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SHABBOS MENU

FOOD FOR
THOUGHT
TO SPARK
CONVERSATION

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • PARSHAS BALAK 5782 • ISSUE 299

BEFORE YOU SPEAK

You see it with your own eyes – one Jew causing another Jew damage. You know just who to bring into the situation to help. Is there anything else you need to know before you speak up?

T H E

DILEMMA

Aryeh sees Boruch, a teenaged driver with an aggressive personality, knock down Chaim's mailbox as he makes a U-turn on the block. The boy peeks out his car window at the damage and then drives away.

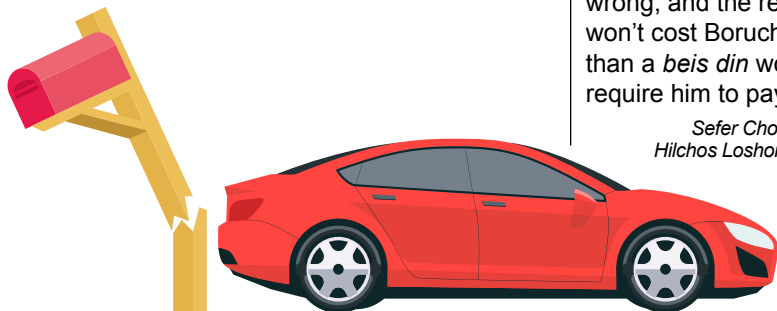
Knowing that Boruch already has a difficult relationship with his parents, Aryeh decides to get Boruch's older married brother involved. Is he permitted to tell the brother what Boruch did?

T H E

HALACHAH

He can speak only if he meets the following seven conditions: He witnessed the incident firsthand and accurately; the loss is one for which *halachah* provides redress; he has first tried to speak to Boruch himself; he doesn't exaggerate what he witnessed; he only wants to redress the wrong, not to get Boruch in trouble; there's no other way to redress the wrong; and the report won't cost Boruch more than a *beis din* would require him to pay.

*Sefer Chofetz Chaim,
Hilchos Loshon Hora 10:2*



To connect with our neshamos and with Hashem, we need time to think. However, our yetzer hara keeps us running from one activity to the next, allowing us to convince ourselves that we're being amazingly productive when in fact we are deadening the most important capacity we have – the capacity for growth.

As we fast on Shivah Asar b'Tammuz, let us take the time to realize that if we want to break free of this bitter-long galus, we need to stop running, start thinking, start connecting, start growing – and before long we will be ready to be free once more. In Yerushalayim Habenuyah.

FOR QUESTIONS AND COMMENTS, EMAIL

Shabbosmenu@cchfglobal.org

"A
bundle
of reeds cannot be broken easily,
but taken
single,
even a child
can break them!"

– Tanchuma, Nitzavim

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.

SPONSORED L'ILUI NISHMAS
MALKA BREINDEL A"H BAS SHMUEL FISHEL YLCH"Y

Yehudah possessed a fine piece of Judaica. He entrusted its care and safekeeping to his son Yaakov, and Yaakov fulfilled his duties to perfection. As Yaakov grew old, his children took over the maintenance of this precious possession.

At a ripe old age, Yaakov passed on. His children felt that since their family had been the keepers of this precious heirloom, it should rightfully pass into their possession. They sought the advice of a Rav who concurred, based on the details they provided, that they had a right to the heirloom.

At that point, Yaakov's children decided, without consulting Uncle Shlomo, their father's one remaining sibling, or any of the cousins, that they would sell the piece. A dealer in rare Judaica bought it from them for a six-figure amount.

When the cousins found out about the sale they were enraged. Even if Yaakov's children did have ownership rights, why could they not have given the cousins a chance to purchase the piece and keep it in the family? Why had they not consulted Shlomo?

The family erupted. The outraged cousins referred to Yaakov's children as "robbers" and "a gang of thieves." Shlomo, an elderly man, watched sadly as the family his father had proudly established devolved into warring factions.

One day, he decided to call an end to it. He looked at his children and said softly, "I don't care if Yaakov's family received millions of dollars for this heirloom. Shalom in the family is the most important thing in this world. No money can ever replace the value of shalom!"

"I declare," he said firmly, "as the last remaining member of the (original) family, that I am fully mochel my nephews who

THE HEIRLOOM BATTLE THAT WASN'T

(TRUE STORY WITH FICTITIOUS NAMES)

sold this precious heirloom. This is so that shalom will prevail in our family at all times. I don't

With this one selfless, far-sighted declaration, Shlomo taught his children that peace has no price-tag. It could not have been clearer: When they let go of their grudge, Hashem repaid them with something much better.

As heard from a CCHF Shalom Challenge2 participant

TALK ABOUT IT

What gave Shlomo the power to end the machlokes?

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

לזכות שידוך הגון
בקרוב ובנקל
לכל הממתנינים לזיווגם

לזכות לשידוך הגון
בקרוב ובנקל
שיינדל ברכה איידל
בת שרה גאלדא

לע"נ חיים יחיאל מיכל בן
רפאל פייוועל שניאור ז"ל
נלב"ע ערב שבת קודש
י אלול תשע"ז
ת.נ.צ.ב.ה.

sage advice A DONE DEAL



Chaim came to a realization: He had to have more learning in his day. But what could he learn? His only available time was early in the morning, and at that time of day his mind was too fuzzy to tackle a Gemara. He had always wanted to know more about Tanach, and so he decided to make this his project.

He went to the Judaica store during his lunch hour and found just the sefarim and commentaries he wanted. "Tomorrow morning, I begin," he said to himself.

Morning came, his alarm clock rang a half-hour earlier than usual, and his hand reached out instinctively to slam down the snooze button. But as he burrowed back into his pillow, he pictured his new sefarim sitting on the table waiting for him, their shiny gold lettering glinting in the morning sun. He got out of bed, dressed, and settled down in the quiet of the morning to dig into his new learning project.

The yetzer hara loves new projects and moments of inspiration. That's the perfect time for him to convince us that we've bitten off more than we can chew, or that the person we want to help doesn't deserve it, or that we'll end up doing more harm than good. Avraham Avinu taught us how to short-circuit this sabotage; it is the exact strategy Chaim in our scenario pursued.

We have to take concrete actions toward our intended goal. On the day that Avraham was to sacrifice Yitzchak, the Torah tells us, he "awoke early" and "split the wood for the offering." He knew that the more he invested in fulfilling Hashem's command, the less space he left for the yetzer hara's arguments. Chaim too took action: He prepared his learning materials in advance and set his alarm. He would only disappoint himself if he failed to follow through.

This is the strategy we can use to ensure that all our good intentions become reality. The more steps we take, the more our inspiration becomes a "done deal" in our minds.

TALK ABOUT IT

What are some other strategies to prevent us from giving up, or even failing to start, a new initiative?

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