



# The Greater Washington Community Kollel SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### ‘Lasting Impressions

**Presented by Rabbi Yisrael Glassberg, Director of Kollel Alumni**

In this week’s Torah portion, Hashem rewards Pinchas for ending the ravaging plague that destroyed twenty-four thousand members of the Jewish people. Pinchas valiantly defends Moshe’s honor and is granted the honor of priesthood and the blessing of everlasting peace (*bris shalom*).

Our commentaries note a curious choice of words in the Torah’s description of Pinchas’ heroism. The verse states: “He and his descendants shall receive the covenant of eternal priesthood, because he took vengeance for his G-d, *and he atoned for the Children of Israel.*” (25:13) The Hebrew word, translated in context as “and he atoned” (*va’yichapeir*), may also be understood as “he will atone,” implying that the atonement is still ongoing. This is in contrast to the word *v’chipeir*, “and he atoned,” which would have reflected that the atonement effected by Pinchas’ actions was a one-time event. How is it that a finite action — one that took place thousands of years ago — could somehow be continuing in perpetuity?

The commentaries explain that when deeds are undertaken entirely for the sake of heaven, they are preserved for eternity. The Torah is conveying that, in addition to the praise due Pinchas for the act that he performed, his action is still actively creating merit for the Jewish people. Hashem has a constant “replay button” to appreciate Pinchas’ deed anew and draw continuous satisfaction from it.

In the same way, *our* spiritual endeavors also transcend space and time, creating endless gratification for Hashem. In Pirkei Avos (4:2), we are taught, “*s’char mitzvah — mitzvah,*” traditionally understood to mean that the reward of a mitzvah is the opportunity to perform another. In light of the Medrash’s teaching above, however, we can understand these words to mean that the reward of the mitzvah is indeed the mitzvah itself. The righteous deed builds upon its own inertia and is constantly cherished by Hashem.

We may feel at times that our lives are saturated with mundane pursuits, leaving us few precious moments to pursue lofty spiritual goals. In reality, those precious moments require great energy, concentration and self-sacrifice. The lesson from Pinchas is that our actions that result from spiritual focus give birth to endless *nachas* (pleasure) for Hashem. May our deeds — each and every day — merit to bring continuous joy to Him!

**‘Wishing you a Good Shabbos!**

## SPONSOR

**To sponsor an issue of Shabbos ‘Delights, please contact [info@gwckollel.org](mailto:info@gwckollel.org)**

## TABLE TALK

### Point to Ponder

**The name of Asher's daughter is Serach (26, 46)**

*Serach was not Asher's daughter. She was the daughter of Asher's wife. (Ramban quoting Unkelos)*

*If so, why does the Torah call her Asher's daughter? The Teshuvos Meimoni (Mishpatim 45) is of the opinion that one who raises an orphan in his home and afterwards refers to him (in a contract) as a son, the contract is binding. This is the source for that ruling. (Chasam Sofer Even HaEzer 76)*

*Rav Acha bar Yakov raised Rav Yakov, his nephew. When Rav Yakov grew older, Rav Acha asked Rav Yakov for a drink of water. Rav Yakov responded, "I am not your son". (Sotah 49a)*

For which purposes does a foster child attain the halachic status of a child of those who raised him or her?

### Parsha Riddle

**In this week's parsha there is a hint that one should wake up a bit later on Shabbos morning than one wakes up during the week. Which verse alludes to this matter?**

Please see next week's issue for the answer.

**Last week's riddle:**

**What was Zimri's real name?**

**Answer: Shlumiel Ben Tzurishadai or Shaul Ben HaCnaanais (Sanhedrin 82b)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

**Parshas Pinchas begins with Hashem commending and rewarding Phinehas for his vigilante execution of Zimri and Cozbi.**

**The Talmud declares that had Zimri turned and killed Phinehas, he would not have been liable for murder, "since [Phinehas] was a pursuer [rodef]" (Sanhedrin 82a). In other words, although Phinehas's action was definitely permissible, he nevertheless had the status of a rodef, since he was acting as a vigilante and not within the judicial framework, and Zimri therefore had a legitimate right of self-defense, including the use of lethal force (see Mishneh Le'Melech Rotzeach 1:15).**

**Various achronim pose a trenchant question: halachah normally allows the use of lethal force in self-defense only where no non-lethal means are available. Zimri certainly had a non-lethal option to decisively foreclose any danger to himself from Phinehas: he could have simply desisted from his illicit activity with Cozbi (in which case Phinehas's license to execute him would have terminated – Sanhedrin ibid.)! Why, then, does the Talmud grant him the right of lethal self-defense? (Shut. Galya Masechta YD #5; Shut. Chelkas Yoav Kuntres Hearos #17; and see Shut. Ha'Rim CM #7.)**

**Some authorities infer from this that although non-lethal means of self-defense must be utilized in preference to lethal ones, there is nevertheless no obligation to comply with a rodef's demands in order to avoid having to kill him. This is analogous to the "stand your ground" laws of the majority of U.S. states, under which "the defendant is legally allowed to use deadly force to defend himself without regard to whether the jury concludes that he could have safely avoided the risk of death or serious bodily injury (or the other relevant crimes) by retreating" (Eugene Volokh, *Duty to Retreat and Stand Your Ground: Counting the States*). In the halachic context, some adherents of this approach extend it even to cases where the defendant (like Zimri) is engaged in sinful conduct (Kli Chemdah Balak os 4), while others limit it to where he is engaged in permissible behavior (Shut. Minchas Shlomo 1:7:2, and cf. Shut. Tzitz Eliezer 9:17:2:7).**

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. Sticks and then stones killed me.
2. Boycotted.
3. I did not join Korach.
4. I taught Shabbos importance.

#### #2 WHO AM I?

1. I have a special chair.
2. I did not die.
3. I have my own Tish.
4. I will escort Moshiach.

#### Last Week's Answers

**#1 Bilaam** (I could tell the time, My words came out the opposite, I was like Moshe, I got rebuked.)

**#2 Pinchas** (I came from a kohen, I became a kohen, I didn't spare the spear, I got peace.)

All children 13 and under who answer a "Who Am I?" correctly will be entered into a raffle to

Win a  
Ripstik!



Congratulations to Ethan and Alex Blitz and others on answering last week's questions correctly!

Visit [gwckollel.org](http://gwckollel.org) to submit your answers.

**Answer as many as you can. Each correct answer will entitle you to another raffle ticket and increase your chances of winning!**

THE NEXT  
RAFFLE WILL  
BE July 31<sup>st</sup>.

## KOLLEL BULLETIN BOARD

For more info  
visit  
[gwckollel.org](http://gwckollel.org) or  
contact  
[info@gwckollel.org](mailto:info@gwckollel.org)

Join the On the Same Page community-wide amud-a-week learning project!

Attend a shiur, learn with a chavrusah, or receive an audio/video shiur right to your inbox!

Weekly in-depth shiurim from Rabbis across the community delivered to your inbox