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By the Hakham  
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## Returning Books to a Bookcase on Shabbath

If a person wishes to return multiple books to a bookcase on Shabbath, can he sort them to put each in its own place, or is there a problem with Borer (the forbidden labor of separating)?

Concerning whether Borer only applies to food or not, the Mishnah Berura quotes the Aḥaronim, z"l, who state that Borer does not only apply to food, but also applies to separating two different kinds of utensils or clothing.

It says in Ohr LeShion that one may not sort or classify the books. However, if he takes the first book that comes to his hand from the pile without choosing, he may place it in the bookcase. However, one may not pick up several books and then sort or classify them one by one and place them back in the bookcase.

In any case, one is permitted to pile up books one on top of the other without returning them to the bookcase.

(See Mishnah Berurah 319:15. Ohr LeShion vol. 2. 31:4)

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## Yithro: Learning a Lesson from the Softer and Harsher Ways of Speech

"So shall you say to the house of Jacob and tell the Children of Israel" (Shemoth 19:3). As we know, Rashi explains that the house of Jacob refers to the women and the Children of Israel refers to the men. He mentions that the term תאמר (say), which is mentioned in connection with the women, is a gentle way of speaking, whereas for the men 'תגיד' (tell), a harsher term, is used.

The reward for serving G-d out of love for Him (מאהבה), is twice that of serving Him out of fear (מיראה). However, the danger with serving G-d out of love is that one may come to feel too comfortable with Him and not speak to Him appropriately or transgress in some other manner. Serving Him out of fear avoids that problem, but the reward is only half.

According to the Ohr Haḥayyim HaQadosh, G-d spoke the same way to both the men and the women. He used both the gentler and the harsher ways when addressing all the Jewish people to teach us that in order to keep the Torah correctly, one has to acquire both love and fear. Clearly, if one can reach that level and learn to balance it correctly, one will serve G-d out of love, but not come to transgress because the element of fear will also be there.

(See Ohr Haḥayyim, Parashath Yithro)



מדרש בן איש חי  
Midrash BEN ISH HAI

For the 'Ilui Neshamah of  
Rabbi Ya'aqob Menashe, 'a"h.  
יעקב אליהו עבדאללה פרג' חיים בן רחל, ע"ה

## Stand or Sit for the Qaddish?

The Rama, z"l, writes that one must stand for the Qaddish just as one must stand for all instances of Debarim SheBaqedusha (manifestations of holiness). This is the custom of Ashkenazim, to stand for all Qaddishim.

The situation according to the Qabbalah, however, is different and one should not stand for the Qaddish, Barkhu, or the reading of the Torah. Rabbenu Hayim Wittal, 'a"h, says about the Ari, z"l, that he did not stand when answering the Qaddish. He said that the wording in the Yerushalmi (Jerusalem Talmud), which implies that one must stand, is not from the Yerushalmi itself, but rather that it was the comments of some Hakham that ended up getting printed as part of the Yerushalmi.

Sephardim follow the practice of not standing for the Qaddish, unless one happened to be standing when the Qaddish started, in which case one should remain standing till Be'alma.

(See Shulhan 'Arukh, Rama, 56:1. Ben Ish Hai, 1st year, Parashath Wayhi, Oth 8. Kaf Hachayyim, 56, Oth 20. Mekor Hachayyim, 40, Oth 3)

## Don't Believe Others' Compliments

It says in Mishlei: אַל-תִּהְיֶה חָכָם בְּעֵינֶיךָ יֵרָא אֶת ה' וְסוּר מִרָע "Be not wise in your own eyes; fear the L-rd, and keep away from evil" (Proverbs 3:7).

When you succeed in a certain matter, others compliment you on your accomplishments. The problem with this is remembering Who the One was who helped you achieve your success. The tendency is to think that it was your wisdom and to forget about G-d. Therefore, even if in the eyes of others you are wise, do not be wise in your own eyes. Even if, before your achievement, you put your faith in G-d, there is the danger that after your success you will believe that it was your own wisdom that helped.

That is why it says "Fear the L-rd" because G-d can read your thoughts and might remove his Hashgaha (Divine Providence) from you. By fearing Him, He will not remove His Providence and you will be able to "keep away from evil" when He is there to protect you.

(See Alshikh on Mishlei 7:3)

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

### More Haste, Less Speed

Laziness and haste are two complete opposites. Is it possible that there is a common factor or connection between them, or are they just too different?

Hakham Yoseph Hayyim, 'a"h, writes with his wise words that while Zerizuth (quickness) is praiseworthy, haste or rashness is improper. Someone who is hasty will regret his actions in the end. He adds that laziness and haste are like sisters, and women should avoid both of these traits. How can we understand the connection between laziness and haste? The following story can best illustrate the point.

Two women who lived next door to each other handled their household chores totally differently. The husband of one of the women started Shabbath early one Friday and prayed with a Minyan that finished the prayers while it was still day. He went to visit his friend and saw the wife still dressed in her work clothes, busy and rushing with her last minute cooking and chores.

(To be continued)