָחִי תַשְׁמְרוּ לְהַקְרִיב לִי
בְּמוֹעֲדוֹ.

ג. וְאָמַרְתָּ לָהֶם, זֶה הָאִשָּׁה אֲשֶׁר
תִּקְרִיבוּ לָהּ, כִּבְשִׁים בְּנֵי שָׁנָה
תָּמִיד שְׁנַיִם לַיּוֹם עֹלָה תָּמִיד.

ד. אֶת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה
בַּבֹּקֶר, וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה
בֵּין הָעֶרְבִים.

1. G-d spoke to Moses, saying:

2. "Command the Children of Israel and say to them, 'My offering, My food for My fire offerings, a spirit of satisfaction for Me, you shall take care to offer to Me at its appointed time.'

3. "And you shall say to them, 'This is the fire offering that you shall offer to G-d: two unblemished lambs in their first year each day as a continual burnt offering.

4. "'The one lamb you shall offer up in the morning, and the other lamb you shall offer up in the afternoon.

TEXT 1

Numbers 28:1-8

THE TAMID

OFFERING

ה. וַעֲשִׂירִית הָאֵיפָה סֶלֶת
לְמִנְחָה, בָּלוּלָה בְּשֶׁמֶן כֶּתִית
רְבִיעֵת הֶהֱיִין.

ו. עֹלֹת תָּמִיד הָעֹשִׂיָה בַּהֵר סִינִי
לְרִיחַ גִּיחַח אֱלֹהִים לָהּ.

ז. וְנִסְכוֹ רְבִיעֵת הֶהֱיִין לִכְבֹּשׁ
הָאֶחָד, בִּקְדֹשׁ הַסֵּךְ נִסְךְ שֶׁכֶר
לָהּ.

ח. וְאֵת הַכֹּבֵשׁ הַשְּׂנִי תַעֲשֶׂה בֵּין
הָעֶרְבָיִם, כְּמִנְחַת הַבֹּקֶר וּכְנִסְכוֹ
תַעֲשֶׂה, אֱלֹהִים רִיחַ גִּיחַח לָהּ.

5. "'And one-tenth of an ephah of fine flour for a meal offering, mixed with a quarter of a hin of crushed [olive] oil.

6. "'A continual burnt offering, as the one offered up at Mount Sinai, for a spirit of satisfaction, a fire offering to G-d.

7. "'Its libation shall be one-quarter of a hin for each lamb, to be poured on the holy [altar] as a libation of strong wine to G-d.

8. "'And the second lamb you shall offer up in the afternoon. You shall offer it up with the same meal offering and libation as the morning [sacrifice], a fire offering with a spirit of satisfaction to G-d.'"

TEXT 2

Rashi, Numbers 28:2

THE RASHI

"בְּמוֹעֲדוֹ." בְּכָל יוֹם הוּא מוֹעֵד
הַתְּמִידִים.

"At its appointed time." Each day is the appointed time prescribed for the continual offerings.



The Torah already states that the sacrifice is brought daily, so Rashi's comment seems unnecessary. What is he trying to add?

OPTIONAL

TEXT 3

Rabbi Eliyahu
Mizrachi, *ad loc.*

אינו רוצה לומר שמצוה זו נוהגת בכל יום, שזה בהדיא כתיב ביה:
"שנים ליום עולה תמיד", שלא יהיה יום בלא תמידין.

אלא הכי פירושא, שכל יום הוא זמן התמידין ואין שום מונע בהם,
שאפילו בטומאה מקריבין אותן ביומן.

It's not saying that this *mitzvah* applies every day—that's obvious because the verse clearly says "two . . . each day as a continual burnt offering," meaning there's no day without a *tamid*.

Rather, what it's telling us is that every single day is the proper time for the *tamid*, and nothing can hold it back—not even impurity. Even if the people are impure, the *tamid* is still offered on its day.

OPTIONAL

TEXT 4

Rashi, Numbers 9:2

THE PESACH

OFFERING

"בְּמוֹעֲדוֹ" . אֶף בְּשַׁבָּת, בְּמוֹעֲדוֹ אֶף
בְּטִמְאָה.

"At its appointed time." Even [if it were to fall] on Shabbat; "at its appointed time" [also implies] even [if the majority of the people were to be] in a state of ritual impurity.

OPTIONAL

A POSSIBLE EXPLANATION

Rashi is emphasizing that the *tamid* must be brought every day, even in a state of impurity.

THE FLAW

If Rashi's point was that the *tamid* must be brought even in impurity, he should have said that clearly—like he does earlier. A young student wouldn't infer that on their own.

THE QUESTION REMAINS

What is Rashi trying to tell us?

QUESTION RASHI IS ADDRESSING

What does “at its appointed time” mean in the context of something that’s done every day?

RASHI'S ANSWER

“At its appointed time” means each day has its own unique obligation for the *tamid*, separate from the day before or after.

TEXT 5A

Numbers 28:9-10

THE SHABBOS

OFFERING

ט. וּבִיּוֹם הַשַּׁבָּת שְׁנֵי כִבָּשִׁים בְּנֵי שָׁנָה תְּמִימִם, וְשְׁנֵי עֶשְׂרֹנִים
סֶלֶת מִנְחָה בָּלוּלָה בַּשֶּׁמֶן וְנִסְכָּהּ.

י. עֹלֹת שַׁבַּת בְּשַׁבָּתוֹ, עַל עֹלֹת הַתָּמִיד וְנִסְכָּהּ

9. And on Shabbat, two unblemished lambs in their first year, and two-tenths of an ephah of fine flour as a meal offering, mixed with oil, and its libation.

10. [This is] the burnt offering of each Shabbat on its Shabbat, in addition to the continual burnt offering and its libation.

TEXT 5B

Rashi, Numbers 28:10

THE SHABBOS

OFFERING

"עֲלֹת שַׁבַּת בְּשַׁבָּתוֹ". וְלֹא עֹלֹת שַׁבָּת זוֹ בְּשַׁבַּת אַחֶרֶת, הֲרִי
נִשְׁלָא הֶקְרִיב בְּשַׁבָּת זוֹ שׁוֹמֵעַ אֲנִי יֶקְרִיב שְׁתֵּי לַשַּׁבָּת הַבָּאָה?
תִּלְמוּד לֹאמַר "בְּשַׁבָּתוֹ", מִגִּיד שָׂאם עָבַר יוֹמוֹ בָּטֵל קִרְבָּנוֹ

"The burnt offering of each Shabbat on its Shabbat." But not the burnt offering of this Shabbat on another Shabbat. For if they did not offer one up on this Shabbat, I might think that two should be offered up on the following Shabbat. Scripture therefore says "on its Shabbat" to instruct us that if its day passes, its offering is canceled.

TEXT 6

Rashi, Numbers 28:14

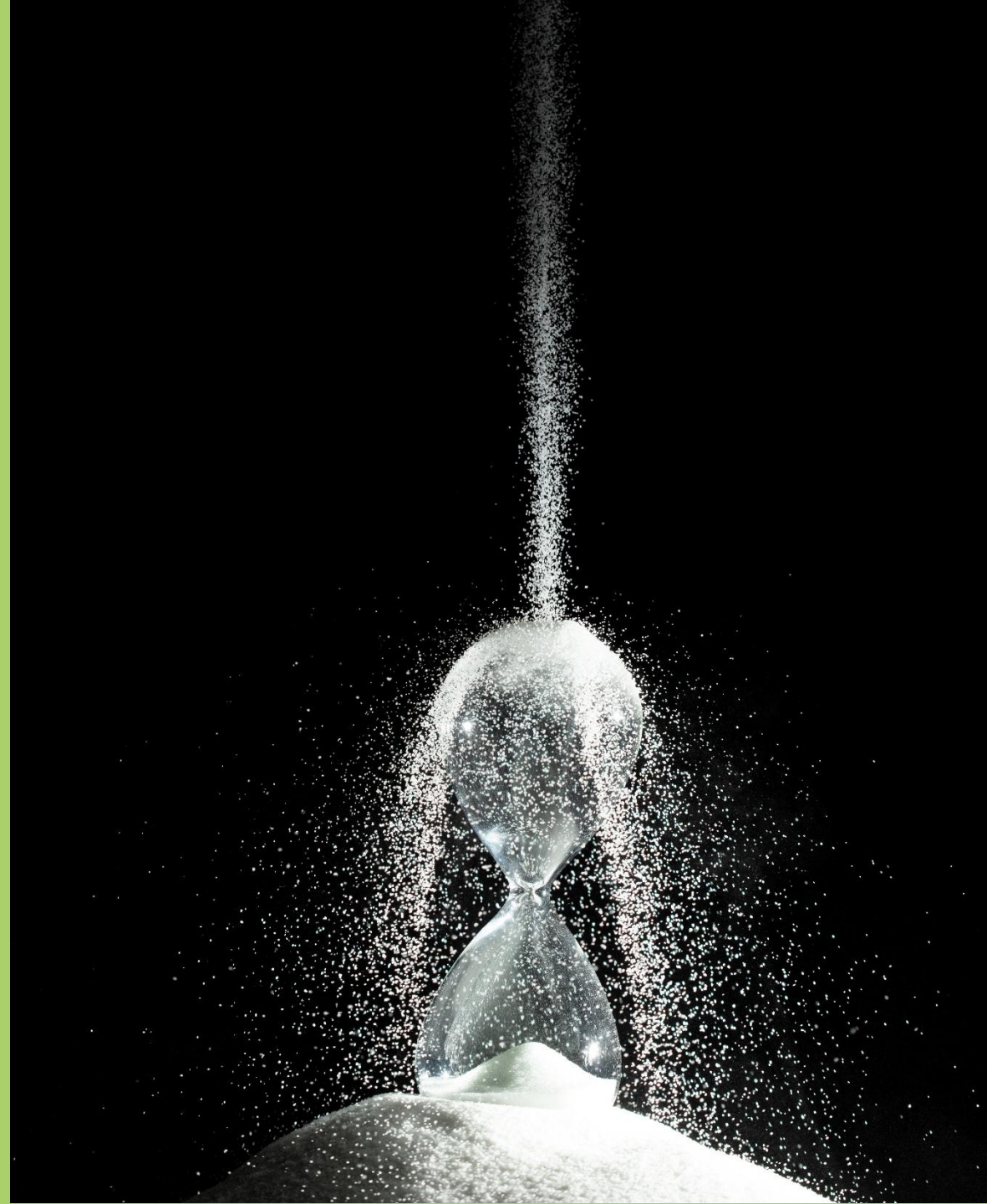
ROSH CHODESH

OFFERING

"זֹאת עֹלֹת חֹדֶשׁ בְּחֹדֶשׁוֹ". וְשֶׁאֵם עֶבֶר
יוֹמוֹ בָּטֵל קִרְבָּנוֹ, וְשׁוֹב אֵין לוֹ תַּשְׁלֹמִין.

"This is the burnt offering of each new month in its month." However, once the day passes, its offering is canceled, and there is no way to make it up.

If the Shabbos or Rosh
Chodesh offerings
weren't brought in their
proper time, they can't
be made up.





Why doesn't Rashi say the same about the *tamid*? It has a set time, but he doesn't mention the consequences of missing it.



GAVRA – “SUBJECT”

The individual who is obligated to perform the *mitzvah*.



CHEFTZA – “OBJECT”

The object with which the *mitzvah* is fulfilled.

SHABBOS AND ROSH CHODESH SACRIFICES

Rashi details the practical implications of missing the proper time.

- ➔ Once the time has passed = the people lost their obligation (*gavra*) **and** the animal (*cheftza*) is invalid.

THE *TAMID* SACRIFICE

Rashi only addresses the obligation and not the implications of missing the proper time.

- ➔ Once the time has passed = the people lost their obligation (*gavra*). **However** the animal (*cheftza*) is still valid for future use.

Why is the *tamid*
different from all
other sacrifices?



TEXT 7

Maimonides,
Mishneh Torah,
Laws of Building the
Temple 1:1

מצות עשה לעשות בית לה' מוכן להיות מקריבים בו
הקרבנות, וחוגגין אליו שלש פעמים בשנה, שנאמר:
"ועשו לי מקדש"

It is a *mitzvah* to build a house for G-d, ready to offer sacrifices inside. We celebrate before Him three times a year there, as the verse states, "And they shall make for Me a sanctuary" (Exodus 25:8).



Each sacrifice served as a means to draw Divine energy into the world.

OPTIONAL

TEXT 8

*Rabbi Shneur Zalman
of Liadi, Sidur Im
Dach, p. 33b*

וזהו "את קרבני לחמי לאשי כו", פירוש
"לחמי", הנה על דרך משל כשהאדם רעב
בלא אכילה ג' ימים וכדומה הרי תסולק חיות
נפשו, ויתעלה ויתכווץ כלפי מעלה ולא
יתפשט באברי הגוף, ויחלש כח השכל במוח
וכח הראיה בעין כו'. ואחר כך כשיאכל
מאכל, הנה תשוב נפשו עליו מלמעלה למטה
ותתפשט בכל אבריו, ויתחזק כח השכל
במוח וכו'. הרי אנו רואים שהמאכל הוא
סיבה הגורמת השבת הנפש בגוף.

כמו כן יובן על דרך דוגמא למעלה . . . שכל
העולמות נקראים בשם גוף, ואור החיות
האלקי מתפשט בהם להחיותם . . . והוא
הנקרא בחינת נשמה למעלה . . . צריך
שימשיכו הנפש לאברים, וזהו כמשל השבת
הנפש על ידי המאכל דוקא.

When it says, "My offering, My food for My fire" (Numbers 28:2), the term "My food" can be understood like this: Imagine someone who hasn't eaten for three days. His life force starts to drain. His soul rises and pulls inward, no longer spreading throughout his body. His mind becomes weak, his vision blurry. But then, when he eats, his soul returns, filling his body again, and his mind and vision are restored. We can see that food is what brings the soul back into the body.

In the same way, think of it like this on a higher level: . . . All the worlds are considered a "body," and the Divine light flows through them, giving them life. . . . This is like the soul above. . . . Just as the soul must spread through the limbs, food is what brings the soul back into the body.

OPTIONAL

TEXT 8

*Rabbi Shneur Zalman
of Liadi, Sidur Im
Dach, p. 33b*

וזהו שרש ענין הקרבנות שנקראו בשם
לחמי, על דרך משל כלחם שגורם השבת
הנפש כנזכר לעיל, כמו כן הקרבנות גורמים
שיתפשט האור אלקי בעולמות, הנקראים
גוף בדרך כלל.

This is the secret of the concept of sacrifices,
which are called “My food.” Just as bread
restores the soul to the body, the sacrifices
bring the Divine light into the worlds, which are
like the body in this analogy.



Most sacrifices correspond to time-bound spiritual energies and are accessible only in their designated windows.

The *tamid* corresponds to a Divine energy that transcends time altogether and wasn't bound to a specific moment.



TEXT 9

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Likutei
Sichot 28, p. 189*

אבער דערפון וואס די קדושה בימים אלו מאכט איבער דעם זמן, איז פארשטאנדיק, אז עס האט א הגבלה, וואס דערפאר איז די "השראה" פארבונדן מיט א יום מסויים דוקא.
ביי קרבן תמיד איז פארקערט: דאס איז אן ענין וואס איז דא שטענדיק, תמיד, אן הגבלות, וואס דערפון איז פארשטאנדיק אז די השראת הקדושה שעל ידי קרבן תמיד איז (פארבונדן מיט דער התגלות פון דעם אויבערשטן אליין ביי וועמען ס'איז) ניט שייך קיין שום שינויים חס ושלום, ובמילא איז עס מאיר ושורה שטענדיק, בלי כל הגבלה

The fact that the holiness of these days affects the time means, by definition, that it's limited. That's why the "inspiration" is specifically connected to a particular day.

With the *tamid* sacrifice, it's the opposite: This is something that is always present, infinitely, which makes it clear that the *tamid's* sanctity is connected to the revelation of the Almighty Himself, Who is beyond any changes, G-d forbid. Therefore, it shines and dwells constantly, without any limitation.

TEXT 10

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, ibid., p.
188*

מה שאין כן בנוגע לתמיד, אף על פי אז "בכל יום הוא מועד התמידים" - איז ניטא קיין קא סלקא דעתך אז מ'זאל מקיים זיין דעם חיוב תמיד דהיום מיט זיין הקרבה למחר, וויבאלד אז מחר איז ניט "מועדו".

מ'האט אבער ניט קיין לימוד אז "בטל קרבנו", אז די מציאות הקרבן ווערט בטל. במילא איז על פי פשוטו של מקרא יש לומר אז מ'קען (נאכמער - מ'דארף) מקריב זיין די תמידים למחר, וויבאלד אז ס'איז דא די מציאות (אדער די דמי) הקרבן.

The *tamid* is different: "Each day is the appointed time . . . for the [*tamid*]" so it's clear that we can't fulfill today's obligation by bringing tomorrow's sacrifice because tomorrow isn't its appointed time.

But there's no source that says "the sacrifice is annulled," meaning that the sacrifice itself becomes void. So, simply put, we can (and actually, we must) bring the *tamid* sacrifice the next day because the existence or value of the sacrifice still stands.



Even if the day's obligation was missed, the *tamid* can be brought the next day because its value and holiness remain.

G-d is not limited to
our human perspective.
He is not bound by
time or novelty.



TEXT 11

Malachi 3:6

כִּי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי יִשְׂרָאֵל לֹא
כִּלְיִתֶם.

For I, G-d, have not changed; and you, the
Children of Jacob, have not reached the end.

TEXT 12

*Rabbi Yosef Caro,
Shulchan Aruch,
Orach Chayim 5:1*

יכוין בברכות פירוש המלות, כשיזכיר השם יכוין פירוש
קריאתו באדנות, שהוא אדון הכל, ויכוין בכתיבתו ביו"ד
ה"א שהיה והוא ויהיה.

When saying the blessings, one should have in mind the meaning of the words. When mentioning G-d's name, one should think of its meaning as "Ado-nai," the Master of all. And when writing it with the letters *yud* and *hei*, one should contemplate that He was, is, and will be.



G-d's infinite presence is available at any given moment throughout the year, not just on special occasions.

TEXT 13

*Rabbi Shneur Zalman
of Liadi, Tanya,
Likutei Amarim, ch.
48*

יתבונן המשכיל בגדולת אין סוף ברוך הוא, כי כשמו כן
הוא, אין סוף ואין קץ ותכלית כלל לאור וחיות המתפשט
ממנו יתברך ברצונו הפשוט ומיוחד במהותו ועצמותו יתברך
בתכלית היחוד.

A wise person should reflect on the greatness of G-d. His name says it all—He is infinite, with no end or limit. His light and life flow from Him, and this all comes through His simple, unique will, completely united with His essence.

TEXT 14

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Likutei
Sichot 28, p. 190*

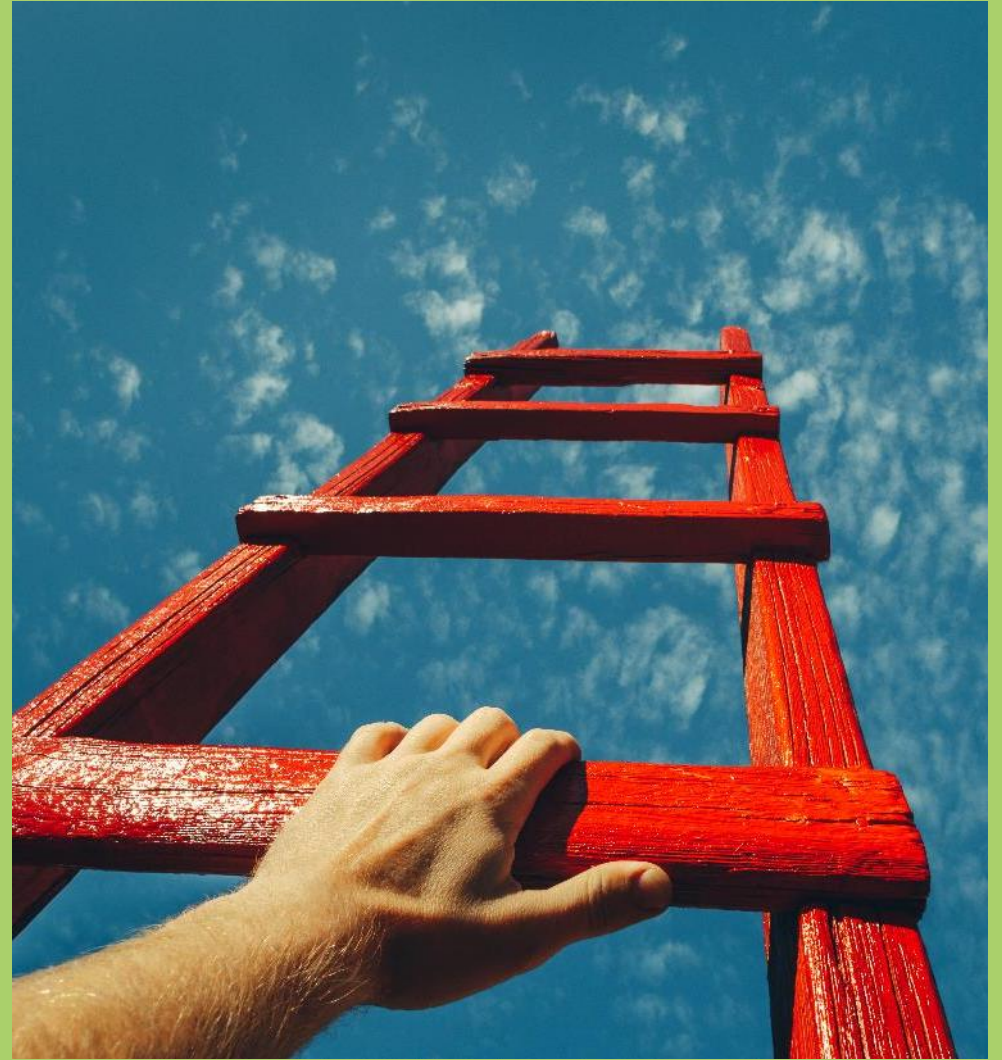
דער ענין אין עבודת האדם לקונו:

בשעת ביי א אידן איז זיין עבודה באופן "תמיד", איז בא אים ניטא קיין שינויים בעבודתו: סיי בימות החול סיי בשבת ויום טוב ביז ביום הכיפורים (שבת שבתון) – אין וועלכן מעמד ומצב ער זאל נאר זיין, און וואס פאר אן עבודה ער טוט - הערט זיך ביי אים איין זאך: קיום רצון פון אויבערשטן, "שאמרתי ונעשה רצוני". וואס אזא אופן "עבודה" נעמט זיך מצד דעם וואס מ'איז אינגאנצן איבערגעגעבן צום אויבערשטנס רצון, בא אים "לייכט" (און ער "פילט") דאס וואס "אני ה' לא שניתי", ובמילא איז אויך ביי אים ניטא קיין שינוי בעבודתו.

Let's translate this idea as it relates to our G-dly service:

When a Jew's service is constant, there are no changes in how they serve. Whether it's a weekday, Shabbat, yom tov, or even Yom Kippur, they maintain a similar mindset and approach. The focus is always the same—fulfilling G-d's will: "I spoke, and My will was done" (Rashi, Exodus 29:18). This kind of service comes from being completely devoted to G-d's will. For such a Jew, they easily feel that "I, G-d, have not changed" (Malachi 3:6), and therefore, their commitment never changes.

Judaism's daily routine isn't just repetition—it's a constant opportunity to connect with an infinite, eternal G-d. The *tamid* teaches us that every ordinary day holds infinite value that we can access.



KEY POINTS

1. The Torah commands us to offer a sacrifice twice daily in the Temple, adding that it should be done “at its appointed time.”
2. If the Shabbat or festival sacrifice wasn’t offered on time, it cannot be offered later. By contrast, the *tamid* can be offered the next day.
3. The *cheftza* of other sacrifices is annulled after their time passes, as opposed to that of the *tamid*.
4. This is because of the *tamid*’s spiritual energy: a Divine light that transcends time and is relevant every day of the year equally.
5. The *tamid* teaches us to embrace the routine with excitement, tapping into G-d’s limitless energy to animate every day, not just special times.

