



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Extraordinarily Ordinary

Presented by Rabbi Yonatan Zakem

Kollel Scholar and Director of Community Outreach

As we scroll the Torah back to Bereishis this week, we also come to the end of the intense High Holiday season that filled the month of Tishrei. All of the excitement of the past month gives way to the quiet of the following month, Marcheshvan. The empty calendar of Marcheshvan, in stark contrast to the months preceding it, is one reason given for its name, which can be separated into Mar Cheshvan, or bitter Cheshvan. Marcheshvan marks the beginning of the dark winter months, bereft of any Festivals and Biblical holidays.

Marcheshvan, however, does present us with a very special opportunity. I heard from Rav Yosef Berger Rav of Kehillas Kol Torah in Baltimore, quoting his grandfather, Rav Meir Berger ZT" L, that while *mar* can mean bitter, it is also a term connoting significance and importance. Indeed, the Sages of the Talmud refer to one another as "Mar." While it is in this month that we settle back to the humdrum routine of everyday life, it also provides us with the chance to show whether we have achieved at least some measure of greatness. During the summer months and the holiday season, we have the *mo'adim* to stimulate and inspire us. We have the special seasonal *mitzvos* to motivate and stir us. With these external stimuli, it is no remarkable feat to be moved and inspired. It is only now, with the onset of the monotony of the winter months, that we have the challenge and the opportunity to show that the excitement of the Festival season is something that we have internalized and made a part of ourselves.

We should all merit to enter this new season with a renewed commitment and dedication to the "ordinary" components of our lives, to our relationships, prayers, and Torah learning, and create for ourselves an extraordinary new year.

Have a wonderful Shabbos!

TABLE TALK

POINT TO PONDER

Hashem called the dry land "earth" and the gatherings of water He called "yamim" (1:10).

The word "yamim" is a contraction of the words yam and mayim. The floor of a body of water is called yam (see Yeshaya 11:9). Water is called mayim. An ocean is called yamim, which represents yam for the floor and mayim for the water in it (Ramban).

When Bnei Yisrael left Mitzrayim... The Yam saw and fled... (Tehillim 114:1-3)

According to the Ramban that the word yam refers to the floor of a body of water, where do we see that the floor of the ocean fled from Bnei Yisrael when they were running away from the Egyptians?

PARSHA RIDDLE

During which two times is the "Shemonei Esrei" in Eretz Yisrael different from the one outside Eretz Yisrael?

Please see next week's issue for the answer.

Last week's riddle:

What is the most amount of consecutive days that we lain from the Torah?

Answer: 11, if Sukkos begins on a Tuesday

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In the aftermath of Adam and Eve's sin, Hashem made "coats of skins" for them (*Bereishis* 3:21). R. Yosef Messas points out that He made them only coats, not hats - from which he concludes that head-covering for a man is not in general a strict *halachic* requirement (*Shut. Mayim Chaim chelek 2 OC #110*), a point that has been a matter of contention for centuries (see, e.g., *Mishneh Berurah siman 2 s.k. 11*).

In addition to the primary debate over whether the *halachah* inherently insists upon male head-covering, there is a secondary argument over whether in contemporary times, when it is "a law of theirs" to bare one's head "immediately upon sitting down" (an apparent reference to the long-standing European custom of removing hats when indoors), the prohibition against "walking in the ordinances" of the non-Jews (*Vayikra* 18:3 and 20:23) forbids bare-headedness. The *Taz* (*OC siman 8 s.k. 3* and *siman 61 s.k. 1*) rules that bare-headedness today is indeed absolutely forbidden, while R. Messas disagrees. Similarly, the *Nachalas Binyamin* (end of #30) rules that if the non-Jews establish a rule (in accordance with "their fathers [priests?] and the heads of the congregation") that young Jewish students must sit bare-headed, this is absolutely forbidden under the prohibition of "walking in their ordinances," while R. David Zvi Hoffmann counters that in the Frankfurt school established by R. Samson Raphael Hirsch (at which he had taught for two and a half years), the students sat bare-headed during general studies, and only covered their heads while studying Torah. R. Hoffmann further relates that the first time he visited R. Hirsch's home wearing a hat, R. Hirsch explained to him that local etiquette dictated its removal when appearing before an important person, and perhaps another (i.e., non-Jewish) teacher would observe his failure to remove his hat and consider it an insult to the Director (i.e., R. Hirsch). Such things, R. Hoffmann concludes, do not violate the prohibition against "walking in their ordinances" (*Shut. Melamed Le'Hoil* 2:56. This responsum was apparently considered so provocative that it was actually omitted from one edition of the work.)

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. Pray for sick children.
2. My Mondays are double my Thursdays.
3. Holiday desecration caused me
4. Some fast for me.

#2 WHO AM I?

1. I am two.
2. I am with or in.
3. I begin the beginning.
4. I sound like a house.

Last Week's Answers:

#1 Arba Minim (I am four, yet seven; bind me; I protect you; I represent all.)

#2 Sukkah (I am three, maybe four; I am a cloudy representation; twenty is not for me; I am a home away from home.)

Congratulations to Liam Ratner and others for answering last week's questions correctly!

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

win a



**MICKEY
MINI
WAFFLE
MAKER!**

THE NEXT
RAFFLE WILL BE
NOVEMBER 15TH!

Visit 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.

KOLLEL BULLETIN BOARD

In conjunction with Young Israel Shomrai Emunah, Greater Washington Community Kollel invites men and women of the community to join us for a lecture by Rabbi Moshe Walter, titled

The Limits of Forgiveness

This Jewish Ethics Lecture takes place THIS Sunday, Oct 30th, 9:30am at Young Israel Shomrai Emunah.