

FOOD FOR  
THOUGHT  
TO SPARK  
CONVERSATION



# SHABBOS MENU

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • SHABBOS PARSHAS BEREISHIS 5783 • ISSUE 313

## “I’M TELLING”

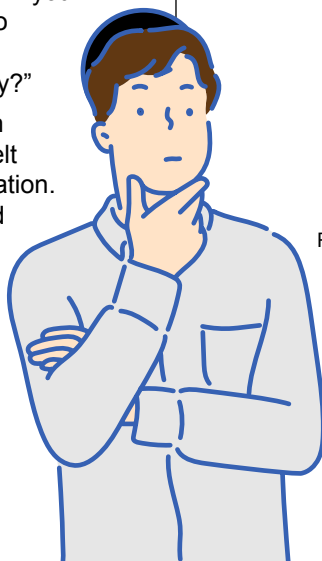
*When you’re facing an angry enemy who’s out to ruin you, taking your story to people who have influence over him might seem like the best strategy. Are you allowed to do so?*

### THE DILEMMA

**B**enny had been a counselor at a popular summer camp for three years in a row. Everyone knew and admired him. Danny, a younger boy from Benny’s neighborhood, was spending his first summer as Benny’s junior counselor. A week into the season, Benny went out for the night and left Danny in charge of the bunk. It wasn’t Benny’s night off, but his junior counselor didn’t make an issue of it. When it happened a second and then a third time, however, Danny spoke up.

“Listen,” Benny told him, “Everyone here knows me and everyone here is my friend. If you mention this to anyone, I’ll ruin your reputation in this camp. What’s it to you if I go out with my friends after shlepping these kids around all day?”

Danny was shocked by his sudden glimpse of the “other Benny.” He felt alone and confused about the situation. He knew that Benny’s word carried weight and so, if he were going to approach anyone, it had better be someone Benny couldn’t fool. He decided to call his parents, who were friends with Benny’s parents, and ask them to intercede. Was he permitted to tell them what was happening?



### THE HALACHAH

**B**ecause Danny is certain that if he doesn’t get help, Benny will humiliate him, he is permitted to tell his story to people who have influence over Benny and can potentially stop him from acting on his intention. This is especially true if Benny has previously mistreated Danny.

*Sefer Chofetz Chaim,  
Hilchos Loshon Hora 10:13*

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

*Shomrei HaLoshon changed my student’s life. As soon as we learned the rules of to’eles she realized that it was not loshon hora to share with me information about a difficult situation that needed immediate attention. Thank you for not only teaching what not to say, but what one should say!*

*A grateful fifth-grade Morah.*

*Ed.: Visit [cchf.global/catalog](http://cchf.global/catalog) for a full list of curriculums*

## FOR QUESTIONS AND COMMENTS, EMAIL

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

“A first step in  
*mastering*  
the quality of  
shmiras haloshon  
is to  
*train* oneself  
not to inquire about the  
latest gossip.”

*– Sefer Shmiras HaLoshon,  
Shaar HaTevunah ch. 3*

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MALKA BREINDEL A”H BAS SHMUEL FISHEL YLCH”T



**R**abbi Emanuel Feldman led his congregation in Atlanta for 40 years. When he began there, his shul had only two fully *shomer Shabbos* families. Over the decades, he reached out to Atlanta's Jews and brought many of them close to Torah.

Sharon\* was among those to whom he taught the rudiments of Judaism. After learning the *alef-beis*, he taught her the first *tefillah* she would ever say: *Shema Yisrael*. Sharon grew into a faithful Jew and raised her family on a straight path. Then in her older years, she became ill with a dreadful disease. The only effective treatment was surgery that would remove her larynx—the voicebox.

The day of the surgery came, and Sharon lay in her hospital bed surrounded by her family. Rabbi Feldman was there as well. They tried to give her encouragement and bolster her spirits while she tried her best to remain upbeat. Eventually, they all left except for Rabbi Feldman. It was then that Sharon broke down.

"How will I live without being able to speak?" she cried. "What kind of life will that be?"

Rabbi Feldman tried to soothe her. Finally, he suggested that if she were now speaking the last words she would ever say, she should recite the *Shema*. The rabbi and his congregant then said the *Shema* together. Her first prayer was also her last prayer.

When Rabbi Feldman was back in his car, he burst into tears. "Imagine, she knows that these are the last words she will ever utter!" he thought.

But Sharon's challenge, dramatic and difficult as it was, is only a paradigm for what we do to ourselves when we misuse our power of speech. The Chofetz Chaim tells us that a person who destroys his power of speech in this world is left speechless in the World to



## HER LAST WORDS

Come, where praising Hashem and learning His Torah—impossible without speech—are the only currency.

When we speak *loshon hora*, we do our own radical surgery. We destroy the holy vessel Hashem has given us

to express our G-dliness. As the Chofetz Chaim concludes, "Control your speech and save your soul from *tzaros*."

Retold by Rabbi Ephraim Wachsmann at the CCHF Tisha B'Av presentation "Who Will Put Out the Fire?"

### TALK ABOUT IT

Imagine you were allowed to speak only 100 words a day. How would you use them?

## sage advice THE FINISHING TOUCH



"I'm sorry to wake you." said Yaakov to the sleepy man on the other end of the phone. "I seem to have the flu or something so I won't be able to drive the carpool today. Would you mind taking my turn?"

"Well, I'll have to go out a little early to get some gas, and my wife will have to do her food shopping after dinner instead of this morning, which will mean I'll have to put the children to bed... Yes, I guess it will work out." said Avi.

"Thanks," said Yaakov. Too feverish and exhausted to find another volunteer, Yaakov accepted Avi's consent and went back to sleep. That night, feeling much better, Yaakov thought of Avi's poor wife trudging around the supermarket after a long day, and Avi desperately trying to get his feisty four-year-old to stay in bed.

"Say little and do much," instructs Pirkei Avos. This is often explained as a warning against making big problems in order to look like a hero, only to later renege. But there's another aspect to this advice. Even when a person does a *chesed*, how much finer is the act if the doer keeps to himself all the difficulties involved? How much more does the giver give when he lets his recipient off the guilt hook, letting him know without reservations that he is happy to help?

The mitzvah of *chesed* is a jewel; doing it with little said is the final polish that produces the maximum shine.

### TALK ABOUT IT

How do you feel when you have to ask for a favor?

**"We're keeping our hour as a zechus for our aunt who needs a shidduch."**



One hour. 40 days. And a group of people who care.

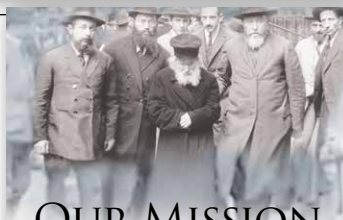
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at the Chofetz Chaim Heritage Foundation is to inspire Jews around the world to grasp the life-enhancing gift of *shmiras haloshon*, *ahavas Yisrael*, and *shalom*, and to provide easy access to a wide array of options designed to spark personal growth.

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נלב"ע ערב שבת קודש י אלול תשע"ז ת.נ.צ.ב.ה.

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

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Rabbi Dr. Leon Green and Chaya  
Sarah bas Yisroel Shraga a"h,  
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In loving memory of  
Eitan Hillel ben Mishael