

חומש עם רש"י • פנחס • חמישי

Complete Word-for-Word Interlinear • Navy & Gold Edition

PINCHAS • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we begin learning about the holy avodah of the public korbanos that are brought in the Mishkan and the Beis HaMikdash. Hashem commands Moshe Rabbeinu to instruct the Bnei Yisrael to be meticulous in bringing His offerings at their designated times, establishing the daily schedule of our communal connection to Hashem.

We will learn the specific details of the Korban Tamid, the daily burnt offering brought every single morning and afternoon, along with its accompanying grain offerings and wine libations. The aliyah then transitions into the additional korbanos, the Musaf offerings, brought on the holy day of Shabbos and on Rosh Chodesh.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

צוֹ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֵת קִרְבָּנִי לַחֲמִי לְאִשִּׁי

for My fire-offerings My food My offering — to them and you shall say Yisrael the children of — Command

רִיחַ נִיחֹחִי תִשְׁמְרוּ לְהִקְרִיב לִי בְּמוֹעֲדוֹ:

in its appointed time to Me to offer you shall watch My satisfaction a savor of

רש"י

צוֹ אֶת בְּנֵי יִשְׂרָאֵל. מָה אָמַר לְמַעַלָּה? יִפְקֹד ה', אָמַר לוֹ

to him said Hashem Let appoint above is said what Yisrael the children of — Command

הַקֹּדֶשׁ עַד שְׁאֵתָהּ מִצִּוְנִי עַל בְּנֵי, צִוָּה אֶת בְּנֵי

My children — command My children concerning are commanding Me that you instead of the Holy One blessed be He

עָלַי, מִשְׁלַל לְבַת מֶלֶךְ שֶׁהִיְתָה נִפְטָרַת מִן הָעוֹלָם וְהִיְתָה מִפְקֶדֶת בַּעֲלָהּ

her husband charging and she was the world from departing who was a king to a daughter of a parable concerning Me

עַל בְּנֵיהָ וְכו' כְּדֹאִיתָא בְּסִפְרֵי:

in the Sifrei as it is etcetera her children concerning

רש"י

קִרְבְּנִי. זֶה הַדָּם:

the blood this My offering

רש"י

לחמי. אלו יאמורין, וכן הוא אומר ויקרא ג' "והקטירם הכהן המזבחה
on the altar the Kohen and he shall burn them three Vayikra says it and so the sacrificial parts these are My food
לֶחֶם אִשָּׁה" ספרי :
Sifrei the fire offering food of

רש"י

לאשי. הנתנין לאשי מזבחי:
My altar for the fire offerings of that are given for My fire offerings

רש"י

תשמרו. שיהיו כהנים ולוים וישראל עומדין על גביו, מפאן למדו
they learned from here its back upon standing and Israelites and Levites Kohanim that there shall be you shall watch
ותקנו מעמדות תענית כ"ו :
26 Taanis Maamadot and they instituted

רש"י

במועדו. בכל יום הוא מועד התמידים:
of the continual offerings is the appointed season it day on every In its appointed season

פסוק ג

Pasuk 3

ואמרת להם זה האשה אשר תקריבו ליהוה כבשים בני שנה
first year within their lambs to Hashem you shall bring which is the fire-offering This to them And you shall say
תמימים שנים ליום עלה תמיד:
continual as a burnt-offering for the day two unblemished

רש"י

ואמרת להם. אזהרה לבית דין ספרי :
Sifrei judgment to the house of an instruction to them And you shall say

רש"י

שנים ליום. כפשוטו, ועקרו בא ללמד שיהיו נשחטין כנגד
opposite slaughtered that they should be to teach comes and its main purpose according to its plain sense for the day Two
היום — תמיד של שחר במערב ושל בין הערבים במזרחן של טבעות
the rings of in the east the evenings between and that of in the west morning of the continual offering the day
ספרי; יומא ס"ב :
62b Yoma Sifrei

פסוק ד

Pasuk 4

את הכבש אחד תעשה בבקר ואת הכבש השני תעשה בין
between you shall offer the second the lamb and — in the morning you shall offer one the lamb —

הַעֲרָבִים:

the evenings

רש"י

את הכבש אחד. אַע"פ שֶׁכָּבֵר נֶאֱמַר בְּפָרְשַׁת וְאַתָּה תִּצְוֶה "וְזֶה אֲשֶׁר

which "And this shall command And you in the parsha of it was said that already even though one the lamb —

תַּעֲשֶׂה" וְגו' שְׁמוֹת כַּט לַח, הִיא הִיטָה אִזְהָרָה לַיָּמִי הַמְּלוּאִים וְכֵאן צִוָּה

He commanded and here the installation for the days of an instruction was it 38 29 Shemos etc. you shall offer"

לְדוֹרוֹת:

for the generations

פסוק ה

Pasuk 5

וַעֲשִׂירִית הָאֵיפָה סֶלֶת לְמִנְחָה בְּלוּלָה בְּשֶׁמֶן כֶּתִית רְבִיעֵת הֶהֱיִין:

of the hin a fourth beaten with oil mixed for a meal-offering fine flour of the ephah and a tenth

רש"י

סֶלֶת לְמִנְחָה. מִנְחַת נִסְכִּים:

drink-offerings the meal-offering of for a meal-offering Flour

פסוק ו

Pasuk 6

עֲלֹת תָּמִיד הָעֹשֶׂיָהּ בְּהַר סִינַי לְרִיחַ נִיחֹחַ אֲשֶׁה לַיהוָה:

to Hashem a fire offering satisfaction for a savor of Sinai at Mount that was made continual a burnt offering of

רש"י

הָעֹשִׂיָה בְּהַר סִינַי. כְּאוֹתָן שֶׁנַּעֲשׂוּ בַיָּמִי הַמְּלוּאִים; ד"א —

Another explanation the installation in the days of that were made like those Sinai at Mount Which was made

הָעֹשִׂיָה בְּהַר סִינַי, הַקִּישׁ עוֹלֹת תָּמִיד לְעוֹלֹת הַר סִינַי —

Sinai Mount to the burnt offering of continual the burnt offering of It compares Sinai at Mount Which was made

אוֹתָהּ שֶׁנִּתְקַרְכָּה לִפְנֵי מַתֵּן תּוֹרָה — שֶׁכָּתוּב בָּהּ שֵׁם כ"ד "וַיִּשֶׂם

and he put chapter 24 there concerning it of which it is written Torah the giving of before which was offered that

בְּאֵגֻנָּה", מִלֵּמַד שֶׁשְׁעוֹנָה כְּלִי סִפְרֵי:

Sifrei a vessel that it requires this teaches in basins

פסוק ז

Pasuk 7

וְנִסְכּוֹ רְבִיעֵת הֶהֱיִין לְכַבֵּשׁ הָאֶחָד בִּקְדָּשׁ הַסֵּךְ נִסְךְ שֶׁכָּר לַיהוָה:

to Hashem strong drink a libation of pour in the Sanctuary the one for the lamb the hin a quarter of And its libation

רש"י

וְנִסְכּוֹ. יַיִן:

wine and its libation

רש"י

בְּקֹדֶשׁ הַסֵּךְ. עַל הַמִּזְבֵּחַ יִתְּנָסְכוּ:
they shall be poured the altar upon causing to pour In the holy

רש"י

נֹסֶךְ שֹׂכֵר. יַיִן הַמְּשֻׁכֵּר, פָּרֵט לַיַּיִן מִגִּתּוֹ בְּבֹא בִתְרָא צ"ו :
97 Batra Bava from its press wine excluding that intoxicates wine strong drink a libation of

פסוק ח

Pasuk 8

וְאֵת הַכֶּכֶּשׁ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים כְּמִנְחַת הַבֹּקֶר
the morning like the meal-offering of the evenings between you shall make the second the sheep and —
וְכִנְסָכוּ תַעֲשֶׂה אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה:
to Hashem satisfaction an aroma of a fire-offering you shall make and like its libation

רש"י

רִיחַ נִיחֹחַ. נִחַת רוּחַ לְפָנַי שְׁאַמְרְתִּי וְנַעֲשֶׂה רְצוֹנִי סִפְרֵי :
Sifrei My will and was done that I spoke before Me spirit satisfaction of satisfaction A smell of

פסוק ט

Pasuk 9

וּבַיּוֹם הַשַּׁבָּת שְׁנֵי כִבָּשִׁים בְּנֵי שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרִינָם סֹלֶת
fine flour tenths and two unblemished year within their lambs two Shabbos And on the day of
מִנְחָה בָּלוּלָה בַּשֶּׁמֶן וְנֹסֶכּוֹ:
and its libation with oil mixed a meal offering

פסוק י

Pasuk 10

עֹלֹת שַׁבָּת בְּשַׁבְּתוֹ עַל עֹלֹת הַתָּמִיד וְנֹסְכָה:
and its libation the continual the burnt-offering of besides on its Shabbos Shabbos the burnt-offering of

רש"י

עֹלֹת שַׁבָּת בְּשַׁבְּתוֹ. וְלֹא עֹלֹת שַׁבָּת זֹאת בְּשַׁבָּת אַחֲרָתָהּ, הֲרִי שְׁלֹא
that not behold another on Shabbos this Shabbos the burnt offering of and not on its Shabbos Shabbos The burnt offering of
הַקָּרִיב בְּשַׁבָּת זֹאת שׁוֹמֵעַ אֲנִי יְקָרִיב שְׁתֵּים לְשַׁבָּת הַבָּאָה, ת"ל "בְּשַׁבְּתוֹ",
on its Shabbos the Torah teaches the coming on the Shabbos two he may offer I hear this on Shabbos he offered
מִגִּיד שְׁאֵם עָבַר יוֹמוֹ בָּטֵל קָרְבָּנוֹ סִפְרֵי :
Sifrei its offering is cancelled its day passed that if it tells

רש"י

עַל עֹלֹת הַתָּמִיד. אֵלּוּ מוֹסְפִין, לְבַד אוֹתָן שְׁנֵי כִבָּשִׁים שֶׁל
of lambs two those besides are additional offerings these the continual the burnt offering of Besides
עֹלֹת הַתָּמִיד, וּמִגִּיד שְׁאֵין קָרְבִּין אֶלָּא בֵּין שְׁנֵי הַתָּמִידִין, וְכֵן
and likewise continual offerings the two between except brought that they are not and it tells the continual the burnt offering of

בְּכָל הַמוֹסְפִין נֶאֱמַר עַל עֹלֹת הַתְּמִיד לְתַלְמוּד זֶה:
this for a teaching of the continual the burnt offering of besides it is said the additional offerings in all of

פסוק יא

Pasuk 11

וּבְרֵאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה פָּרִים בְּנֵי בָקָר שְׁנַיִם
two the herd young of bulls to Hashem a burnt offering you shall bring your months And on the beginnings
of
וְאֵיל אֶחָד כִּבְשִׂים בְּנֵי שָׁנָה שִׁבְעָה תְּמִימִם:
unblemished seven first year in their lambs one and a ram

פסוק יב

Pasuk 12

וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לַפָּר הָאֶחָד וּשְׁנֵי עֶשְׂרֹנִים
tenths and two the one for the bull with oil mixed a meal offering fine flour tenths and three
סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לְאֵיל הָאֶחָד:
the one for the ram with oil mixed a meal offering fine flour

רש"י

ושלשה עשרונים. כמשפט נספי פר, שכן הן קצובין בפרשת נסכים:
drink-offerings in the section of are fixed they for so a bull the drink-offerings of according to the rule of tenths and three

פסוק יג

Pasuk 13

וְעֶשְׂרֹן עֶשְׂרֹן סֹלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן לַכֶּבֶשׂ הָאֶחָד עֹלָה
a burnt-offering the one for the sheep with oil mixed as a meal-offering fine flour of a tenth and a tenth
רִיחַ נִיחֹחַ אִשָּׁה לַיהוָה:
to Hashem a fire-offering pleasing of an aroma

פסוק יד

Pasuk 14

וְנִסְכֵּיהֶם חֲצֵי הַהֵין יִהְיֶה לַפָּר וּשְׁלִישֵׁת הַהֵין לְאֵיל וּרְבִיעֵת הַהֵין
the hin and a quarter for the ram the hin and a third for the bull shall be the hin half and their libations
לַכֶּבֶשׂ יֵין זֹאת עֹלֹת חֹדֶשׁ בְּחֹדְשׁוֹ לְחֹדְשֵׁי הַשָּׁנָה:
the year for the months of in its month the new moon the burnt offering of this is of wine for the lamb

רש"י

זאת עלת חדש בחדשו. שאם עבר יומו בטל קרבנו ושוב אין לו
for it there is not and again its offering is cancelled its day passed that if in its month a month the burnt offering of This is

תשלומין:

supplementary payment

פסוק טו

וְשִׁעִיר עִזִּים אֶחָד לְחַטָּאת לַיהוָה עַל עֹלֹת הַתָּמִיד יַעֲשֶׂה
 it shall be made the continual the burnt offering of besides to Hashem for a sin offering one goats and a male goat of

וְנִסְכּוֹ:

and its libation

רש"י

וְשִׁעִיר עִזִּים וגו'. כָּל שִׁעִירֵי הַמוֹסָפִין בָּאִין לְכַפֵּר עַל טִמְאַת מִקְדָּשׁ
 the Sanctuary the uncleanness of for to atone come the additional offerings the goats of All etc. of goats And a kid
 וְקִדְשׁוֹ, הַכֹּל כְּמוֹ שֶׁמִּפְּרָשׁ בְּמַסְכֶּת שְׁבוּעוֹת דף ט', וְנִשְׁתַּנָּה שִׁעִיר רֹאשׁ חֹדֶשׁ
 Chodesh Rosh the goat of And is different 9 page Shevuot in Tractate is explained as all and its holy things
 שֶׁנֶּאֱמַר בּוֹ "לֹה"; לְלַמֶּדֶךָ שֶׁמִּכְפִּיר עַל שְׂאִין בּוֹ יְדִיעָה לֹא בְּתַחֲלָה
 at the beginning neither knowledge in it that which there is not for that it atones to teach you to Hashem regarding it that it is said
 וְלֹא בְּסוֹף — שְׂאִין מִכִּיר בְּחַטָּא אֱלָא הַקֶּב"ה הַקֶּב"ה בְּלֻכְדָּה, וְשֶׁאֵר
 and the rest of alone the Holy One blessed be except of the sin who knows for there is none at the end nor
 He
 הַשִּׁעִירִים לְמִדִּין מִמֶּנּוּ; וּמִדְּרָשׁוֹ בְּאַגְדָּה, אָמַר הַקֶּב"ה הַבִּיאוּ
 bring the Holy One blessed be said in the Aggadah And its homiletical from it learn the goats
 interpretation
 כִּפָּרָה עָלַי עַל שֶׁמַּעֲטָתִי אֶת הַיָּרֵחַ חוֹלִין ס':
 60 Chullin the moon — that I diminished for for Me an atonement

רש"י

עַל עֹלֹת הַתָּמִיד יַעֲשֶׂה. כָּל הַקֶּרְבֵּן הַזֶּה:
 this the offering all of shall it be done the continual the burnt offering of Besides

רש"י

וְנִסְכּוֹ. אֵין "וְנִסְכּוֹ" מוֹסֵב עַל הַשִּׁעִיר, שְׂאִין נִסְכִּים לְחַטָּאת:
 for a sin-offering drink-offerings for there are no the goat to refers "and its drink-offering" not And its drink-offering

CHAPTER SUMMARY

The aliyah begins with Hashem's command to safeguard and bring His offerings at their proper times, specifically detailing the daily Korban Tamid consisting of two yearling lambs, one offered in the morning and one in the afternoon, alongside their meal offerings and wine libations. It then details the Musaf offerings for Shabbos, which consist of two additional lambs, and the Musaf for Rosh Chodesh, which includes two bulls, one ram, seven lambs, and a male goat for a sin offering, all brought in addition to the regular daily Tamid.

In this week's aliyah, the Torah introduces the Korban Tamid, the daily offering brought every single morning and every single afternoon, without fail. Think about the consistency this required. No matter what was happening in the camp of Israel, whether they were celebrating or mourning, traveling or resting, the day always began and ended with the exact same service. This is the foundation of our relationship with Hashem: the power of holy routine.

We often look for inspiration in the dramatic, high-energy moments of life, like a beautiful Yom Tov or a major life event. But the real avodah of a Yid is built on the quiet, steady commitments of the everyday. The morning lamb and the afternoon lamb teach us that consistency is what creates a dwelling place for Hashem in our lives. When we show up for our davening, our learning, and our mitzvos day after day, even when we do not feel a special rush of emotion, we are building a vessel that holds true kedushah.

This consistency is what Chazal call "olam keminhago noheg" in our spiritual lives, creating a steady, unbreakable rhythm. When you establish a daily spiritual anchor that nothing can touch, you anchor your entire soul. It is the small, daily steps, repeated day after day, that ultimately transform a person and bring the greatest nachas ruach to the Creator.

Today, choose one small spiritual act, such as learning two halachos, saying a specific chapter of Tehillim, or giving a coin to tzedakah, and commit to doing it at the exact same time every single day, making it your own personal Korban Tamid that nothing can disrupt.