

FOOD FOR
THOUGHT
TO SPARK
CONVERSATION



SHABBOS MENU

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • SHABBOS PARSHAS BO 5783 • ISSUE 327

PLAYING DUMB

For some reason, people enjoy drama and controversy. If someone brings up a sore topic in a seemingly innocent way, just to rekindle the listener's anger over the bygone incident, is this rechilus?

T H E

DILEMMA

Chava knew that several years earlier, Dina's son broke his engagement with Rochel's daughter. Since she wasn't particularly close with either woman, she didn't know the details. All she knew was that they barely spoke to each other since the break-up.

One evening, Chava found herself sitting next to Rochel at a neighbor's bar mitzvah. Something inside her urged her to open this topic and find out what really happened. "How's your daughter?" Chava asks Rochel. "I heard she got married a few months ago."

"Baruch Hashem, she's very happy," Rochel replies.

"It just goes to show how Hashem runs the world," says Chava. "A broken engagement seems like such a tragedy, but Hashem had the right one in store for her! Everything is for the best."

"Of course," Rochel said dryly. "But the pain my poor daughter and the whole family went through was real enough."

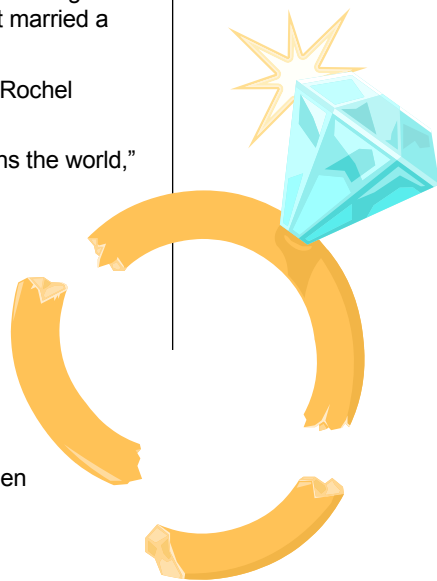
Chava hasn't told Rochel anything new about Dina. All she's done is open an old wound. Is this *rechilus*?

T H E

HALACHAH

A person is not permitted to slyly bring up a topic that is a known subject of friction between two people, and thereby rekindle old grievances.

*Sefer Chofetz Chaim,
Hilchos Rechilus 1:10*



PARTICIPANTS SPEAK

Thanks for a great program! I now know many more halachos of what may be said and what shouldn't be said. I am more sensitive to hilchos loshon hara in general too.

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FOR QUESTIONS AND COMMENTS, EMAIL

Shabbosmenu@cchfglobal.org

"Shammai says:

Make your
Torah study a

fixed
practice; say little and
do much; and receive
everyone
with a
cheerful face."

– Pirkei Avos 1:15

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" T

Gershon was a freelance journalist. He had one main client, a newspaper, which provided him with a steady income. The editor of the newspaper, Dovid, was not only Gershon's client, but his neighbor and friend.

All that changed one day when Dovid told Gershon, "I'm sorry, but we won't be needing your services anymore." Gershon would offer no explanation, just a bland wish of "hatzlachah."

Gershon felt shocked, betrayed, and angry. His income plunged as he tried unsuccessfully to find a new client to replace Dovid's newspaper. In his anger, he began avoiding Dovid on the street. He stayed away from any *simchah* he knew Dovid would be attending. He even changed shuls.

When Tisha b'Av arrived, Gershon viewed a Chofetz Chaim Heritage Foundation presentation on shalom. One message that struck a strong chord: When someone hurts another person, he is only acting as Hashem's agent. While the victim can and should try to resolve the issue, he should not hate the person who hurt him, but forgive him. That forgiveness can be a powerful merit, which he can dedicate to someone in need of a *yeshuah*.

Two days later, Gershon's friend Eliezer confided in him that his 30-year-old daughter was struggling with *shidduchim* and asked if he would *daven* for her on Tu b'Av. Gershon said, "I'll do better than that. I will make peace with someone I've been angry at, and *daven* that in this *zechus*, Hashem should bring your daughter her *shidduch* by Chanukah."

TO MAKE A MIRACLE, "GET OVER YOURSELF"

Gershon went to Dovid's shul and waited for him to come out. "I want peace," Gershon told him. He explained that if they made peace, the *zechus* could help a girl in need of a *shidduch*. Gershon forgave Dovid and Dovid apologized for having hurt him. The day before Chanukah,

Gershon received a call from Eliezer: His daughter was a *kallah*!

(True story with names changed)

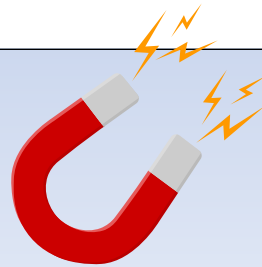
TALK ABOUT IT

How did the idea of helping Eliezer's daughter help the two men overcome their *machlokes*?

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

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

sage advice POSITIVE CHARGE



When you rub a piece of metal with a magnet, the metal soon becomes magnetic itself. It picks up the charge of the magnet it has rubbed against. The Rambam teaches that people are the same way—the attitude of others rubs off upon them. Therefore, he recommends associating only with righteous people whose behavior will be a positive influence.

This principle is especially vital to remember when a person is going through a difficult time. Negative people will fan the person's resentments and worries. Their negative attitudes will accentuate everything that makes him feel hopeless and despairing: "Life is so unfair, people are so cruel, the system is corrupt, I know someone who this happened to and he never recovered..."

A positive charge, on the other hand, can give a person the energy and optimism he needs to face the difficulty. A personality permeated by faith rather than fear, love rather than resentment—a person whose focus is on the good—will also rub off. The more we interact with such people, the more we will find ourselves thinking their way. A difficult situation suddenly seems manageable, the challenge surmountable. The world is once again a good place.

TALK ABOUT IT

How can you be a "positive charge" for someone while still showing empathy and concern for his difficulties?

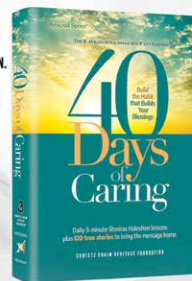
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