



# SHABBOS MENU

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • SHABBOS PARSHAS CHUKAS 5784 • ISSUE 398

## DO YOU KNOW WHO YOU'RE TALKING TO?

*You might be allowed to repeat negative information you heard, if it was said in front of three people and therefore likely to "go viral." But is that an allowance to say it to just anyone?*

### THE DILEMMA

**W**alking home from shul on Shabbos with three friends, Akiva pours out his wrath about his auto mechanic, Shlomo Klein.

"The guy is crooked as can be," Akiva says. "I'm pretty sure he goes in there and messes things up so he has more to fix at \$85 an hour plus the cost of parts. Which he probably charges double for. I'm never going to him again."

One of the friends, Baruch, has a brother, Ezzi, who uses the same mechanic. And Ezzi recently had to take his car back three times until the funny noise from under the hood was fixed. If he heard what Akiva said, he'd probably march right into the shop and demand a refund! "Maybe I should tell him," Baruch thinks. Should he?



### THE HALACHAH

**W**hile it's true that Baruch is permitted to repeat Akiva's report, since it was said in front of three people, he may not repeat it to someone who is likely to accept it as fact and perhaps even add his own loshon hora to the report. If Baruch tells Ezzi, he is violating the mitzvah of "Do not place a stumbling block in front of the blind."

*Sefer Chofetz Chaim, Hilchos Loshon Hora 2:10*

### PARTICIPANTS SPEAK

*Thank you so much for your amazing emails.*

*There have been many times over the last couple of months when I was going to share something interesting with my husband or my mother and I didn't.*

*Each time I thought, but it's on the news, or everyone is talking about it so everyone knows. But CCHF emails taught me that you don't have to, and you shouldn't spread every juicy story about fellow Yidden, even if it's a news story or it's something "everyone" in the community is talking about.*

### FOR QUESTIONS AND COMMENTS, EMAIL

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

"Even someone who has

*completed*

the entire Sefer Chofetz Chaim will not guard his tongue properly if he fails to study it consistently.

The only recourse is a

*commitment*

to study this holy *sefer* constantly."

*- R' Isser Zalman Meltzer, approbation to Sefer Ikkarei Dinim*



# STAND UP AND BE COUNTED!

The scene unfolds many times a day. You're sitting at your desk and a colleague comes in to ask you a question. You sit; he stands. He asks; you answer. Finished. Or you're at a table at a wedding when someone recognizes you and comes over to say hello. She taps you on the shoulder. You turn to respond. She stands there greeting you. You sit in your place and greet her. You exchange a few pleasant words, and she goes on her way.

While we all know that standing up for someone is a sign of respect that we owe to parents, teachers and talmidei chachamim, is there anything wrong with sitting in front of the average person who happens to be standing before you?

Rav Schach offers an eye-opening insight:

Every Jew that came to him for advice or a *shailah* would, of course, stand before the *gadol hador*. But Rav Schach would stand too! Even in yeshivah, where *bachurim* would come in an endless stream to ask him questions, he would rise to speak to each one. Often, he only had a few moments' respite between questions to sit down and rest. And this continued even when he was elderly and frail.

Once a student asked Rav Schach why he followed this arduous practice. "When a person goes up to *Shamayim*," he replied,

"the *Beis Din Shel Maalah* asks him, '*Himlachta es chavercha?*' (Did you crown your friend?)

I want to be able to answer yes, and that's why I stand when speaking to others."

Rav Schach keenly understood the deep human need to feel



## sage advice

### AFRAID TO LET GO

*Being mevater brings brachah and shalom into our lives. But what brings this quality of vatranus into our hearts? How do we overcome the human instinct that tells us, "Get what's yours!" Rav Shteinman showed us the way.*

Imagine a building on fire. A man stands at a third-story window; he knows that the only way to save himself is to jump out, but he's frozen by fear. Will he make the leap and save himself, or will he succumb to the fear and the flames?

One big factor in his decision will be the presence of firefighters standing on the ground and holding a life net—a rescue net used to catch people who jump to safety. If the man sees the net, he will not fear the jump as much. If he doesn't see the net, he might prefer to take his chances awaiting a rescuer or making his way through the fire.

*Machlokes* is often compared to fire, because it destroys everything it touches: the person who is right and the person who is wrong, and it spreads like fire, consuming the peace of mind and emotional energy of all who enter the fray in support of one of the parties.

Rav Shteinman urged anyone involved in a dispute to be *mevater* rather than remaining in this "burning building." But was he asking people to defy human nature, to behave like *malachim* who have no material or emotional needs?

No. He was asking them to take notice that there is always a life net waiting to catch them. That is Hashem, Who will always ensure that each person receives everything destined for him to possess.

*Emunah* and *bitachon* are the life net. When we rub our eyes and clear our vision, we can see it there, and we aren't afraid to let go of our claims; we know we won't go crashing to the hard ground. Letting go might still require taking a deep breath and gearing up our courage, but we can take the plunge and leave the flames behind.

#### TALK ABOUT IT

How can we debate ourselves when we think, "If I don't get (whatever it is) it will be a disaster"?

honored and respected. It's a message we can send in dozens of ways, whether it's standing up to talk to someone, paying attention when people speak to us, acknowledging their accomplishments, or showing gratitude for their efforts. Whenever we show others "you count," we're counted in *Shamayim* among those who have "crowned their friend."

#### TALK ABOUT IT

How do you feel when someone stands up to greet you or talk to you?

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