

FOOD FOR
THOUGHT
TO SPARK
CONVERSATION



SHABBOS MENU

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • SHABBOS PARSHAS VA'EIRA 5783 • ISSUE 326

A NO-BRAINER

Someone knows that another person is undermining him. He just doesn't know who. Are you permitted to say something that hints strongly at the identity without mentioning the name?

T H E

DILEMMA

You're on the phone with your brother David when your sister Tzippi calls. You put your brother on hold for a moment and pick up your sister's call. "I'm talking to David," you tell her. "I'll call you back when we're finished." You go back to David.

"I hate to say it," he says, "but Tzippi's kids do not belong in Camp Midbar. It's too rugged for a bunch of suburban kids. The farthest they ever hiked is from the front door to the car. I did her a favor and told my friend Noam not to accept them."

You're shocked at David's backstabbing. "Don't you think that's for Tzippi and the camp to decide?" you object. But David claims to only have the children's happiness and safety at heart and sees nothing wrong with his actions.

When you call back Tzippi, your first words after "hello" are "Did you happen to hear from Camp Midbar yet?"

"Why? Did David mention something to you? He did, didn't he! He thinks it's a bad idea, and I just got a rejection letter. I'll bet he had something to do with it!"

Was your question rechilus?

T H E

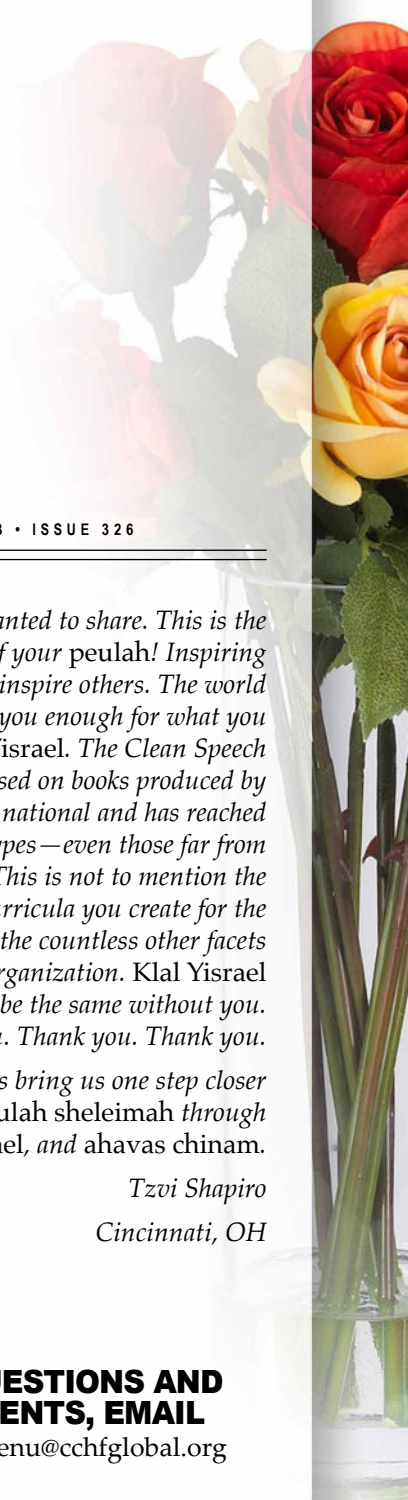
HALACHAH

Knowing that David was against the idea, that he had influence with the camp director, and that you just spoke to him, confirms to Tzippi that David was the cause of her rejection letter. Therefore, even though you did not repeat what David said, your words created animosity between Tzippi and David, and are rechilus.

*Sefer Chofetz Chaim,
Hilchos Rechilus 1:9*



REJECTED



I just wanted to share. This is the totzaah of your peulah! Inspiring others to inspire others. The world cannot thank you enough for what you do for Klal Yisrael. The Clean Speech Project, based on books produced by you, is going national and has reached Jews of all types—even those far from Torah. This is not to mention the incredible curricula you create for the schools and the countless other facets of your organization. Klal Yisrael would not be the same without you. Thank you. Thank you. Thank you.

May all this bring us one step closer to the geulah sheleimah through ahavas Yisrael, and ahavas chinam.

*Tzvi Shapiro
Cincinnati, OH*

**FOR QUESTIONS AND
COMMENTS, EMAIL**

Shabbosmenu@cchfglobal.org

"Just as their

faces
are not the same,
so too their

thoughts
[are not the same]."

*- Tosefta,
Brachos, ch. 6*

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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THE CUP WAS HALF FULL

Nachman rose early every day to attend a *shiur* before *davening*. Although he was not a particularly learned man, he was happy to keep up as best as he could, and enjoyed being part of the group.

Where he was an expert, however, was in *ahavas Yisrael*. This he exhibited to his fellow *shiur* attendees by appointing himself the coffee man. Each morning, he would prepare coffee for each member of the *shiur* the way he liked it.

There was, however, one odd feature about the coffee he served. Each man received only half a cup. If he wanted more, Nachman was more than happy to get him another half-cup, but never did anyone get a cup that was more than half full.

One morning, Nachman wasn't feeling well. He asked his son to take his place at the *shiur* and wrote down for him what each man preferred in his coffee. His son accepted the mission and went off to shul.

However, ten minutes after his son arrived in shul, Nachman came along. "What are you doing here, Daddy?" the son asked. "I thought you weren't feeling well."

"I forgot to tell you the most important thing," Nachman said. "Make sure you don't fill anyone's cup more than halfway. They can have as much as they want, but only half a cup at a time."

"But why?" the son asked. "Doesn't that come off looking a little stingy?"

"OK, I'll tell you," said Nachman. "Mr. Weiss and Mr. Berger are older men, and their hands shake. If I gave them full cups of coffee, it would spill on them and their Gemaras. But I don't want to single them out by giving them less. That would embarrass them. So I give everyone half a cup. Problem solved!"

Nachman knew the secret of *ahavas Yisrael* at its highest level. It's not only



sage advice

'I ASKED FOR A SIMPLE FAVOR...'

Nobody likes to be on the taking end, but sometimes we need someone to help us. And when we do, the best answer we can receive is, "Sure! No problem! My pleasure!"

But sometimes, instead, we hear, "Sorry. I can't do it." The state of shalom in our lives often depends on how we hear that "no."

Gadi worked from a home office. His laptop was his most important piece of equipment. Without it he couldn't do anything, and now, it wasn't working.

He called his friend Moshe, who seemed to be able to solve any computer problem with two clicks of the mouse. "Can you walk me through this?" he asked Moshe.

Moshe took out a dreidel and spun it on his desk. "If it lands on gimmel or hei, I'll help you," he said. "But if it lands on shin or nun, the answer is no." He spun the dreidel and it clunked down, nun-side up. "Sorry Gad, I'm not helping you."

Would anyone decide on whether to do a favor in such a random way? It would be ridiculous! And yet, when people say "no" to us, we often silently accuse them of doing just that. "How could he refuse? It's easy for him. He knows how to do it. He has the time. He has the money to lend. He has the lawnmower just sitting in his garage."

The key to stopping this river of hurt feelings is to realize that the other person has his own reasons, which we may not know. He's not just spinning a dreidel or flipping a coin. Whether his reason is good or weak, righteous or selfish, it's a reason and it's *his* reason. Just like we have our reasons and want others to respect that, we can do the same for others and, in that way, live with them in shalom.

From a CCHF Live Life Better video by Mr. Michael Rothschild

TALK ABOUT IT

How does it help to know someone has a reason, even if we might not think it's a good reason?

giving and doing for others, it's thinking about them: their feelings, dignity, and emotional needs. A *baal chessed* uses his head as well as his heart.

Heard from Rabbi Joey Haber on a CCHF Upward presentation

TALK ABOUT IT

What are some ways we can protect the dignity of older people in our family and community? How would you want people to view you when, *iy"H*, you reach old age?

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Dedicated by Uri and Riki Sklar

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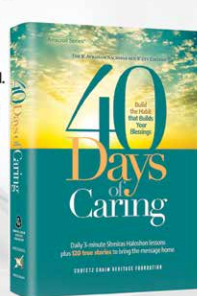


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