



SHABBOS MENU

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THE LOCAL NEWS

You hear negative information about someone, and it's said in front of three people. On the theory that the information is now bound to spread from person to person, you may be allowed to repeat it. But does that apply when you're far away in a different community?

THE DILEMMA

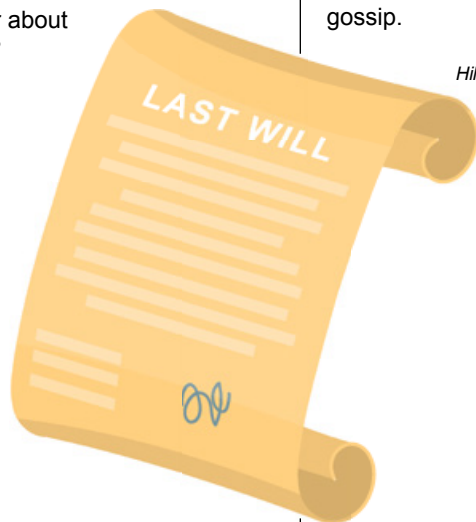
After Mr. Kramer passed away at a ripe old age, rumors began to swirl around the community that his children were fighting over their inheritance. Shmuel hears the whole story firsthand when one of the Kramer children tells him, and two other people who are present all about his greedy older brother's plan to sue all his siblings.

A week later, Shmuel goes to Israel to visit his brother and family, who live there. May he tell his brother about the big Kramer battle?

THE HALACHAH

The license to repeat information that was spoken in front of three other people is based on the idea that once three people know, the information will become public. However, that's not the case in another community, which is assumed to be out of the reach of local gossip.

Sefer Chofetz Chaim, Hilchos Loshon Hora 2:6



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.

WEEKLY WISDOM

In this week's parshah we read about the meraglim and the catastrophic fallout of their negative report. . The difference between Kalev's report and that of the rest of the meraglim shows us clearly that we must work on seeing the good in everything around us and in everything Hashem sends our way. It's not just a good trait; it's a matter of life and death!

Ed: Learn Shmiras Haloshon daily for a marked improvement in your ability to see the good!

FOR QUESTIONS AND COMMENTS, EMAIL

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"The *longer* one persists in guarding his tongue, the *easier* it becomes."

– Sefer Shmiras Haloshon, Preface

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MALKA BREINDEL A" H BAS SHMUEL FISHEL YLCH" T

DON'T RUN OUT OF FUEL

When a person decides that he's going to spare no efforts to win a dispute, he's laboring under an illusion—that his resources are endless.

Rav Shteinman taught that the energy we put into machlokes is not the renewable type like solar and wind energy. Rather, it's like a tank of gasoline. The energy that we use for fighting, we lose for uplifting ourselves and the world.

Rachel* was already in her 50s when she became religious. After a few years of learning and solidifying her commitment, she was introduced to a widower, the father of a large family. They became engaged above the objections of the widower's children, all of whom were married with families of their own.

For months, the children applied intense pressure on their father, believing that Rachel was beneath his status. Finally, unable to endure the strife, the father broke off the engagement just weeks before the wedding was scheduled to take place. Rachel was shocked. Not only was it a deep personal disappointment and humiliation, but it cast a cloud over her shining image of the lifestyle she had embraced.

Nevertheless, she chose to move forward. Financial matters were sorted out and Rachel gave the *chassan* a *shtar mechilah*, officially forgiving him for breaking off the engagement.

Now what would she do? She wasn't young and had few connections in the *frum* world. Her prospects seemed dim. But a few years later, she was introduced to another widower, the father of another large family—a family thrilled to see their father regain love and companionship in his life.

Rachel adored her sprawling family of children, grandchildren, and great-grandchildren. For the youngest members, she was the only "Bubby" they knew. She poured her energy

into Chanukah parties, Chol Hamoed outings and celebrations of family milestones. Hashem rewarded her *vatranus* with more happiness than she ever dreamed possible.

"When a person does not give in to others," said Rav



sage advice

OH, NO!

Don't catastrophize or trivialize, solutionize.



PART 8 OF A SERIES ON INNER PEACE

Inner peace is a prerequisite for living in peace with others.

Two men are driving to work together. The driver has a meeting, and he's running late. "I'm late!" he tells the other man urgently.

"Don't sweat it," the passenger responds. "It'll be fine."

When he runs into heavy traffic on the road, his panic grows. "They're not going to wait around for me. I'll miss the sales presentation! I'll look like a fool!"

"Relax!" says the passenger. "What will worrying do for you?"

Then the driver notices that he's dangerously low on gas. "Why didn't I fill up last night? What was I thinking? I'm going to lose my job, and then how will I pay the mortgage? We'll have to move into an apartment. Everyone will be talking about me. How will my children get shidduchim?"

"Whoa, hold on!" says the passenger. "Just take a deep breath. It's all good."

Looking at this scenario, we would think that the passenger is a pillar of *bitachon* and the driver is suffering from runaway anxiety. But the truth lies in the middle.

When we let our minds spin out of control, imaging catastrophes that may never happen, we're drawing the wrong lesson from the test Hashem has put in front of us. We're taking Him out of the picture and imagining ourselves to be helpless victims of circumstance.

On the other hand, when we close our eyes and march forward, assuming that the problem will amount to nothing, we're abandoning the *hishtadlus* that's an important part of the solution.

The middle road is to look at the present—what's happening now, not what might happen in the future—and address the situation as it exists. The man who's late can call his customer and let him know he'll be late. If there are repercussions from that, he will deal with them when they arise, once again in the best way possible at that time. Hashem will give us the strength we need for tomorrow when tomorrow comes.

If we don't want our insides to be churning over things that exist only in our imagination, we have to remind ourselves that the imagined catastrophe isn't happening. We can't hide from our difficulties, but we can't maintain inner peace if we let them take on a life of their own.

TALK ABOUT IT

How can you plan for foreseeable challenges without caving in to anxiety?

Shteinman, "he is often dragged into conflict that saps his energy and exhausts him.... People often make the mistake of thinking that their energies will not be depleted regardless of what they do. That is why they allow themselves to invest energy in unnecessary disputes. But then, when the time comes for the things they were created to do, they no longer have the *siyata d'Shmaya* to achieve anything."

It all comes down to what we choose to do with the life Hashem gave us. Rachel made her choice, and we can each make ours.



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TALK ABOUT IT

What *middos* does a person need to have in order to act with Rachel's high level of *bitachon*?

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