

FOOD
FOR
THOUGHT
TO SPARK
CONVERSATION

SHABBOS MENU

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM
SHABBOS CHAZON PARSHAS DEVARIM 5783 • ISSUE 350

IT'S FOR YOUR OWN GOOD

Sometimes rechilus a person hears is meant to help him avoid damage that someone else is planning to inflict on him. When that's the case, may he believe it?

THE

DILEMMA

In need of some money to expand his business, Danny approaches his friend Asher, a wealthy businessman and investor who likes to give small businesses a boost. Danny confides in Yitzchak, his manager, that he's hoping Asher will come through.

Yitzchak tells Asher, "I know Danny came to you for a loan. You know, it might not be for me to say, but it seems to me that he has a lot to learn about running a business. Things are pretty chaotic. I'm just telling you because if you give him money to expand, he might end up just taking the whole business down the drain."

Asher, who knows Danny and has faith in him, is dismayed by Yitzchak's comments. He tells Danny, "There's something you need to know. Yitzchak is saying some very unflattering things about the way you run the business. He could really mess up your credit and even scare away vendors and customers."

Asher is trying to protect Danny by repeating Yitzchak's words. May Danny believe him?

THE

HALACHAH

Even if the *rechilus* has a constructive purpose, Danny can't take it as the truth. He can, however, look into the matter and act to protect himself.

*Sefer Chofetz Chaim,
Hilchos Rechilus 6:2*



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.

This Tisha B'Av, be a part of 50,000 Jews worldwide who will be Rising Stronger as they gain insights and perspective to help ease the pain of others, embrace their own challenges, and grow stronger together on our path to Geulah.

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FOR QUESTIONS AND COMMENTS, EMAIL

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"Whoever

mourns

the destruction
of Yerushalayim
will

merit

to see her rejoicing."

- Taanis30b

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MALKA BREINDEL A"H BAS SHMUEL FISHEL YLCH"Y

WHEN KAVOD RUNS DEEP

One day Rav Avraham Pam called his grandson and asked him to come to his house to help him with a task. The grandson was thrilled to have the merit of helping his illustrious Zeidy and ran right over. When he arrived, he found the Rav sitting amid piles of books and boxes.

"I receive so many *sefarim* as gifts that I have to pack many of them up and move them to the basement," he explained. His grandson thought that sounded like a fairly simple job until he saw Rav Pam take the first *sefer* to be packed.

He didn't just place it in the box; he opened it and learned from it for a few minutes before he packed it away. At this rate, his grandson quickly surmised, the job would take days.

In the gentlest, most respectful tone, he asked Rav Pam why he was following this procedure.

"Each person who gives me a *sefer* hopes that I will look at it," he replied. "How could I just put it in a box in the basement without learning a little from it first?"

Obviously, none of the people who gave Rav Pam a *sefer* would ever know if he had read it. That wasn't the point. Rav Pam's deep respect and sensitivity to each person made it impossible for him to cast their gift aside unused.



TALK ABOUT IT

What are some ways we can show respect to someone—for example, a Rav, a teacher, a parent—even though they are not there with us at the moment?

sage advice BODY AND SOUL —KEEPING IT TOGETHER

When two things are similar, we can usually bind them together. For example, we can cement a brick to a piece of wood. We can tack a poster onto a corkboard. We can mix water and orange juice. But did anyone ever succeed at tacking orange juice onto a corkboard? Or cementing a brick onto water?

It can't be done, because solids and liquids are too different from each other. Amazingly, however, in every living person, there is a body connected to a soul—two entities that could not differ more from each other. Our body is physical, created from earth. Our soul is spiritual, a *chelek Eloka mimaal*—a portion of Hashem.

The fact that they remain one inside the other is one of Hashem's greatest miracles. It is the miracle we're referring to at the end of *Asher yatzar* when we say "*umaflī laasos*"—Hashem acts wondrously.

But what is the "glue" that keeps them united? Rabbi Daniel Glatstein explains that this union started at *Bereishis* when Hashem created man from the earth and blew into him a *neshamah*. Thus "he became a living being," which Onkelos interprets as "a speaking being." **The power of speech fuses our body with our soul.**

If the soul leaves the body, the person is no longer alive. We know that *shmiras haloshon* is important for living a good life, getting along with friends and family, keeping peace and meriting *brachah*. But now we see that it is more: It is important for holding onto life itself.

That means that we should guard our speech as we would guard our most valuable possession. It's no exaggeration and no figure of speech when David HaMelech tells us, "*Mi ha'ish hechafetz chaim—netzor leshoncha mei'ra.*" The person who desires life guards his tongue.

TALK ABOUT IT

What are some ways that speech uses both our physical and our spiritual powers?

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רפאל פייוועל שניאור ז"ל
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JULY 27/9 AV 5783

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