

FOOD FOR
THOUGHT
TO SPARK
CONVERSATION

SHABBOS MENU



PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • SHABBOS PARSHAS BEHAR-BECHUKOSAI 5783 • ISSUE 340

DON'T YOU GET THE MESSAGE?

If someone already knows what another person has said about or done to him, and he doesn't find any reason to be angry about it, can someone who comes along and puts a new, negative spin on the situation be guilty of rechilus?

T H E

DILEMMA

Naomi is a generous, community-minded woman who often organizes meals for families who need some help when the mother has just given birth, or someone is sitting *shivah* or in the hospital. When Rachel, a new neighbor, hears that Naomi is organizing meals for the Bernstein family, she calls to volunteer.

Naomi is aware that the Bernsteins keep to a high standard of *kashrus*, and although she's not aware of how Rachel runs her kitchen, she has the feeling that Rachel is more lenient. She therefore tells her, "Oh, thanks so much, but it's all taken care of."

"Wow, people really stepped up to the plate for the Bernsteins," Rachel later tells Shoshana. "I called Naomi to volunteer as soon as I heard that Devorah Bernstein's mother passed away, but she said the week was already taken care of!"

"Really?" Shoshana asks. "She just called me an hour ago to see if I could cook for them. It's not nice of her to leave you out."

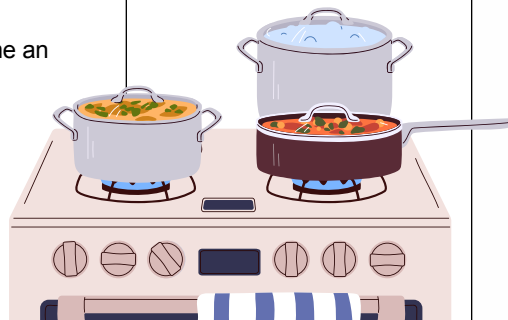
Rachel hadn't been feeling left out, but now she was. Also, she began wondering why. Did people complain about her cooking? Did they think her kitchen wasn't kosher enough? She felt a flash of anger at Naomi.

T H E

HALACHAH

Even though Rachel knew her services would not be needed, the new twist added by Shoshana – that she was being purposely left out – aroused a feeling of hurt, for which she blamed Naomi. Therefore, Shoshana spoke *rechilus*.

*Sefer Chofetz
Chaim, Hilchos
Rechilus 4:1*



PARTICIPANTS SPEAK

The Hour of Caring videos are terrific. I started myself and then some family members joined as well. It is helping me/us focus on shmiras haloshon better than anything has helped in the past. Tizku l'mitzvos! Shkoyach for all the chizuk and cheerleading. Besoros tovos!



hour of caring

FOR QUESTIONS AND COMMENTS, EMAIL

Shabbosmenu@cchfglobal.org

"A man of
anger will incite
strife."

– Mishlei 29:22

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MALKA BREINDEL A"H BAS SHMUEL FISHEL YLCH"Y

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.

WHAT DID I EVER DO TO DESERVE THAT?

Aaron was flying from New York to Los Angeles on business. Since he often traveled, he knew how to make himself comfortable on the plane and get some rest and relaxation before his busy work schedule began.

He asked the flight attendant for some water, then a pillow, and then a blanket. With each request, the man in the seat next to him grew increasingly annoyed. "What do you think this is, a hotel?" he snapped.

When Aaron began to fall asleep, his seatmate poked him in the arm and said, "You're snoring!" When Aaron gave up on sleeping and switched on his reading light, the man demanded that he shut it off. "The glare is hurting my eyes!"

Aaron was a gentle, friendly person who was not used to being treated with such hostility. "What is it about me that annoys him so much?" he wondered. "Why is he so angry?"

When the two men arrived at the luggage carousel, Aaron overheard his seatmate's phone conversation with his wife.

"It was a miserable flight," he told her. "I had a migraine. I was in such pain that I kept snapping at the poor guy sitting next to me. He must have thought I was a monster."

As Aaron discovered, when people insult us, the issue is with them, not with us. They are carrying "luggage" we can't see, bearing a burden that depletes their patience and



sageadvice

Don't Give Up:

PART 2 OF A 4-PART SERIES



THE COST OF NOT DOING IT

The author worked for 10 years on his book. At long last it hits the bookshops and within days, the author starts looking at the reviews. People berate his book from every angle. "I will never write another book," he promises himself. "What even made me think I could write?"

When the Rambam published *Mishneh Torah* after a decade of arduous research and writing, it was greeted by condemnation. However, he didn't give up. Instead, he came out with *Moreh Nevuchim*. This was placed in *cherem* and burned publicly. However, he kept writing.

But what if he had decided that he had no business writing *sefarim*? Imagine the gap that would exist in our Torah world! Imagine the millions of hours of learning throughout the centuries that would not have taken place. Every initiative has its costs, which we can measure somewhat accurately. What we often do not realize is that *not* doing something also has its costs, and these may well be beyond measure.

For example, a person wants to create a more peaceful home. He tries a few ideas but keeps falling back into old habits. But if he quits the effort, what is he losing? He's losing the chance to live in a home filled with love, happiness, and serenity.

Likewise, someone wants to work on his *emunah* but can't hold onto it when challenges arise. What does he lose by abandoning his goal? He loses the chance to feel the incomparable security and uplift that comes from knowing that Hashem is with him.

When we consider what we'll lose by not trying again, we see that it's too steep a price to pay. A worthy goal is never worth giving up on.

From a video presentation by Rabbi Tzvi Sytner for the CCHF Live Life Better program

TALK ABOUT IT

How do we know which goals are worth constant effort and which we are justified in dropping?

sours their mood. When we realize that this is the case, we can reframe the insult: It's not an angry person's shout of war; it's a suffering person's cry of pain.



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TALK ABOUT IT

If Aaron had seen the situation from this perspective, could he have done anything to improve it?

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Children's Line

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שמואל חיים בן אברהם יוסף ז"ל
ודבורה בת ישראל ע"ה
Dedicated by Uri & Riki Sklar

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