



FOOD FOR
THOUGHT
TO SPARK
CONVERSATION

SHABBOS MENU



PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • PARSHAS HA'AZINU 5782 • ISSUE 258

'IT'S OBVIOUSLY NOT INSULTING'

Someone's name comes up and your friend begins saying things about the person that don't seem very flattering at all. However, he tells you, "If he were right here in front of me, I'd say the same thing." May you believe him?

THE DILEMMA

Yehudah, Levi and Asher plan to meet at their parents' house on a Sunday morning to help their father build the huge *sukkah* where he hosts his married children and their families. Yehudah and Levi show up at the appointed time. A half-hour later, they receive a text from Asher: "Something came up. Won't be able to make it. Sorry."

"I know the 'something,'" says Levi. "His wife wants him home to watch the kids so she can go out shopping without them. Happens every Yom Tov. He does whatever she wants him to do. It's not healthy. And don't think I wouldn't tell him this to his face. Someone's got to help this poor guy get his life in order."

Since Levi is bringing up a point that he says he would say directly to Asher, is Levi permitted to believe it?



THE HALACHAH

Just because he would say the same words in front of Asher, Levi is not adding any credibility to his story. Yehudah may not believe it.

*Sefer Chofetz Chaim.
Hilchos Loshon Hora, 7:2*

Reviewed by Rabbi Moshe Mordechai Lowy. For discussion only; actual halachic decisions should be made by a *rav* or halachic expert on a case-by-case basis.

PARTICIPANTS SPEAK

Thank you for helping keep our sukkah loshon-hora free! We loved the beautiful reminder sign and our guests loved it too.

Midwood, NY

MIDWOOD

FOR QUESTIONS AND COMMENTS, EMAIL

Shabbosmenu@cchfglobal.org

"The mitzvah of sukkah is to

subdue

the yetzer hara of loshon hora... the festival of Sukkos therefore corresponds to the final

redemption,

because at that time, the sin of loshon hora will be rectified."

– Vilna Gaon, cited in Nachlas David, Derushim, derush 10

One day during Yom Tov, things went very wrong in shul. Due to a mix-up, the *gabbai* recited a *mi shebeirach* for someone who was honored with *pesichah* when a different congregant had purchased the honor. A furious argument broke out between the two men, and in the heat of it, they directed their anger at the *rav* himself. One man went so far as to shout at the *rav*, right there in the middle of the shul. The *rav* felt offended by the man's insolence, but he kept his feelings in check. Rather than respond sternly and add fuel to the raging fire, he decided to ask forgiveness from the offended party. Nevertheless, the entire episode left a bitter taste in his mouth.

After shul, the *rav* arrived home to find his wife in the middle of a crisis. Their little boy had fallen out of his bunk bed. "He fell hard," she said. "I'm worried that he might have a concussion."

The *rav* and his wife took their son to a neurologist who lived nearby. The doctor examined the child and looked for signs of concussion. He determined that the boy had not been injured. "It's a miracle," the doctor said, "because from the height he fell, a concussion is very likely. He must have fallen at an angle that saved him from injury."

Later, when the *rav* and his wife discussed the accident, he realized that his child had fallen at just the moment he had decided to ask his angry congregant



PERFECT SILENCE

for forgiveness rather than giving him the rebuke he deserved. His own child had been saved by his silence.

Adapted from the *Yated*, 24 Cheshvan 5780

TALK ABOUT IT

Although he chose not to respond to the insult, were there other ways for the *rav* to help the two men, who behaved disrespectfully toward a *talmid chacham*, to see their error?

sage advice

PERFECT FOR HASHEM

There is no one in our life who doesn't have some traits we find annoying. One person is too quick-tempered, another too laid-back. One is careless and another too picky. We have a list of flaws we see in ourselves as well – traits that make us feel that we're less than we could be. Some people feel it is their job to insist on perfection and accept nothing less from themselves or others.

Is that what Hashem wants from us? **The Satmar Rebbe, Rabbi Yoel Teitelbaum, zt"l**, says no. His proof is the sukkah, which we identify with peace in the phrase *sukkas shelomecha* – the sukkah of Your peace. The connection, he says, is in the broad parameters the *halachah* allows for a kosher sukkah. It can be made of anything. It can be missing a wall. Its walls can be warped. It can be lacking some of its *s'chach*. Nevertheless, Hashem accepts it as 100% kosher.

Perfectionism drives peace from our lives. It causes us to view others critically and hold them to impossible standards. It also drives peace from our hearts when we cannot accept our own flaws. People, like sukkahs, are 100% kosher, even when they're not 100% perfect.

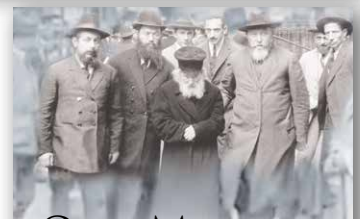
As heard from Rabbi Yoel Gold at the Chofetz Chaim Heritage Foundation 2018 Convention

TALK ABOUT IT

How do we balance the need to work on ourselves with the need to accept ourselves?



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