



# SHABBOS MENU

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • SHABBOS PARSHAS VA'EIRA 5784 • ISSUE 373

## “I TRIED TO WARN HIM”

*You see someone undermine your friend and you want your friend to know who has harmed him. Are you permitted to tell him?*

T H E

### DILEMMA

Jenny, a saleswoman at an upscale dress shop, occasionally helps herself to damaged accessories that customers return—a belt, a scarf, a piece of costume jewelry. She rationalizes that she's not doing anything wrong, since the manufacturers do not reimburse the store for damaged returns.

Malka, a fellow saleswoman, sees Jenny slip a bracelet with a broken clasp into her purse.

“Is that all right to do?” Malka asks. Jenny assures her that it's no problem.

“OK, but why don't you check it out first with Leah (the manager)? It doesn't seem right to just take something.”

Jenny brushes her off and in the ensuing weeks, Malka sees her add several other items to her collection. She wonders if she should tell Leah. What if it would cost Jenny her job? But on the other hand, maybe Jenny has a problem with honesty and Leah should know. What should Malka do?



T H E

### HALACHAH

Only if Malka meets all the criteria for *to'eles* and she has already rebuked Jenny to no avail can she convey the information. Furthermore, if a *beis din* would not permit Leah to fire Jenny, Malka may not say something that might cause that to happen. Since she would be hard-pressed to know all the *halachos* a *beis din* would consider, she is better off not speaking.

*Sefer Chofetz Chaim, Hilchos Rechilus 9:7*

### PARTICIPANTS SPEAK

*Thank you for what you are doing for Klal Yisrael!*

*My daughter and her three friends (age 12) decided to learn a sefer on shmiras haloshon every day as a zechus for their siblings to find their zivug. They started 40 days ago. The sister of the girl who owned the sefer (and in whose house they often learned) got engaged!*

M.K.

*Join SHY and bring brachah into your life. - ed.*

### FOR QUESTIONS AND COMMENTS, EMAIL

[Shabbosmenu@cchfglobal.org](mailto:Shabbosmenu@cchfglobal.org)

“Guard your tongue from speaking

evil. This is a greater *segulah* for success than all other

*segulos* that people seek out.”

- Sefer Shmiras Haloshon, Chovas HaShemirah, ch. 6

In 1967, Dr. Christian Barnard made medical history by transplanting the first human heart. The entire world was talking about the amazing new age of medicine this operation had opened. But as with every new development, it also opened a new range of *halachah* questions for the Jewish world. Rav Moshe Feinstein, the *gadol hador*, was the address for those questions.

Someone found out that one of the members of Dr. Barnard's transplant team was an observant Jew. The doctor was contacted and asked to meet with Rav Moshe, to explain the details of the procedure to him so that he could rule on related halachic questions.

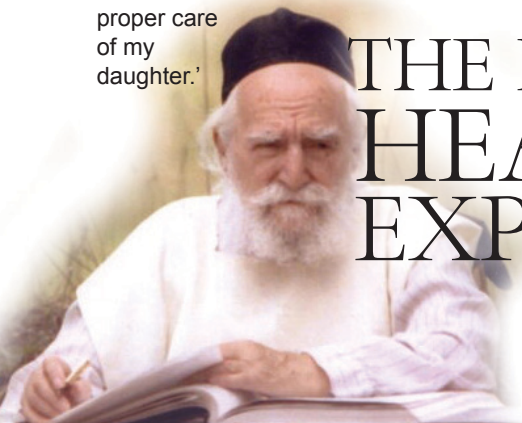
The doctor went to Rav Moshe's yeshivah, Mesivta Tiferes Jerusalem on the Lower East Side. However, because he had too many distractions there, Rav Moshe suggested that they go to his apartment on FDR Drive. When they arrived at the apartment, the doctor pressed the elevator button. It arrived and the door opened, but Rav Moshe didn't go inside.

"I can't go in," Rav Moshe told the doctor. "There's an 8-year-old girl playing down here unsupervised. I'll have to wait until someone comes to get her."

"Couldn't we just knock on her parents' door, and they'll come for her?" the doctor asked.

"No," said Rav Moshe. "She doesn't have a father. If we knock on the mother's door, she's going to think, 'The Rosh Yeshivah feels I don't take proper care of my daughter.'"

# THE REAL HEART EXPERT



Torah mind, he was the expert for both of these vital matters of the heart.

She's going to feel bad. I'll just wait."

To Rav Moshe, this mother's heart also deserved careful handling, even as the world waited for his ruling on the groundbreaking new surgery. With his limitless *ahavas Yisrael* and brilliant

## sage advice



PART OF A SERIES ON BEING NOSEI B'OL

### GIVING A PIECE OF YOURSELF

Gershon lived in an apartment building with his wife, who was wheelchair-bound. His daughter Shaina and her family lit up their week; they came every Thursday night for pizza. They brought the pizza, and Gershon went out on Thursdays to buy salad ingredients and ice cream. He labored over the salad, peeling and slicing in his slow, methodical way.

When they came, he never failed to mention how difficult shopping was for him, and how hard he worked on the salad. "Daddy, we don't need the salad," Shaina would tell him. But he still insisted on shopping, chopping, and complaining. "He wants to do it," Shaina's husband explained. "He's proud of how much he puts himself out for us. He just wants us to know how hard he tries."

Like Gershon, we all want to have our feelings understood. We want people to be able to see our lives through our eyes, even if they can't fix things. When people feel for and understand us, they're with us. Then we're not alone.

This, says Rav Chaim Friedlander, is the essence of *nosei b'ol im chaveiro*. **We give someone a piece of ourselves by putting ourselves in his shoes.** The common word for this is "empathy," which means seeing through another person's eyes, and acting toward him in a way that shows that we understand him and his struggle matters to us.

It doesn't have to be an earthshaking challenge that draws our empathy. Our sincere caring soothes people in any challenging situation, whether it's a child overwhelmed with homework, a new mother tired from night feedings, a teenager dealing with class politics, or a man who had a hectic day at work. Each of these challenges can easily be brushed off with "Oh well, that's life." But that response lacks the key ingredient: "I see what you're going through, and I care."

#### TALK ABOUT IT

Why do people sometimes think that brushing off another person's problems is helpful to the person?



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#### TALK ABOUT IT

How can we train ourselves to notice what other people really need from us?

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