



SHABBOS MENU

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • SHABBOS PARSHAS KEDOSHIM 5784 • ISSUE 389

IN A MINEFIELD YOU NEED A MAP

On one hand, few acts of chesed compare to helping to build a Jewish home. On the other hand, so much can go wrong in transmitting information. How does a person know whether or not to suggest a match?

DILEMMA

You feel that a young woman you recently met would be perfect for your nephew, although you can't pinpoint exactly why. In fact, she is 5-foot-2 and your tall nephew has said he doesn't want a short girl. She's also from New York, and your nephew says he wants an out-of-towner. However, she was at your Shabbos table and seemed very pleasant, mature and kindhearted. Should you suggest her?

THE HALACHAH

We may suggest a *shidduch* without doing research; that's the parties' responsibility. However, we should not suggest a match unless: We know of no reason why the relationship would harm either party; we believe that the match has a reasonable chance of resulting in an engagement; we know of no medical, emotional or character flaw that would make either party an unfit spouse; we feel that neither party will have a negative influence on the other, and neither party has a strong objection to any trait of the other.

Sefer Chofetz Chaim, see Tziyurim



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

Dear Chofetz Chaim Heritage Foundation Administration,

Thank you so much for the Shmiras Haloshon Yomi that you compile and email. I have gained so much from the videos and has been the most effective manner for me to learn shmiras haloshon.

I really appreciate the concise clips and how you rotate speakers. Each one has a different persona and a unique manner of giving over the information, which keeps the learning exciting. Please keep them coming!

*Besuros tovos,
Rivka Jacobsen*

Visit shmirashaloshonyomi.org or email shyomi@cchfglobal.org and bring the brachah of shmiras haloshon into your life.

FOR QUESTIONS AND COMMENTS, EMAIL

Shabbosmenu@cchfglobal.org

"By refraining from speaking ill of others, one ensures that he will not be the object of their enmity; to the contrary, others will love him and confide in him."

– Sefer Shmiras Haloshon, Shaar HaZechirah, perek 11

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MALKA BREINDEL A"H BAS SHMUEL FISHEL YLCH"Y

“ALL THAT I CAN DO”

Every Jewish heart is characterized by *chesed*. We feel for each other and want to alleviate each other's suffering, and yet sometimes, it seems that there's nothing we can do. However, that's not true. A story about the Rebbe of Vorka, who lived from 1779-1848, teaches us what one Jew can do for another, even when the situation seems hopeless.

A chassid of the Vorka Rebbe had a child who was dangerously ill. The doctor emerged from examining the child and told the father that he saw no hope for recovery. The father was crushed. He saw his sweet young son lying in bed, eyes closed, motionless. Could it be that all the father could do was to sit by his son's side and watch him fade away?

There was only one place to turn. The father set out on the road to seek a blessing from his Rebbe, the Rebbe of Vorka. When he arrived at the Rebbe's humble home, he poured out his story and begged the Rebbe to ask Hashem for his son's recovery.

The Rebbe opened a sefer and fell into deep contemplation. Then, shaking his head sadly, he informed the father that Heaven was closed to this request. There was nothing he could do to change that.

But he looked into the shattered chassid's tear-filled eyes, put his arm around the man's shoulder and cried alongside him. Strengthened by the Rebbe's love, the chassid set out on the road home.

After he left, the Rebbe rose and stood in the corner of his room, immersed in prayer.

Suddenly, he became aware that something had changed. In the merit of the Rebbe's love for his chassid and his sharing of the brokenhearted father's burden, Hashem delivered a miracle to the sick boy. He would live.

The Rebbe hurried to hitch up his horse and



sage advice

PART 5 OF A SERIES ON INNER PEACE

LET IT OUT!

Shmuel pours himself a cup of coffee. "What's wrong with it?" he wonders. "It's awful. What a way to start a day!" But he's no fool; he knows it's just coffee, so he tucks his annoyance into a compartment in his brain, labeled "Get over it."

He looks at his watch and realizes that his son should be heading out the door to the school bus, but he's still in the shower. "Yitzy! Get going! Its late!" he yells. After five minutes, he knocks on the bathroom door and yells in again. No answer. Yitzy's gone, but he left the shower on!

"What's with this kid? When is he going to grow up?" Shmuel fumes. He tucks his impatience into the same compartment and heads out to his car to go to work. His eyes fall upon someone's car, parked right in front of his driveway. He can't get out. Anger wells up inside him, but what's he going to do, make a scene? He stuffs the anger into the now crowded "Get over it" compartment.

Ten hours later, Shmuel is home. The day is done. The children are in bed. He settles down with a new sefer and looks forward to delving in. Then one child emerges from his bedroom, soon followed by two more. Stress builds up in Shmuel and he valiantly tries to stuff it into his special compartment. But there's no more room.

"Boom!" The compartment explodes. "Get to bed! All of you! Right now!"

We might feel virtuous tucking our negative feelings away. Certainly, it's better than lashing out at others. However, just because the feelings are out of sight doesn't mean they're gone. To keep ourselves from popping like an over-stretched balloon, we need to acknowledge and process our difficult emotions as they occur.

FEEL is a method for doing this: F: Feel the emotion and identify it. E: Embrace it, recognizing that all emotions are legitimate; the issue is how we handle them. E: Encourage yourself. You won't always feel like this. L: Let it go. Take a deep breath in and blow it out, dispelling your stress.

We may wish we were the kind of people who accept difficulties with perfect serenity. Accepting ourselves and our own emotions, rather than denying them, is what will help us get there.

TALK ABOUT IT

What is the thought in a person's mind when he blows up in anger over a relatively minor thing?

wagon and find the chassid along the road back to his village. "Because I cried with you and didn't leave you alone, our cries went up to Heaven," he told the father.

It's hard to see pain and be unable to help. But the most powerful tool is our heart. When we see someone hurting, even if we can't do anything else for him, we can give him a shoulder to cry on.

TALK ABOUT IT

How can you share someone's pain when you know something is wrong but the person isn't disclosing what it is? Why did the Rebbe rush after his *chassid*; wouldn't the man see the miracle for himself when he arrived home?



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