

SHABBOS MENU

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WHEN THREE ISN'T THREE

While there is a certain license for repeating negative information that is said in front of three people, not all people count as part of a threesome.

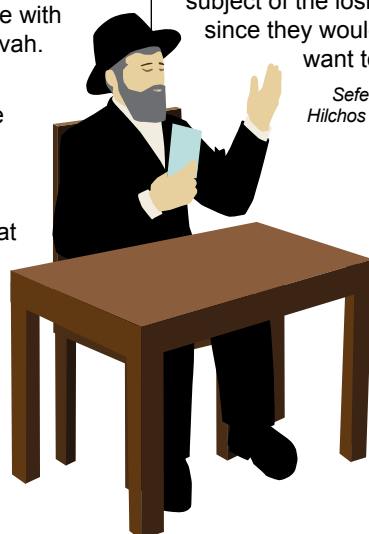
DILEMMA

The students at Yeshiva Kol Tzaddikim, a yeshiva in a small Midwestern city, were known for their serious approach to *mussar*. Every Shabbos and Yom Tov, the kind families of the city hosted the yeshiva boys for meals.

On Shavuos, two students ate the second day meal at the Rosenfelds' home. They were an older couple with just one teenage son still living with them. At the meal, Mr. Rosenfeld asked the yeshiva boys many questions about their yeshiva. The boys spoke with great reverence for their Rosh Yeshiva.

"He is an amazing man," agreed Mr. Rosenfeld. "No one would ever have expected him to become such a *tzaddik* and a *talmid chacham* back when he was your age. We were in the same class, and I remember what a troublemaker he was. He must have gotten kicked out of class at least once a week!"

Since Mr. Rosenfeld's unflattering information was broadcast at the table to the three yeshiva boys and his son, can it be repeated on the theory that it's bound to become public?



THE HALACHAH

When the three people include at least one who is careful with keeping *mitzvos* correctly, we must assume that he will not repeat the information; therefore, the license for repeating the information doesn't exist. The same is true if any of the three are friends or relatives of the subject of the *loshon hora*, since they would surely not want to spread it.

Sefer Chofetz Chaim, Hilchos Loshon Hora 2:5

WHAT MADE US WORTHY?

*Shavuos marks the greatest revelation of Hashem that has ever been — Mattan Torah. What made us worthy of experiencing this overpowering Divine presence? Our unity. We encamped by the mountain "as one man with one heart." Through *shmiras haloshon* we can work toward recapturing this unity, making us once again worthy of ushering Hashem's great light into the world.*

Good Yom Tov!

FOR QUESTIONS AND COMMENTS, EMAIL

Shabbosmenu@cchfglobal.org

"Everything in the world is

finite
except
for two things:
Torah and peace."

— Menoras HaMaor,
Gadol HaShalom, amud 544

When a person excels in a certain area of avodas Hashem, or perhaps many areas, he has a challenge. How does he view those who are not at his level? What about those who don't even seem to be trying to grow? The Bobover Rebbe offers a paradigm to follow.

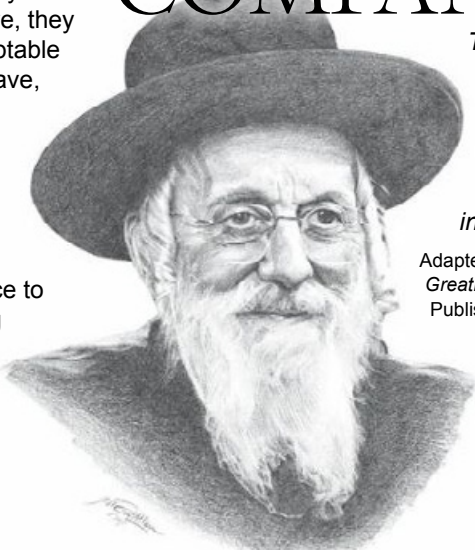
Shortly after World War II, a man who lived in the Jewish community of Manhattan's Upper West Side was looking for a *beis medrash* where he and his friend could learn on Shavuos night. He came across the Bobover *Beis Medrash*, which was located in that neighborhood at the time.

As the two men sat and learned, they noticed that every hour, the Bobover Rebbe would rise from his place and leave the *beis medrash*, returning about 10 minutes later. The friend, who had never been in a Chassidish *beis medrash*, wondered if this was a Chassidish custom.

He held onto his question all night, thinking it inappropriate to ask the Rebbe. In the morning, after *davening*, the Rebbe invited the two men to Kiddush. The man finally found the nerve to ask the Rebbe why he periodically left the *beis medrash*.

"Being in shul all night is difficult for some people," he explained. "They want to go home and rest, but they're embarrassed to leave. But when they see me get up and leave, they feel that if it's acceptable for the Rebbe to leave, they can do it too. Therefore, I get up and walk out for ten minutes at the beginning of every hour. This gives them a chance to leave without being ashamed."

While striving with all his might to become closer to



IN GOOD COMPANY

Hashem, the Bobover Rebbe kept his sights focused on the lives and hearts of the people among whom he lived and learned

Torah. Even on a night designated for Torah learning, he prioritized the needs of his fellow Jews, interrupting his precious learning every hour so that they could walk out with their dignity intact.

Adapted from *Gedolei Yisroel: Portraits of Greatness* by Rabbi Mattis Goldberg, Feldheim Publishers

sage advice

A FAMILY AFFAIR

In the often-quoted Rashi, Klal Yisrael camped opposite Har Sinai "as one man, with one heart." And that unity, we learn, was a prerequisite for our receiving the Torah.

There were 12 tribes present. Each had a distinctly different path toward serving Hashem, a different set of strengths and weaknesses. And within each tribe, there were no doubt profound individual differences among the members. Yet they stood together, "as one man," and accepted the Torah upon Klal Yisrael as one body.

The unity of that period was not meant to be an isolated bit of history. It was meant to present us with a paradigm for all time. We learn from this display of unity that having a share in the Torah means connecting oneself to the whole of Klal Yisrael. The Torah is "*morashah Kehillas Yaakov*, the inheritance of the congregation of Yaakov," not of any one member or group. The Torah belongs to each of us, but only to the extent that we belong to each other.

TALK ABOUT IT

How does separating yourself from Klal Yisrael separate you from the Torah?



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TALK ABOUT IT

Why do you think the Rebbe made it easier for people to leave rather than encouraging them to stay?

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