

A Taste of Torah

Enough Left for Us

by Rabbi Chaim Yeshia Freeman

Throughout the Torah, one can find many different names used to refer to Hashem; each name represents one of His attributes. Therefore, it is important to analyze why the Torah uses a particular name for Hashem in a particular setting. In this week's parsha, Hashem commands Avraham to perform a *bris milah* (circumcision). The name with which He appears to Avraham when communicating this is Sha-ddai (commonly pronounced Shakkai, as one is not supposed to utter a name of Hashem unnecessarily). Let us try to understand this name and what it represents in the context of *bris milah*.

The Talmud (Chagigah 12a) tells us that when Hashem created the world, it spread and expanded until He hollered at it, "Dai!" (Enough!), upon which it ceased its growth. The name Shakkai is thus an acronym of "she'amar li'olamo dai," "He told His world, 'Enough!'"

The Bais Halevi, Rabbi Yosef Dov HaLevi Soloveitchik (1820-1892) explains that that Hashem deliberately revealed Himself with this name to answer a basic complaint against the commandment of *bris milah*. If Hashem wanted males circumcised, why didn't He create them that way to start? The answer, says the Bais Halevi, lies in the name that indicates that He stopped the world from expanding and developing further. The underlying idea tells us that Hashem created the world but left it unfinished; He left it for humanity to complete and perfect. Hashem left room in His world for mankind to

contribute toward His Creation. This applies both to the physical aspects of the world as well as its spiritual side; we are given the opportunity, through our actions and deeds, to grow ourselves spiritually by making the world a more perfect place.

The Baal Shem Tov (Rabbi Yisrael Baal Shem; c. 1700-1760) offers another explanation for the connection between circumcision and the name Shakkai. The Rambam in Moreh Nevuchim teaches that a *bris milah* has the power to reduce the pull of the temptations of this world. Hashem was thus indicating that just as He told the world "Enough!," the act of circumcision will deliver a similar message; one must say "Enough!" and place limits on indulging in the physical world.

These two concepts are vital in service of Hashem. First, we must recognize that He left room for us to contribute toward His creation. Second, in order to serve Hashem properly, we can't over-indulge in the physical pleasures of this world.

The mitzvah of *bris milah* is only applicable to males. There is another mitzvah with the same lesson which applies to women as well, the mitzvah of *mezuzah*. On the outside of a *mezuzah*, Hashem's name of Shakkai is written. The commentators explain that this name of Hashem is an acronym for "shomer dalsos Yisrael," "the Watcher of the doors of Yisrael." Perhaps we can suggest it also alludes to these two lessons. When we leave our homes to go into the world to work, one may wonder why Hashem

Because Torah Is for Every Jew

Stories For The Soul

Apology Tour

Mr. Irving Bunim (1901-1980) was a well-known philanthropist and activist in America during the 1940s. He was involved in all sorts of charitable causes, from helping the poor to supporting yeshivos to helping European refugees emigrate to America.

A mentally disturbed individual once came to his door and demanded money. As Mr. Bunim tried to get something to give, the man became more and more difficult and unreasonable. Mr. Bunim finally closed the door without giving him anything.

Afterwards, Mr. Bunim was very upset with himself for sending the man away empty-handed. He did some research and discovered where the man lived. The next morning, he personally went to visit the man's residence, handed him a generous sum, and apologized. Thereafter, Mr. Bunim gave the man money weekly for the rest of his life.

The Ramban tells us that Avraham and Sarah were held accountable for Sarah's treatment of her maidservant Hagar. Great as they were, and as much as Hagar may have deserved what she got, Hashem held them to a higher standard. It is worthwhile to strive to be sensitive to all people, even those who make it difficult for us to do so.

Kollel Happenings

WHOSE RIGHT & WHO'S RIGHT?: THE DEBATE OVER THE TERMINATION OF PREGNANCY

Join J. Joshua Kopelman, MD, FACOG, FACS, and Rabbi Mordechai Fleisher, Senior Educator for the Denver Community Kollel, as they explore this emotionally-fraught and sensitive subject. Wednesday, November 1, at 12-1:15 p.m. at the East Side Kosher Deli. Cost: \$25. RSVP info@denverkollel.org.

RABBANIT MIZRACHI AT THREE LOCATIONS!

The Women's Division of the Denver Community Kollel present a video for women, **Cheshvan: The Shower of Blessings & Tears**. Three Locations & Times! **Sunday**, Nov. 5 at Aish Denver, 9550 E. Belleview Ave. **Monday**, Nov. 6 at Beth Jacob High School, 5100 W. 14th Ave. **Tuesday**, Nov. 7 at the Halpern Home, 210 S. Oneida St. Sponsored by Gabriela Gottlieb. No charge, suggested donation of \$5 to help cover costs of future video presentations.

A DEEPER LOOK AT THE PARSHA IN TWO LOCATIONS

Join Rabbi Shachne Sommers as he discusses a number of difficulties encountered in the weekly Torah portion, and develops a comprehensive approach to resolve the issue, simultaneously conveying a deeper understanding of the material being discussed. Tuesday nights at Aish Denver (longe area), 8-9 pm, for men and women. Rabbi Fleisher delivers the class for men Sundays from 8-9 pm at the West Denver Kollel Torah Center.

Increase Your Jewish IQ

By Rabbi Yaakov Zions

Last week we asked: What is a common *K'ri-K'siv* (literally, read-written; words pronounced different than they are written) which appears over 1000 times throughout the Torah?

A: The four-letter name of Hashem (the Tetragrammaton) appears 1,419 times in the Torah, and is read unlike it appears in print. According to many authorities, this has the halachic status of a *K'ri-K'siv*. For further reference, see Igros Moshe Orach Chaim 4:24 and Chidushei Maran Riz Halevi pg. 2.

This week's question: In Torah scrolls, there are two styles of spacing between chapters (traditional chapters, not necessarily as they are generally numbered). One is a space which extends for the remainder of the line and is called *pesucha*, an open space, while the other is a blank space in the center of a line and is called *setuma*, a closed space. If these spaces were deleted or if the wrong type of space was used, the scroll is invalidated! (Yoreh De'ah 275:1) Are there more *pesucha* or *setuma* spaces?

To submit an answer to Rabbi Zions, email ryz@denverkollel.org.

Lives of Our Torah Leaders

Rabbi Aryeh Leib Gunzberg, the Shaagas Aryeh - Part V

Rabbi Aryeh Leib responded that the rabbi had misunderstood the intent of the passage, and proceeded to explain what the author had meant. The rabbi suddenly realized that the author was none other the Shaagas Aryeh himself! He apologized profusely for not showing proper honor for one of the greatest Torah minds of the generation. The rabbi gave Rabbi Aryeh Leib a special room in his home and provided for his needs.

Not long after, the rabbi received an invitation from the Jewish community of Metz. They wanted him to become their rabbi, a great honor and privilege. The rabbi, though, realized that his esteemed guest was far more qualified, and informed the Metz community of this. He then offered the job to Rabbi Aryeh

Leib, and the latter accepted the offer.

Rabbi Aryeh Leib was seventy years old upon his appointment as rabbi of Metz, and he noticed, upon his arrival, that many of the townspeople were disappointed at his advanced age; they had hoped for a young, energetic rabbi to lead them.

The first Shabbos after Rabbi Aryeh Leib's arrival was Parashas VaYigash, and at his Shabbos *derasha* (talk) he stood to address the congregation and spoke to this very topic:

When Yaakov arrived in Egypt, Pharaoh asked him "How old are you?" Yaakov replied, "The days of my life are one hundred-and-thirty, they have been few, hard and difficult years, these days of my life, and they have not reached the days of the lives of my forefathers."

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didn't provide us with everything we need. The answer is that Hashem told the world "Enough!" to allow us to contribute to His Creation. At the same time, when we leave the relatively safe

spiritual environs of our homes and engage the world and its temptations, we must remind ourselves that we shouldn't be tempted by the physical pleasures it offers us.

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