

## SHABBOS MENU

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WILL HIS  
BOYS GET TO  
GO TO CAMP?

*You've found out information that your friend ought to know in order to prevent him from harm. However, you didn't witness the negative situation firsthand. May you repeat it anyway?*

THE  
DILEMMA

**Y**our friend is on the camp's scholarship committee. He tells you that another member of the committee told everyone that the information on your brother's scholarship application for his sons does not look correct. May you tell your brother what this person said?

THE  
HALACHAH

**S**ince your brother stands to be injured by the words — he might not get needed financial help for his children to be able to go to camp — there is a constructive purpose to your telling him. However, because you didn't hear the words firsthand, you must tell him clearly that you're only repeating what you heard, and he should not accept it as fact.

*Sefer Chofetz Chaim, Be'er  
Mayim Chaim, Hilchos  
Rechilus 9:9*

## KICK THE HABIT

*We need to break the loshon hora habit! HOW? Think of the smoker. He can't imagine ever stopping — until his health begins to deteriorate. Then he tries, and every time he fights off the urge to smoke, he strengthens himself and weakens the urge. Like the smoker, the first step for the loshon hora speaker is awareness of the harm it's doing. Then he tries, and every time he holds back, loshon hora loses some of its grip on him. And every Shabbos when you participate in the Shabbos Table Machsom L'Fi, you loosen the yetzer hora's hold just a little more. Keep it up — Geulah is waiting!*

FOR QUESTIONS AND  
COMMENTS, EMAIL

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"How can a person

*persist*  
in speaking loshon hora?

Is this how he  
expresses

*gratitude*  
to Hashem for  
the gift of speech?"

— Sefer Chofetz Chaim, Shaar HaTevunah, ch. 1



# QUIET JOY TASTES JUST AS SWEET

**R**av Isser Zalman Meltzer, zt"l, was among the fortunate few who survived the Holocaust and started a new life in Eretz Yisrael. His grandson, Rav Shneur Kotler, zt"l, son of Rav Aaron Kotler, zt"l, went to learn with his revered grandfather while his father established America's greatest Torah institution.

Eventually, Rav Shneur reached marriageable age and made plans to return to his family in America for a *shidduch*. When the time came for him to leave for the airport, Rav Isser Zalman escorted him partway down the stairs, kissed him and blessed him, and let his grandson go out unescorted to meet his ride.

Rav Isser Zalman's *talmidim* wondered why their Rosh Yeshivah did not escort his grandson all the way down the stairs to the waiting car. What they learned was that his seeming lack of sensitivity was in reality a display of exquisitely refined sensitivity.

"Do you know how many of our neighbors have lost parents and grandparents and don't have a *zeide* for their children to visit, and to celebrate with when they marry off their children? Yes, I'm happy, but I'm keeping it private, because of the many people around us who aren't as fortunate as we are."

No doubt, Rav Isser Zalman had "paid his dues" and was entitled to experience the joys Hashem still held in store for him. However, for a sensitive heart, joy that might reopen another person's painful wound is not real joy. Knowing that his happiness didn't

## sage advice A BETTER LOOK

Your coworker has just met with the new boss. "He's got a bad attitude," he tells you. "He's trying to show everyone who's in charge."

"Really? That was your impression?" you respond. You had a productive meeting with him the day before, and while you didn't pick up vibes of warmth and friendliness, you certainly didn't see a bad attitude.

"To me he seemed a good guy who's nervous about succeeding," you add. "He knows he's our third managing director in two years."

This conversation illustrates why our generation has not rebuilt the *Beis HaMikdash*, and therefore, according to *Chazal*, we share responsibility for its destruction. It reflects the sin underlying the *Churban*—the sin of the *Meraglim*, the spies who gave a negative report about Eretz Yisrael and turned Tishah B'Av into a "day of weeping."

The nature of their error is alluded to in *Eichah*, where the alphabetical order of the verses is reversed in one place; the *pasuk* beginning with the letter *pei* precedes the one beginning with the letter *ayin*. This is because their mouths (*peh*) preceded their eyes (*ayin*). The Midrash explains that they spoke before they looked carefully enough to see the *kedushah* of the land.

This is what we do whenever we react negatively to a person's outer layer and fail to search for the *kedushah* that resides within. We see "bad attitude" when a more penetrating look would reveal a good person under stress.

When we train ourselves to look deeper and perceive the *tzelem Elokim* in each person, *loshon hora* and *machlokes* evaporate, along with our perpetuation of the *Churban*. We start rebuilding.

### TALK ABOUT IT

How deeply do we have to look to find the *kedushah* in someone who is difficult and hurtful? What thoughts can help us ensure that our words reflect our careful perception of the person?

hurt anyone else, made it all the purer and sweeter.

Heard from Rabbi Frand  
CCHF Tisha B'Av 2013

### TALK ABOUT IT

How does this lesson impact on our own behavior? How do we balance our desire to share good news with the possibility of stirring pain or envy?



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