



**WATCH FOR
THE SPECIAL
PESACH
MENU
BOOKLET**

IN YOUR INBOX MONDAY, APRIL 3



SHABBOS MENU

**FOOD FOR
THOUGHT
TO SPARK
CONVERSATION**

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • SHABBOS HAGADOL PARSHAS TZAV 5783 • ISSUE 336

WHY'D YOU SAY THAT?

Rechilus can multiply and divide, bringing more people into the cycle of insult and injury. How do we ensure that we are helping, not making matters worse, when people carry their tales to us?

THE DILEMMA

Shani was a successful graphic designer who ran her own small company and had several women working for her. The most talented and experienced of them was Rachel. Another designer, Aliza, had joined the company recently.

"I hope I didn't make a mistake hiring Aliza," Shani confided in Rachel. "Her work isn't the quality I expected. Maybe she needs some more time or a little more training."

Rachel felt bad for Aliza. She might be in danger of losing her job! She told her, "Listen, Aliza, I just want to give you a heads-up. Shani is a little nervous about the quality of your work. Maybe you should try doing some tutorials or something to up your game."

Aliza was grateful for Rachel's inside information, but furious at Shani for speaking about her performance to her coworker. "I don't need this job that badly," she told herself. "I am going to confront Shani right now and let her know that this is not OK."

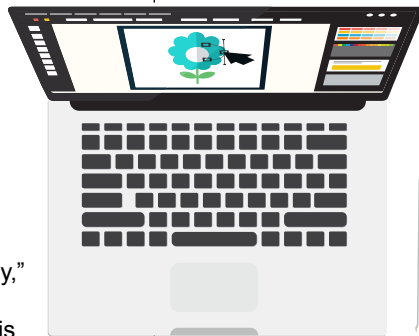
She found Shani in her office and said, "If you have a complaint about my work, I would like it to be said directly to me, not to my coworkers."

Was she speaking *rechilus*?

THE HALACHAH

Aliza spoke *rechilus* about Rachel's *rechilus*. In speaking to Shani, Aliza aroused Shani's displeasure at Rachel for sharing her comments.

*Sefer Chofetz
Chaim, Hilchos
Rechilus 3:3*



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

All your programs are amazing! I had the biggest moment of nachas when my six-year-old brother interrupted a conversation with his friend and said "Wait, this is loshon hora!" Thank you so much!

R.B.

FOR QUESTIONS AND COMMENTS, EMAIL

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"The students of Rabbi Zeira asked him, 'How did you merit long

life?'

He said to them, '...and I did not call my friend by a

Terogatory nickname.'"

– Megillah 28:1

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IT'S THE PIT

Back in Europe, at the famous Slabodka Yeshiva, a *bachur* was walking along when he spotted a piece of paper lying on the floor. Thinking it was *sheimos*, he bent down to pick it up. However, when he examined it more closely, he saw that nothing important was written on it. He tossed it back on the floor.

He did not realize that the Rosh Yeshiva, the Alter of Slabodka, had been watching the entire scene. He called the boy over.

"How could you throw the paper back on the floor?" he asked the boy. "We've just been learning about digging a pit in a public area!"

"But what does that have to do with leaving paper on the floor?" the *bachur* asked.

The Alter explained that a person is not only liable for damage he causes by digging an actual pit in a public place, where animals, vehicles or people could fall in. Further, he is not only liable if he does some other careless act that hurts or kills someone. Rather, he is liable for anything he does that someone else must pay the price for—even if that price is nothing more than stopping what he's doing to pick up a paper left on the floor.

This makes us think twice before we park in a way that blocks and thereby delays another driver; or leave shul without bothering to shut the lights; or take a second portion when there isn't enough for others to have a first; or do any thoughtless act that costs others time or money. In such a case, the *halachah* of "the pit" requires us to make restitution.

Of course, the one who is inconvenienced can and should be *dan l'chaf zechus*, realizing that people are busy, distracted or simply unaware of the results of what they are doing. The lesson is for us to apply to our own actions. When we think, "It's no big deal," or "Someone else will take care of it," we need to think again.

Heard from Rabbi Shaya Heimlich



TALK ABOUT IT

What habit can you change to avoid creating a "pit" that costs someone else time or money?



It Can Be Different: Breaking the Loshon Hora Habit

PART 4 OF 5

Do Good

In the previous segments, we've learned that we have power over our thought patterns; that the person we want to be is already inside us; and that *shmiras haloshon* is not a sacrifice, but an immeasurable benefit to us. What, then, could stand in the way of making this mitzvah our own?

Going back to our story of Boruch, the man who changed his health habits, we can learn from his trial-and-error path. He surmised that his most effective change would be to make healthier purchases when he did the family's Shabbos shopping on Thursday nights. He discovered, however, that he was still irresistibly attracted to high-calorie food. Nothing changed—until he remembered the words of *Tehillim*: "Turn from bad and do good." He recalled a speaker advising that if a person can't break from the bad, he should proactively do good. Eventually, the bad would lose its appeal.

Boruch began taking a bike ride every Thursday night after work. Then he found a riding partner. Then they lengthened their route. Along the way, his self-image changed from "helpless overeater" to "healthy, active man." And that man stopped wanting high-calorie food. In due time, Boruch regained his health, due to one small, consistent change.

With *shmiras haloshon*, this strategy is often the only way. Grand resolutions usually fail. But many people with a sincere desire to change have succeeded through small, consistent steps:

- The mother who started bringing five interesting topics of conversation to her Shabbos table to derail potential *loshon hora*;
- The businessman who learned *shmiras haloshon* on the way to board meetings to strengthen himself against the *loshon hora* that typically arose;
- The man who changed the table he sat at during the shul *kiddush* to stay away from a group of *loshon hora*-prone friends.

Just as an aspiring weightlifter must start with lighter weights, doing countless repetitions until his muscles become stronger, we too have to start with the doable and repeat, repeat, repeat. That is what will make our *shmiras haloshon* into an invincible force for good in our lives.

TALK ABOUT IT

What new routine can you create to help you "do good and turn from bad"?



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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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