

# ATorahMinute.com



By the Hakham  
Rabbi Ya'aqob Menashe, 'a"h

A PROJECT OF MIDRASH BEN ISH HAI (MIDRASH.ORG)

## 5783 פְּרַשַׁת בְּרֵאשִׁית

5783/2022 Parashath Bereshith

### Folding Paper on Shabbath

Laundry may not be folded on Shabbath. One is not permitted to take a clean cloth napkin or handkerchief and fold it neatly, with multiple folds on a table. However, folding paper is permitted.

Therefore, one may fold paper napkins on Shabbath. Letters and other papers and documents (which may be handled on Shabbath), may be folded on Shabbath, even on their original folds.

One must, nevertheless, be careful not to make shapes when folding the paper. Therefore, one should not fold the paper into the shape of an animal, boat, hat or the like, because this is like making a vessel. Similarly, paper napkins should not be folded into special shapes when setting the table, but only folded into halves or quarters and the like.

(See Derekh HaTorah, Shabbath, 30:92,93,95.

Shemirath Shabbath Kehilkhatha, 28:16, 16:19)



מדרש בן איש חי  
Midrash BEN ISH HAI

### Bereshith: Who is Wiser? Man or Angels?

"And וְכָל אֲשֶׁר יִקְרָאֵלּוּ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ whatever Adam named each living creature, that was its name" (Bereshith 2:19).

When the Holy One Blessed be He wished to create man (Adam), He said "Let us make man (Na'aseh Adam)", in the plural, because He consulted with the ministering angels. The angels asked G-d what the essence of this "man" would be, and G-d responded that man's wisdom would be greater than theirs. G-d brought different animals and fowl before the angels and asked them for the names of those creatures, but they did not know. When He brought them before Adam, he immediately gave them a name.

Rabbenu the Ḥida, 'a"h, asks why the angels could not have created a name, by putting a few letters together? How could this be proof of the wisdom of Adam? He answers as follows.

All the names are lofty secrets which are connected to the source from where that creature was created. Every name has secrets and Gematria connected to it, as mentioned in the holy Zohar and the words of the Gurei HaAri. The angels did not possess this knowledge. For example, whoever sees a lion (אַרְיֵה - Arieḥ), immediately has fear (יִרְאָה - Yirah) of him (Arieḥ and Yirah have the same letters in Hebrew). The name Nesher (eagle) implies that it sheds its feathers (Nosher). Additionally, hinted at in the name "Nesher" is the word "Ashurenu", which means to see, because powerful sight is one of the capabilities of the eagle.

(See Penei Dawid, Bereshith. Midbar Qedemoth, Adam)

Sponsorships Available.  
Please contact Midrash BEN ISH HAI  
(516) 487 6676/www.midrash.org

## Placing a Mezuzah Too High or Too Low

Since a Mezuzah must be placed at the bottom of the upper third of a door post, a Mezuzah which was placed below the upper third of the door post is Pasul (ritually unfit). Even though there are those who permit it, this opinion should not be accepted except in a case of extreme need.

If, however, the Mezuzah was affixed in the top third, but not at the beginning of the top third, as it should be, but higher up, perhaps even touching the lintel, then even though this is not the ideal position it is, nevertheless, Kasher, according to all opinions.

Even so, one should still remove it (if this is possible) and place it in the correct spot at the bottom of the upper third, and should not say that since it has been affixed there and, Bedi'abad (after the fact) it is still kosher where it is, it need not be moved. Rather, since one is in a position to put it in the correct location, one must do so.

(As to what one should do if the Mezuzah was placed below the upper third, please see A Torah Minute™, vol.,1, *Positioning and Repositioning a Mezuzah*).

(See Ben Ish Hai, 2nd year, Parashath Ki Thabo, Oth 7)

## Reading the Shema' Without Paying Attention

The Shulḥan 'Arukh (Code of Jewish Law) brings down as Halakha (law), that when one recites the Shema' Yisrael, it must be with intent, fear, awe, trepidation and trembling. The difficulty that we have is that it is recited multiple times every single day of the year. Whenever something is repeated many times, we slip into some kind of routine and no longer think about the width and depth of what it is that we are saying or doing.

Perhaps we do not think of it in this way, but the Kaf Haḥayyim mentions that trepidation should fall on a person when he realizes how many times he has not kept this Halakha of the holy Maran, z"l, in the Shulḥan 'Arukh. When something becomes second nature, one has to make an extra effort to ensure that one does it correctly.

Maran, z"l, writes further in the Shulḥan 'Arukh that the words that we recite in the Shema', הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם "these words that I command you today", come to teach us that we must feel that each day these words are brand new and should not be like someone who has heard them many times before.

(See Shulḥan 'Arukh, 61:1&2. Kaf Haḥayyim , ibid, Oth 7)

## Women's Corner - by Rabbanith Ruth Menashe 'a"h

### And They Shall Become One Flesh

A husband and wife are considered like one body, as it says, "And they shall become one flesh" (Bereshith 2:24). They should be attached to each other by a tight bond of love like a flame attached to a burning coal.

Ḥakham Eliyahu HaKohen from Izmir, who wrote the above, continues with this priceless advice to all wives. A woman should feel her husband's presence and have him engraved in her heart. She should always imagine her husband as a "Sar" (someone important and noble). Even if the husband is a poor man, she should still imagine him as such. This, he guarantees, will increase her husband's love towards her.

(To be continued)

