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SHABBOS MENU

**FOOD FOR
 THOUGHT
 TO SPARK
 CONVERSATION**

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • PARSHAS TZAV 5782 • ISSUE 284

SAD BUT TRUE

In many offices and neighborhoods, Jews and non-Jews work or live side by side. Is it considered loshon hora to speak disparagingly of a fellow Jew to a non-Jew?

THE DILEMMA

Your non-Jewish neighbor pulls into his driveway one Sunday morning, gets out of his car, and marches straight to your yard, where you are pulling weeds out of the flower beds.

"I almost died out there!" he tells you. "What's with your tribe? Why doesn't anyone watch we're they're going on the road? This guy literally popped out of a side-street and cut me off. If I wouldn't have slammed on the brakes, we would both be in the hospital!"

"I know, I know," you agree. "Everyone's in a big rush. It's sad but true. Jews are awful drivers."

Did your observation do any real harm? After all, the man already has formed his opinion.

THE HALACHAH

Speaking loshon hora to non-Jews about Jews is especially harmful. It degrades the Jewish people to someone who is likely to believe and spread the information. The neighbor can surely be expected to tell another non-Jew, "Even my Jewish neighbor agrees."

*Sefer Chofetz Chaim,
 Hilchos Loshon
 Hora 8:12*



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 ever so much for the Daily Companion emails I get every day.

I just recently joined the email group. Now when I sit down to work at my computer, I have the email waiting for me to learn, and I am so happy that I am managing to do it religiously, every day!

Tizku l'mitzvos,
 Mrs. Hepner
 Eretz Yisrael

ERETZ YISRAEL

FOR QUESTIONS AND COMMENTS, EMAIL

Shabbosmenu@cchfglobal.org

"[When] the
 arrow-maker is

killed
 by his arrows,
 through his own
handwork
 he is repaid."

- Pesachim 28a

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 MALKA BREINDEL A"H BAS SHMUEL FISHEL YLCH"Y



Levi wanted to add a bit more learning to his day, but when? He couldn't get off the treadmill of his daily schedule. Leah wanted to spend a little quality time each week with her sullen 10-year-old daughter, but when? Her job and household responsibilities took up every moment. Levi and Leah both felt that they couldn't move their lives one inch forward. But would Hashem place us in a situation in which growth is impossible?

During World War II, Elmer Bendiner was the navigator of a B-17 bomber that was sent to attack Kassel, Germany. As he and his pilot streaked through the sky, they heard a deafening thud that told them their plane had been hit. They had survived such situations before, but this time they were doomed. The shells had hit the fuel tank. In seconds, the plane would explode.

Except that it didn't. They managed to return to their base safely. When intelligence officers examined the damage, they discovered not one, but eleven shells embedded in the fuel tank, yet none had exploded. Upon disarming the shells, they discovered that there was no explosive in the shells. They were empty, except for one shell that bore a rolled-up note, written in Czechoslovakian.

The intelligence officers searched the base for someone who could translate the note. It was written by the Czech-Jewish slave laborers who were forced to work in the German's ammunition factories, and it read, "This is all we can do for you for now."

We cannot imagine people who would have fewer choices in their lives than Jews enslaved by the Nazis. Nevertheless, there were those who were trapped in that situation and thought, "What can I achieve from here?" A person can be ill, broke, overwhelmed with the daily grind, disabled – so many challenges limit our ability to live our dreams. Yet we're never without



'ALL WE CAN DO FOR YOU'

the freedom to find a meaning and purpose in our situation. If it's "all we can do for now," then it's what we're meant to do.

As heard from Rabbi Tzvi Sytner on the CCHF Live Life Better video series

TALK ABOUT IT

How can we help ourselves break out of the mind-set that leaves us feeling hopeless?

Dedicated as a *brachah* for the Gartenhaus family

לע"נ
שמואל חיים בן אברהם יוסף ז"ל
דבורה בת ישראל ע"ה
Dedicated by Uri and Riki Sklar

לעילוי נשמת
מרת אסתר בת
ר' אהרן מיכלי ע"ה

sage advice

THE WORDS YOU WANT TO HEAR



Yaakov and his 9-year-old son, Ben, loved hiking. One sunny, chilly morning during Chol Hamoed Pesach, Yaakov drove his son out to a mountainous area a few hours away and the two embarked on an adventure. At one point, Ben lost his footing and landed heavily on his knee, causing a scrape and a bruise. "Ah-ah-ah! Ah-ah-ah!" he screamed out.

To his surprise, a voice answered from a distance, yelling "Ah-ah-ah," in exactly the tone of his own voice. Ben screamed, "Who are you?" and he voice screamed back the same words. "Oh, it's some joker," Ben said to his father bitterly. "Coward!" he yelled. "Coward!" the voice retorted in a voice just as angry as Ben's.

"Calm down," Yaakov said with a smile. "Watch this: I love you!" he called out. The voice called back, "I love you!" "I'm so proud!" Yaakov shouted. "I'm so proud!" the voice answered.

"You see, it's an echo," Yaakov explained to his son. "But really, it's life. What we say to other people is what they say back to us. If we want to hear nice words, we need to say them to others."

Rabbi Tzvi Sytner uses this *mashal* to illustrate *Mishlei's* observation (27:19) that, "As with water, a face reflects a face, so is the heart of a man to a man," meaning that people reflect back to us the feelings we project toward them. "We all crave love and kindness and wait for people to give it to us," he comments. "But in reality, if you want more love, you have to show more love. If you want more kindness, you have to treat others with more kindness. Life gives you back more of what you give."

TALK ABOUT IT

If you knew that you would get back from others what you give, what would you want most to give?

"We're keeping our hour as a z'chus for our aunt who needs a shidduch."



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