

4 JULY 2026 | 19 TAMUZ 5786

VOLUME 39 | #44

DAF HASHAVUA

פינחס | PINCHAS
יז :

SHABBAT ENDS:

London: 10.24pm
Birmingham: 10.39pm
Bournemouth: 10.33pm
Cardiff: 10.44pm
Dublin: 11.04pm
Edinburgh: 11.24pm
Glasgow: 11.32pm
Hull: 10.57pm
Leeds: 10.50pm
Liverpool: 11.02pm
Manchester: 10.55pm
Nottingham: 10.51pm
Sheffield: 10.57pm
Southend: 10.20pm
Southport: 11.06pm
Jerusalem: 8.31pm

SIDRA
BREAKDOWN

פינחס
PINCHAS

8th Sidra in:
במדבר
BEMIDBAR

By Numbers:
168 VERSES
1,887 WORDS
7,853 LETTERS

Headlines:
YEHOShUA'S
(JOSHUA'S)
APPOINTMENT AS
LEADER

PINCHAS:
Artsroll p.876
Hertz p.686
Koren Sacks p.1047
Soncino p.932

HAFTARAH:
Artsroll p.1192
Hertz p.710
Koren Sacks p.1583
Soncino p.968

SIDRA SUMMARY

1ST ALIYA (KOHEN) – BEMIDBAR 25:10-26:4
God tells Moshe (Moses) that Pinchas, Aharon's grandson, is to become a Kohen in recognition of his righteous actions in stopping the public display of immorality described at the end of last week's sidra. The names of the two offenders are given – Zimri from the tribe of Shimon and Kozbi, a Midianite princess. God commands Moshe to smite the Midianites as retribution for luring the Israelites into idol worship and immorality. Moshe and Elazar, the Kohen Gadol, are told to take a census of men above the age of 20.
***Point to Consider:** Why was Pinchas not already considered a Kohen if he was a grandson of Aharon? (see Rashi to 25:13)*

2ND ALIYA (LEVI) – 26:5-11
The main descendants of each tribe are listed, as well as the overall number within each tribe, as counted in the census. When detailing the tribe of Reuven, the Torah recalls that Datan and Aviram were from this tribe and that the ground swallowed them in Korach's rebellion. The overall census number is 601,730.

3RD ALIYA (SHLISHI) – 26:52-27:5
God tells Moshe to apportion the Land to those counted in the census. The tribes with more people will receive proportionally more land area. Although this distribution was calculated mathematically, it was carried out through Elazar drawing lots, guided by Divine inspiration (Rashi). The main Levite families, who were not included in the census, are listed. They number 23,000 males above the age of one month. No one who was included in the first census when the Israelites left Egypt is included in this census, as they had died in the desert, apart from Yehoshua (Joshua) and Calev. The five daughters of Tzelofchad, a descendant of Menashe, ask Moshe to be given their deceased father's share

in the Land, as they have no brothers to inherit him. Moshe consults God about their request.

4TH ALIYA (REVI'I) – 27:6-23
God declares that Tzelofchad's daughters are justified in their request and that, in the absence of sons, daughters are to inherit their father. Other hierarchical inheritance rights are stated. God tells Moshe to ascend Mount Avarim and look at the Land of Canaan from afar, reminding him that he will not come into the Land because of his mistake of hitting the rock (see *Bemidbar* 20:9-12). Moshe asks God to appoint a new leader. God tells him to appoint Yehoshua, which Moshe does, in the presence of Elazar and the *Sanhedrin* (Rashi).

5TH ALIYA (CHAMISHI) – 28:1-15
God instructs Moshe to tell the Israelites to bring the twice-daily *tamid* (continual) offering, consisting of a male lamb, together with a flour offering mixed with oil and a wine libation. The additional Shabbat and Rosh Chodesh offerings are detailed.

6TH ALIYA (SHISHI) – 28:16-29:11
The special offerings for Pesach, Shavuot, Rosh Hashanah and Yom Kippur are also detailed.

7TH ALIYA (SHEVI'I) – 29:12-30:1
The Torah details the many extra offerings brought during Succot, including 70 bulls. Shemini Atzeret, the day after Succot, has its own set of offerings.

HAFTARAH (YIRMIYAHU 1:1-2:3)
Taken from the start of the book of Yirmiyahu (Jeremiah), this haftarah is the first of the three 'haftarot of tribulation' read in the build-up to Tisha B'Av. The prophet is told by God that an invader will come 'from the north' to attack Jerusalem, as happened at the time of the destruction of the First Temple, because of the sinfulness of its inhabitants.



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United Synagogue Daf Hashavua

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WHAT WILL STAY WITH OUR CHILDREN: WHAT THEY LEARN OR WHAT THEY LIVE?

BY: **RABBI LUIS HERSZHAFT**

Community Rabbi, Hampstead Garden Suburb Synagogue

Whenever I have asked one of the students in our cheder or school what they love about Judaism, it's unlikely the first thing they'll tell me is their favourite *parasha*. Rather, almost always, they will speak about a special family Friday night dinner, an experience on summer camp, Seder night, a family simcha or similar. Those are the moments that really leave a lasting impact.

In *Parashat Pinchas*, Moshe (Moses) is told to appoint his successor, Yehoshua (Joshua). God instructs him: "Take for yourself Yehoshua the son of Nun, a man of spirit, and you shall lay your hand upon him" (*Bemidbar* 27:18). Yet, just a few verses later, the Torah describes Moshe placing *both* hands upon him. Rashi (1040-1105) notes that Moshe did more than he was commanded, going beyond what was required. But why?

Rabbi Joseph B. Soloveitchik (1903-1993) suggests that Moshe was transmitting not one *mesorah*, tradition, but two. One is the *mesorah* of knowledge, of Torah learning and understanding. The other is the *mesorah* of experience, what it is to actually live as a Jew. For example, one can know the laws and even study in depth the laws of Shabbat, yet still not truly know what Shabbat is. Knowing what Shabbat feels like comes from somewhere else entirely.

It comes from the home, from song, from those Friday night dinners. It cannot be taught in a classroom alone. It has to be lived. This applies to all areas of Jewish life.

Across our community today, we are doing something remarkable. Our schools, *chedarim*, youth movements, camps and trips are creating rich, immersive Jewish experiences. Our children are not only learning about Judaism; they are living it and loving it.

At the same time, Moshe's two hands remind us that the goal was never one without the other. Alongside the experience, there is also the responsibility to build knowledge. We must ensure that our children can open a *siddur* with confidence, develop a real understanding of *Chumash* and our traditions, and engage with Torah not only emotionally but intellectually as well. We want to build a community filled with people who feel deeply connected through their experiences **and** have a growing sense of knowledge and understanding.

Yehoshua was chosen to succeed Moshe

“ We want to build a community filled with people who feel deeply connected through their experiences and have a growing sense of knowledge and understanding.

because he was always with him. The Torah describes Yehoshua as one who “would not depart from the tent” (*Shemot* 33:11). He received the knowledge **and** he absorbed the experience. That balance is what enabled him to become the next leader of the Jewish people. Moshe teaches us that we need a Judaism that is both experienced and understood, one which is both of the heart, and the mind.





THE USA AT 250: THE BIBLICAL INSPIRATION FOR PRESIDENT ABRAHAM LINCOLN

BY: **RABBI MICHAEL LAITNER**

US Director of Education, Head of Research at the Rabbi Sacks Legacy



The 250th anniversary of the United States of America provides an opportunity to consider the ongoing relevance of arguably one of the most religiously inspired American presidents, Abraham Lincoln.

Born in Kentucky in 1809, Lincoln became the 16th President in 1861 and is especially remembered for his proclamation emancipating slaves in 1863 during the American Civil War (1861-65), a momentous act which was to ultimately cost him his life.

One of his main strengths was creating and articulating a sense of vision, for which he drew on Biblical themes, as did the founding fathers Thomas Jefferson and Benjamin Franklin. These were to inform some of his most impactful addresses, such as his second inaugural address on 4th March 1865 delivered just 41 days before he was assassinated, shortly before the Civil War ended.¹ It is inscribed on the north interior wall of the Lincoln Memorial in Washington DC.

The influence of the *Tanach* (Hebrew Bible) on Lincoln's vision and policies is perhaps surprising, given the separation of church and state in the USA and that

Lincoln did not consider himself to be a believer in the tenets of Christianity.² It nonetheless demonstrates how the *Tanach* is not simply a source of inspiration for religious leaders. Parallels in this respect can be drawn with David Ben Gurion, who, despite his lack of religiosity, was profoundly influenced by the *Tanach* in setting his vision for the State of Israel prior to and after its establishment.

Let us consider an example, the conclusion of the second inaugural address in which Lincoln set out a vision to try and heal a divided, wounded nation.

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; ...to do all which may achieve and cherish a just and a lasting peace, among ourselves, and with all nations.

The underlined words refer back to *Tehillim* (Psalm) 147:3 – *He heals the broken-hearted and binds up their wounds* - recited every day in *Shacharit* prayers (p50 in the green/blue siddur).

Who are "the broken-hearted"? The Jewish people whose hearts are broken due to their pain and

“ Lincoln’s legacy inspired the rise of his country to greatness and provides invaluable lessons for political leaders of today.

suffering, most likely of exile, according to the explanation of Rabbi Meir Leibush (1809-79). They are to be healed by God who will bind their hearts in a unifying way, spiritually, as well as physically, thereby unlocking the consequential gladness and joy.

For the Jewish people, Lincoln read the USA. His America was broken, divided and suffering through a war over the very foundations of what his country was to be, an internal exile of sorts. His genius was, nonetheless, to sustain a vision of hope and healing, offering a compelling and united vision for the "land of the free", something deeply rooted in the values of the *Tanach*. Despite the tragic end to his life, Lincoln's legacy inspired the rise of his country to greatness and provides invaluable lessons for political leaders of today.

¹ www.nps.gov/linc/learn/historyculture/lincoln-second-inaugural.htm and the work of Dr David Tucker via www.teachingamericanhistory.org/document/second-inaugural-address-1865-2/5.

² See *Swearing on Lincoln's Bible* (08.01.2009) by Rabbi Menachem Genack, published in *Letters to President Clinton* (ed. Rabbi Menachem Genack, 2103, p45) and *A Life of Purpose and Power* (Richard Cawardine, 2006) cited by Rabbi Genack.

ISRAEL IN THE PARASHA

This series is an adaptation of short ideas written by former Chief Rabbi Lord Jakobovits z"l in the 1960s, which were later reprinted in a compilation of his writings, 'Mishnat HaSar'.

PINCHAS: THE LAND IS LOVED BY THE WOMEN

Just as Israel was redeemed from Egypt only in the merit of righteous women (*Shemot Rabba* 1:16), so too their merit surpassed the men's when Israel entered the Land.

The census in this week's *parasha* ends with the statement that none of the men from the earlier census remained, except Kalev and Yehoshua (Joshua): "Among these, there was no man... for God had said of them, 'They will surely die in the

wilderness.'" (*Bemidbar* 26:64-65).

On this verse, Rashi (1040-1105) says: "Among these, there was no man – but the women were not included in the decree of the spies because they loved the Land. The men said, 'Let us appoint a leader and return to Egypt' (*ibid.* 14:4), and the women said, 'Give us a portion [of the Land]!' (*ibid.* 27:4). This is why the story of Tzelofchad's daughters is written straight after the census."

The women of Israel were saved from the decree of the Sin of the Spies for the same reason that Kalev and Yehoshua were saved: they loved the Land.

Rashi adds that the daughters of Tzelophchad inherited their connection to the Land from Yosef (Joseph), whose love for the Land is seen in his request to his brothers that his bones be taken from Egypt to the Land of Israel (*Bereishit* 50:25).

PHRASE OF THE WEEK

BY: **RABBI ALEX CHAPPER** | Borehamwood & Elstree United Synagogue

Each week, working our way through the alphabet, we explore a Jewish word or phrase, bringing clarity and deeper understanding to its meaning.

A**B****C**

Does **AGGADAH** mean:

1. The text we read at the Seder?
2. Rabbinic stories?
3. Tying the lulav?

Aggadah refers to Rabbinic stories and is from the word the "*lehagid*", to relate or tell a story.

It's one of the two primary components of Rabbinic tradition. Whereas *Halacha* deals with Jewish law – the legal interpretations of the Torah – *Aggadah*, also known as *Agadata* in the Talmud, is homiletic and non-legal Rabbinic exegesis.

The two complement each other. *Halacha* focuses on being prescriptive, providing us with the definition of permitted and

forbidden, pure and impure, holy and mundane. *Aggadah*, on the other hand, is expansive and descriptive of the nature of God and the world, and the interplay between the physical and spiritual; it employs allegory to teach moral and ethical concepts.

The term is often used interchangeably with "*Midrash*", which itself is an early form of Rabbinic literature that provides commentary on the *Tanach* (Hebrew Bible).

Midrash Aggadah, in contrast to *Midrash Halacha*, refers to stories and commentaries that expand upon non-legal biblical texts. While some forms of *Aggadah* interpret the text, offering background, context and explanation, others use the text with more licence, as a springboard for ethical and theological discourse.



THE COMMENTATORS: OHR HACHAIM

BY: **SHIRA JACKSON**
US Education

Rabbi Chaim ibn Attar lived a life marked by movement and upheaval, yet spiritual greatness. Born in Morocco, he spent years navigating the instability of North African Jewish life before travelling through Italy and ultimately settling in Jerusalem. Along the way he passed through Livorno, where the community was so moved by his scholarship and piety, they established a *yeshiva* for him and funded the printing of his works, reluctant to let him continue his journey. His commentary, *Ohr HaChaim*, reflects this life — a blend of halachic precision, kabbalistic depth, and a profound sensitivity to the inner life of a person.

This approach can be seen in his reading of Pinchas. God describes Pinchas' act of passionate conviction with unusual emphasis: "בְּקִנְיָאֵי אֶת קִנְיָאִי" — "when he raged My rage" (*Bemidbar* 25:11). For the Ohr HaChaim, this phrase is the key to understanding why Pinchas is rewarded so dramatically. Zealotry, in the sense of extreme conviction for right over wrong, he argues, is spiritually perilous. It is all too easy for an act done "for God" to be fuelled by anger, pride or personal grievance. Human beings can mistake passion for purity, and even the most righteous sounding actions can be tainted by ego. The question,

then, is not only what Pinchas did but why he did it.

The Ohr HaChaim therefore asks: how can we know that Pinchas acted with perfect sincerity? His answer is striking: "Only God could testify to the state of Pinchas' heart. No human observer could have known whether his zeal was holy or self serving. The Torah therefore places God's voice at the centre of the story. 'My rage' means: Pinchas's motives were entirely aligned with Mine; there was no trace of personal interest. The reward of priesthood is not for the act alone but for the purity of intention that made the act possible".

And here his biography and his commentary meet. A man who had been carried from place to place by circumstance yet was received with reverence wherever he went. His students saw in him a heart pulsating with Torah and a life shaped by holiness and what it meant to act without ego. He was the kind of person who aligned his own desires with the needs of his community and the will of God. It is precisely this inner refinement that allows him to recognise it in Pinchas. His reading is not abstract theology but lived experience.

Pinchas, in the Ohr HaChaim's view, is the model of a person

OHR HACHAIM

Name: Rabbi Chaim ibn Attar

Known as: Ohr HaChaim

When: 1696-1743

Where: Morocco, Italy, Algeria, Israel

Writings: Commentary on *Chumash* and parts of *Tanach*, as well as some halachic works



“ His students saw in him a heart pulsing with Torah and a life shaped by holiness and what it meant to act without ego.

whose heart is so purified that his actions can genuinely be seen as reflecting God's will, to the extent a human can do so. It is a demanding vision of leadership and spiritual integrity.

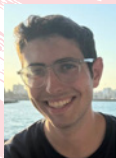
Pinchas was fortunate that the correctness of his actions was confirmed by God directly through the covenant of peace. We do not have such direct reassurance, yet are nonetheless being judged by those around us as His ambassadors which gives us the opportunity to create *Kiddush Hashem*, a sanctification of God's Name, in the course of everyday life, especially when we interact with others, not just at dramatic moments.

THE TRIBE WEEKLY

PARASHAT PINCHAS

3-4 JULY | 19 TAMUZ

PARASHAT PINCHAS



BY: **BEN ROSS**

Tribe gap year student

In this week's *parasha*, we see, mixed into the busy narrative, the transfer of leadership from Moshe (Moses) to Yehoshua (Joshua). Moshe knows he's reaching the end of his life, so he pleads with God to appoint a leader, "so that the congregation of God shall not be like sheep that have no shepherd." But why does he need to use this metaphor? Why doesn't he just ask Him to appoint a leader for the Jewish people? The Ktav Sofer (1815-1871) explains a beautiful idea, expressed through this language of sheep. Sheep, as

the Torah demonstrates elsewhere, reach their maximum intellectual maturity at a young age. The entire flock is on the same intellectual level, each happy where they are. Moshe begs God to appoint Yehoshua as a leader to act like a "shepherd", separate to the flock, to serve as an example - to be someone who isn't content to stay where he is religiously, but rather someone who is eager to grow.

Straight after this dialogue, the Torah chooses to teach us about the *Korban Tamid*, the "continuous" offering, that was offered twice a day, every day - no matter what. Perhaps this placement is teaching us that we must *always* keep growing, no matter how monotonous things may get. Even if we're doing the same routine day in, day out,

even if we're bringing the same *korbanot*, that's no excuse not to strive to grow and raise the bar in how we go about doing it.

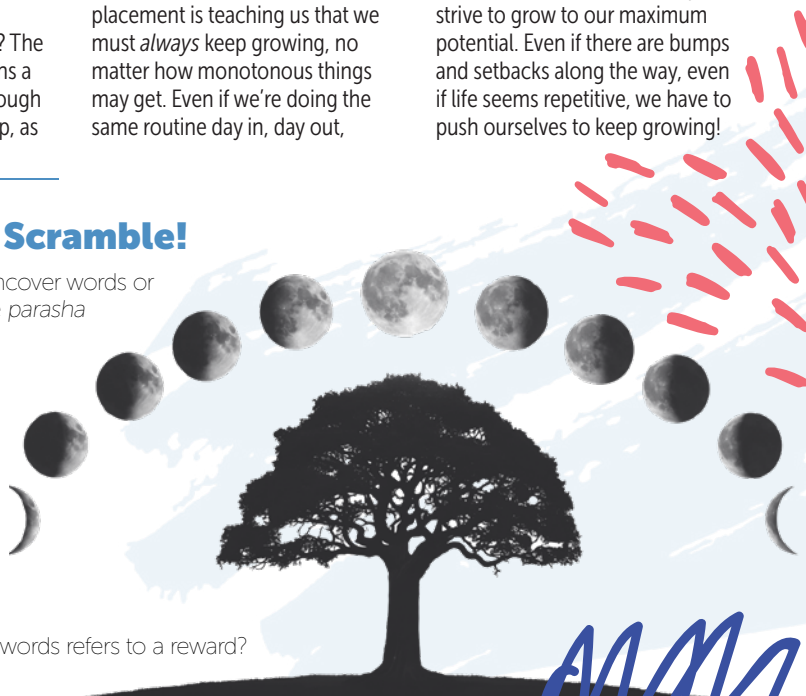
Yehoshua, the Talmud teaches, had a face that was "like the moon". What does this mean? Literally, the word "פנים - *panim*" "face", comes from the root "פנה - *panah*", to turn, to face. Perhaps the Talmud is expressing this very idea; the way Yehoshua approached life was like that of the moon. The moon, throughout the lunar cycle, is always moving - it grows and grows and then, despite getting smaller, returns to grow again. Yehoshua teaches us to always strive to grow to our maximum potential. Even if there are bumps and setbacks along the way, even if life seems repetitive, we have to push ourselves to keep growing!

Parasha Word Scramble!

Unjumble the letters to uncover words or phrases connected to the *parasha*

1. SAPHNIC
2. DAFLOCHZET
3. AHUYESOH
4. RFOFERING
5. LAMOSHBRIT

BONUS: Which of these words refers to a reward?





THE TRIBE SCRIBE

PINCHAS: SISTERLY HISTORY!

Meet 5 sisters: **Machla, Noa, Chogla, Milka and Tirtza**, who feature in this week's **Parasha**.

EVERYONE'S TALKING ABOUT GETTING THEIR FAMILY'S LAND.

BUT WHAT ABOUT OUR FAMILY?

THE LAW IS THAT LAND IS ONLY INHERITED BY SONS. **ABBA** (DAD) HAD NO SONS.

IS IT EVEN WORTH SAYING ANYTHING?

NOT JUST FOR US.

HOW ABOUT WE SPEAK UP - RESPECTFULLY?

OUR FATHER **TZELOFCHAD** DIED IN THE DESERT. BUT HE HAD NO SONS!

FOR OUR FAMILY'S FUTURE.

DOES THAT MEAN OUR FAMILY WON'T GET A SHARE IN **ISRAEL**?

OUR FAMILY NAME WOULD DISAPPEAR - THAT CAN'T BE RIGHT!

LET'S GO TO **MOSHE** (MOSES)!

WHY SHOULD OUR FATHER LOSE HIS PLACE IN THE LAND OF **ISRAEL**? PLEASE GIVE US THE PORTION THAT WOULD HAVE BEEN HIS.

YOU'VE RAISED AN IMPORTANT QUESTION. THIS HAS NEVER COME UP BEFORE.

SO WHAT HAPPENS NOW?

I'M NOT GOING TO GUESS - I'LL ASK **GOD** HOW WE SHOULD SETTLE THIS.

GOD HAS SPOKEN. THE DAUGHTERS OF **TZELOFCHAD** ARE RIGHT! THEY SHOULD RECEIVE THEIR FATHER'S INHERITANCE.

THEIR QUESTION BECAME **TORAH** LAW.

THAT'S NOT A QUESTION - THAT'S A LEGACY!

WE ONLY ASKED WHAT WAS RIGHT.

WE WEREN'T JUST THINKING ABOUT TODAY, WE WERE THINKING ABOUT OUR FAMILY'S FUTURE AND ALL OTHER DAUGHTERS TOO!

RABBI SACKS TEACHES THAT REAL CHANGE NEEDS WISDOM AND GOOD TIMING. THE SISTERS DIDN'T SHOUT OR KICK UP A FUSS.

THE **TZELOFCHAD** SISTERS SHOW US HOW TO STAND UP FOR WHAT MATTERS. THEY DIDN'T JUST SPOT A PROBLEM. THEY HELPED FIX IT - IN THE RIGHT WAY.

THEY SPOKE RESPECTFULLY AND WITH COURAGE, IN THE RIGHT WAY, AT THE RIGHT TIME.

SMALL QUESTION. BIG FUTURE.



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Tribe is the Young People's Department of the United Synagogue: Creating a future for our community through engaging, educating and inspiring the next generation.