



The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

### The Right Atmosphere

Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

In Parshas Re'eh the Torah describes three situations in which an individual is incited by outside influences to betray Hashem and worship idols. Specifically, the Torah warns about a false prophet (13:2) or a close relative or friend (13:7) who attempts to convince others to serve false gods, as well as a situation in which an entire city has become swept up in idol worship. (13:13)

Perhaps these three specific scenarios are chosen because they represent the three major influences on a person's behavior: leadership figures, family and friends, and the general societal atmosphere. In all three cases, the Torah cautions us not to let anything sway us from our loyalty to Torah and *mitzvos*.

It is apparent from here how careful a person needs to be with the leaders one chooses to follow, the friends one chooses for themselves and the community one chooses to live in. All of these have a profound impact on a person. At times, however, their level of influence can be difficult to notice once they are already in place. It is therefore incumbent on a person to have the foresight to surround oneself with positive influences and set oneself up for success.

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**Beware for yourself lest you bring up your Olah offerings in any place that you see. (Re'eh 12:13)**

The prohibition to bring offerings 'In any place that you see' refers to any place that will enter your heart. However, you may bring offerings in other places if a prophet permitted it, for example, Elyahu on Har HaCarmel. (Rashi)

**A prophet from your midst... to him you shall listen. (Shoftim 18:15)**

Even if he tells you to transgress a mitzvah once, as was the case with Elyahu on Har HaCarmel, you should listen to him. (Yevomos 90b)

Why is it necessary for the Torah in Re'eh to teach that one may listen to a prophet in regard to offerings, when in Shoftim the Torah teaches the same law in regard to all mitzvos?

### Parsha Riddle

**"Hashem took you out from Egypt at night." (16:1) In Parshas Bo, the Torah says that B'nei Yisrael left during the day. (Shemos 12:41) Why does our verse say they left at night?**

Please see next week's issue for the answer.

Last week's riddle:

**Why do we place the Tefillin on the weaker hand? What lesson does this teach us?**

**Answer: The Gemara (Menachos 37a) learns from the word תיך that the Tefillin should be on the כהה יד – the weaker hand. This is to show us that without Hashem's assistance we would be weak. (Kli Yakar)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In parshas Re'eh (13:7-10), the Torah states:

If your brother, the son of your mother, or your son or your daughter, or the wife of your bosom, or your friend who is like your own soul will entice you secretly [to worship idols] ... you shall not accede to him and not hearken to him ...

The Talmud (*Sanhedrin* 21b) derives from this passage the Biblical prohibition of *yichud* (seclusion):

**Rabbi Yohanan says in the name of Rabbi Shimon ben Yehotzadak: From where is there an allusion to the halakha that seclusion is forbidden by Torah law? As it is stated: "If your brother, the son of your mother, entices you" (Deuteronomy 13:7). One can ask: But does the son of a mother entice, and does the son of a father not entice? Why mention only the son of a mother? Rather, this verse serves to tell you that only a son may be secluded with his mother. Sons are frequently with their mother, and two half-brothers of one mother consequently have the opportunity to grow close to one another. But another individual may not be secluded with those with whom relations are forbidden by the Torah, including a stepmother. Therefore, half-brothers of one father spend less time together.**

A corollary of this allusion is that the prohibition of *yichud* does not apply between a son and his mother, and the Mishnah (*Kiddushin* 4:12) indeed rules that "A man may be secluded with his mother, and with his daughter."

Incestuous relations between a son and mother and a father and daughter are among the most heinous of transgressions; why, then, does the prohibition of *yichud* not apply between them? Rashi (*Kiddushin* 81b s.v. *ve-Dar*) explains that this is due to the fact that a man does not generally feel physically attracted to his mother or daughter; the *Levush* (*EH* 22:1) explains that "it would be abnormal for (a mother) to sin with (her son)." These rationales have important ramifications for the important question of whether the prohibition of *yichud* applies between adoptive parents and children; while the *halachah* generally does not consider adoptive parents to have the formal, technical status of parents, there is nevertheless an opinion that is lenient with respect to *yichud* (*Tzitz Eliezer* 6:40:21), although this is quite controversial (see *Nishmas Avraham* [2<sup>nd</sup> Edition] *CM* pp. 31-33).

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. Relationship is my hint.
2. Closeness defines me.
3. I have a blast each day.
4. I am the sixth.

#### #2 WHO AM I?

1. I am red.
2. I am a liquid.
3. Don't spill me.
4. Don't drink me.

#### Last Week's Answers

**#1 Me'ah Brachos (100 Blessings)** (I am similar to koof, I am derived from "what," I bring salvation, I am blessing.)

**#2 Heel** (I am for the snake, I am misused on Mitzvos, Yaakov's grasp, I am not for a doctor.)

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