



## Shimba's Letters

Dear Menucha,

I'd like to tell you what happened to me and my friends the other day. We were all sitting in a park and our friend Mendy said: "Hey guys - let's play 'Army Generals'. Each kid needs to walk like a general. You know - upright: head up, chest out, wide shoulders. Who ever can walk like that the longest - wins!" We started playing this game. I noticed that my friend Nethanel decided not play, and he just sat on a bench, waiting for us to finish this game. "That is really strange. Nethanel always plays every game with us," I thought to my self. Anyhow, we continued playing. But a few minutes into the game, something happened... While playing this game, some of the boys reached the huge olive tree that grows not too far from the park... Since the boy's heads were up, they did not notice tons of little olives that were laying on a ground. And so it happened... Three of my friends fell and got scratches on their elbows. "No more of this game, please" said Chaim. We all returned to the park. I was very curious to find out why Nethanel did not want to play this game, so asked him about it. He said: "You see, Shimba - the Torah teaches that we should be humble. That's why, right in the first siman, the Shulchan Aruch writes a halacha which tells us that it is not allowed for any Ben or Bas Yisroel to walk in a haughty way - אסור לילך בקומה זקופה. That's why I did not want to play this game." I thought for a moment and asked: "Even in a game it is forbidden to do that!?" Nethanel answered back: "Well probably, it is not forbidden to walk like that in a game. But last night, I learned peirushim Ha'Netziv on the parsha, and I understood why Pinchas was given a 'bris shalom' after doing an act of war. Just an action that a person does with his body can greatly effect his middos. Hashem gave to Pinchas a 'bris shalom' as a way to prevent Pinchas from becoming a braze person. Now do you see why I did not want to play the 'Army Generals' game?"

Be Well, Shimba

# Menucha

A Shabbos table companion for the whole family

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פינחס

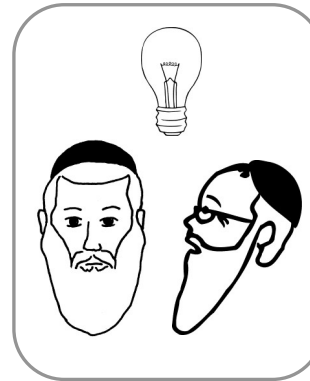
Tamuz 24, 5775

## challenges

### "Be My Shabbos Jew Goy"

compiled by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz



Mr. Cohen went to the "early Shabbos" *minyan*. When he came home, he realized that the lights in the living room are not on. A quick solution came to his mind: "I'll ask my neighbor, Levi to turn on the lights. I know that he always goes to the *shul* that has the "regular" (late) *minyan*. So it is not Shabbos for him yet." As Mr. Cohen was about to knock on the neighbor's door, he stopped and said to himself: "Wait a second! I can't instruct a non-Jew to do *melacha* for me on Shabbos. So maybe, I am also not allowed to ask my neighbor to turn on the lights for me, even though he did not accept Shabbos yet."

Q. Can Mr. Cohen ask his neighbor to turn on the lights?

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This issue is dedicated  
by Moshe Myers and family  
לעילוי נשמת  
Esther Chaya Bat Yosef



**Answer:** Yes\*. Levi can turn on the lights in Mr. Cohen's living room, and, in fact, Levi may do any other *melacha* on Mr. Cohen's behalf. [Since it is before sunset, Mr. Cohen is also permitted to ask a non-Jew to do any *melacha* on his behalf.]

\* The exception to this would be if this is taking place close to sunset and Levi regularly *davens* in the *shul* where the *kehilla* accepts Shabbos as a *tzibur* before sunset [1].

**Elucidation:** The Shulchan Aruch (263 §17) writes: “Some [authorities] say that a person who accepted Shabbos upon himself before darkness is allowed to tell to his Jewish friend to do *melacha* for him.” The *halacha* follows this ruling [2]. Why are we lenient in this case and stringent in *Amira L’akum* (instructing a non-Jew on Shabbos to do *melacha*)? *Amira L’akum* involves the prohibition of “*daber dovor*”. Classically, “*daber dovor*” is a prohibition - which we learn from *Divrei Kabbola* (*Yeshaya 53*) - to engage on Shabbos in a speech that helps a Jew to do *melacha* after Shabbos. Logically, if one’s speech on Shabbos is getting the *melacha* done on Shabbos itself (i.e., by a non-Jew), it is also a violation of “*daber dovor*”.

There is no issue of “*daber dovor*” where a Jew who accepted Shabbos early is asking another Jew to do *melacha* for him (where the latter did not accept Shabbos yet). The reason is because “*daber dovor*” applies only where one speaks to someone who himself at that moment is not allowed to do *melacha* (For example, Reuven can’t say to Shimon on Shabbos: “Shimon – after Shabbos, drive me to the park). Hence, since the Jew who will do *melacha* (i.e. Levi in our case) did not accept Shabbos yet, there is no issue of “*daber dovor*” [3].

A reader may ask, though, why does “*daber dovor*” apply by *Amira L’akum*? After all, a Jew is speaking to someone (i.e., to the non-Jew) who at that moment—and, if fact, at every moment—is allowed to do *melacha*! The answer is that the non-Jew himself is actually prohibited to do *melacha* on behalf of a Jew on Shabbos! Hence, by *Amira L’akum*, a Jew who is instructing a non-Jew to do *melacha* is, in fact, speaking to someone who himself at that moment is not allowed to do *melacha*. Consequently, “*daber dovor*” is an issue by *Amira L’akum* [4].

[1] See Shulchan Aruch 263 §12; *Mishna Berura* 263 §51, §64; *Chut Shoni*, 83:11 §12, citing the ruling of HaRav Nissim Karelitz *shlit”a*; *Mahaduras Dirshu on Mishna Berura* 263, notes 56 and 58, citing the ruling of HaRav S.Z. Auerbach *zt”l*. [2] *Mishna Berura* 263 §64. [3] see *Mishna Berura* 263 §64. It appears that this is what the *Mishna Berura* meant in its explanation. [4] see *Mahaduras Dirshu* on the *Mishna Berura* 263, note 66, citing *Shulchan Aruch HaRav Kuntras Acharon* §8.

## Riddle

I am too old to be kosher.  
What am I?



## Last week's riddle:

I'm too young to be parve. Who am I?

**Answer:** An young egg inside of a chicken.

# Sweet & Short



## Lessons from Tehillim

ירוּשָׁלַם הַרִים סְבִיב לָהּ וְה' סְבִיב לְעַמּוֹ מִעַתָּה וְעַד עוֹלָם:

Yerushalayim has **mountains around it**, and Hashem is around His people from now and to eternity. [Tehillim 125:2]

In this week’s parsha, the verses say (Bamidbar 27: 12-13):

...עֲלֵה אֶל הַר הָעֲבָרִים הַזֶּה וּרְאֵה אֶת הָאָרֶץ אֲשֶׁר נָתַתִּי לְבְנֵי יִשְׂרָאֵל... וּרְאִיתָהּ אָתָּה...

...Go up to this mountain HaAvarim and **look at the land** that I have given to the children of Israel...and you should **see it**...

The obvious question is what is so special about just merely “**seeing the land**”?

In fact, Rashi in Devarim tells us that just merely “seeing the land” was Moshe’s request (i.e., it was one of his requests). And Hashem did fulfilled that request (see parsha V’Zos HaBeracha).

Based on this question, HaRav Avigdor HaLevi Neventhal, *shlit”a* tells us that the Torah is teaching us the following lesson: A person soul is nourished with *kedusha*, by merely looking at Eretz Yisroel.

\*[*Sichos on Sefer Bamidbar* from HaRav Avigdor HaLevi Neventhal]

