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# SHABBOS MENU

FOOD FOR  
THOUGHT  
TO SPARK  
CONVERSATION

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • PARSHAS RE'EH 5782 • ISSUE 305

## “THAT’S NEWS TO ME”

You hear someone speaking loshon hora about your friend and you want to tell your friend about it, letting him know that in your view, the speaker is trampling the Torah’s laws. May you discuss this with him?

T H E

### DILEMMA

**Y**ou hear Zev, a fellow-student in your yeshivah, talking about your roommate Asher. Zev hasn’t gotten along with Asher since the moment Asher walked into the *beis medrash*. Now he’s telling a group of boys that Asher was expelled from his former yeshivah. “I heard he lost it and punched another guy in the nose. I think the guy’s nose was broken!” Zev elaborates.

Later you tell Asher, “It’s disgusting how Zev talks about you. He acts like a seventh grader. You’d think a guy who learns like he does would know better than to spread rumors.”

“He talks about me?” Asher asks. “What does he say?” Did you err in telling Asher about Zev’s misdeed?



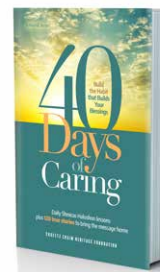
T H E

### HALACHAH

**T**he allowance to publicize that someone speaks loshon hora against another person applies only if the victim is already aware of the situation. Since Asher is unaware that Zev speaks loshon hora about him, you committed *rechilus* by telling him about it.

*Sefer Chofetz  
Chaim,  
Hilchos Loshon  
Hora 10:5*

*Elul is here, and as you take stock, you may regret that you haven’t improved nearly as much as you wanted to. CCHF just released a new Shmiras Haloshon daily learning book, 40 Days of Caring, to help us all take a giant step forward in personal growth.*



*Start today, and by the time Yom Kippur comes you will have solidified habits of proper speech that will bring blessing to every area of your life in the coming year!*

**FOR QUESTIONS AND  
COMMENTS, EMAIL**

[Shabbosmenu@cchfglobal.org](mailto:Shabbosmenu@cchfglobal.org)

“Hashem says:  
If you wish to be

*spared*  
from Gehinnom,  
*Distance*  
yourself from loshon hora.”

– Shmiras HaLoshon / Shaar HaZechirah ch. 11,  
citing Midrash Tanchuma

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.

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MALKA BREINDEL A"H BAS SHMUEL FISHEL YLCH"Y

# “BECAUSE YOU NEEDED IT”

**A** man walks into a shul in Ramat Beit Shemesh. It is the shul of a particularly beloved Rebbe. The man, who is not a member of the shul, wishes to *daven* Maariv before the *amud* in honor of his father's *yahrtzeit*. He asks the *gabbai* if he would be able to do so.

“Let me ask the Rebbe,” says the *gabbai*.

The man watches as the Rebbe and the *gabbai* discuss the matter. For some reason, it seems a bit more complicated than a simple yes or no. At last, the *gabbai* returns to the man and tells him he can *daven* before the *amud*.

The man takes his position at the *amud* and leads the *Maariv* prayer. At the end he says *kaddish* for his father, and is surprised to hear the Rebbe's voice joining with him. When he is finished, he goes to give the Rebbe *shalom aleichem*.

“I noticed that the Rebbe also said *kaddish* tonight,” the man said. “For whom were you saying it?”

“For my father,” the Rebbe replied. “Tonight is his *yahrtzeit*.”

“I don't understand!” the man responded in surprise. “This isn't even my shul! Why would you give up the *amud* on your father's *yahrtzeit* for me?”

“Because you needed it,” was the simple reply.

For the Piaseczna Rebbe of Ramat Beit Shemesh, the calculation was simple. **“I have**

**something someone else needs. I can give it to him, and therefore I will.”**

Whether it's a ride, a cup of sugar, a loan, a bed for guests, a place at the table, a connection or a few encouraging words, we all have something others need. We can



## sage advice DO SOMETHING

The new boss couldn't have been less popular. All of a sudden, a free-wheeling office full of computer geniuses—people who might easily show up at 10 p.m. and work until dawn if that's when an idea hatched—was on a time-clock. “Nine to 5:30 with half an hour for lunch,” said the hated memo.

The schedule was only one aspect of a whole regime to “professionalize” the office. Discontent was festering within the ranks. Loshon hora was churning in every cubicle. The seething anger was bringing out the worst in everyone.

Finally, Ezra Weinstock, a recent addition to the staff, knew something had to be done. He called each of 15 co-workers that evening and pointed out that the situation was dragging them all down, spiritually and emotionally. “To start with, we've got to agree to cut out the loshon hora,” Ezra urged. “And then we've got to get the boss to meet with us so we can try to accommodate each other's needs.”

The next day the situation began to improve. The conversations lost their bitter edge, and soon some productive ideas were in the air. The staff appointed a few delegates to bring their ideas to the new boss, and much to everyone's surprise, he was receptive.

“In a place where there are no men, strive to be a man” (*Pirkei Avos*). This is what Ezra Weinstock did. Rather than defaulting to his worst instincts, he summoned what was best in himself. Rather than helplessly watching a poisoned atmosphere engulf his workplace, he took it upon himself to clear the air. He was only one person. But sometimes one person is all it takes.

Adapted from “Ethics from Sinai” by Irving Bunim, with permission from Feldheim Publishers

### TALK ABOUT IT

Why didn't any of the other workers step forward to solve the problem?

learn from the Rebbe that there's only one reason Hashem gave us what we have: so that we can emulate Him and do *chesed* with His children.

Adapted from a story recorded for CCHF by Rabbi Nachman Seltzer

### TALK ABOUT IT

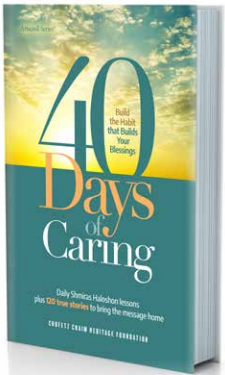
Even if we push ourselves to give, we might resent doing so. How do we overcome that feeling and make our giving wholehearted?

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