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for Your
Shabbos
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ISSUE 97

SHABBOS PARSHAS RE'EH 5786

Please treat this newsletter with proper respect.
Please do not read during davening or Krias HaTorah.

Did I Trip While Running to the Rescue?

I work in the billing department of a large, busy medical practice. I've been there since right after seminary with two other women—Goldie and Esty—and we've gotten to be good friends. Lately, work has been very intense for Esty, and she isn't handling it well. Goldie told me that, a few days ago, she was walking by Esty's desk and said, "What time are you taking lunch?" Esty snapped at her, "I don't know. When I'm hungry." Her tone

sounded like, "Go away. You're bothering me!" Goldie felt very hurt. I know Esty wouldn't have wanted to hurt Goldie's feelings, so I went over to her during a break and told her that Goldie felt bad about what Esty had said. I was hoping that Esty would apologize or explain herself to Goldie, and that would clear things up.

Did I do the right thing?

—Osnat, **an Aderaba participant**

What's the Psak?

Do you know the halachah?

A Yes.
Osnat tried to make shalom between two Jews.

B No.
Osnat spoke *rechilus*. She did not meet all the conditions of *to'eles*.

C Yes.
Esty deserves to know that Goldie was hurt.

How to Not Make Matters Worse

It is a tremendous mitzvah to bring shalom between Jews,¹ so Osnat definitely had the right intentions. But because making peace involved telling Esty what Goldie had said about her, which is *rechilus*, Osnat needed to fulfill the conditions for *to'eles*. The best place for Osnat to have started was to let Goldie tell her story, validate her feelings, and try to help her see things in a different light. Did Goldie perhaps misunderstand the words or the tone? It's possible that Osnat could have helped Goldie realize that Esty was just under pressure and didn't mean to be hurtful, and the episode would have ended right there, without Osnat speaking to Esty.

Ideally, Goldie should be the one to approach Esty—without anger—to tell her directly that she was hurt and to give Esty a chance to explain and/or apologize. If a direct conversation wasn't feasible, then what Osnat should have done before getting involved was to ask Goldie for permission to go to Esty and discuss the issue. After all, if Osnat tells Esty that Goldie complained to her about the hurtful comment, it may cause even more strife between them. One of the conditions of *to'eles* is that we must ensure that our speech will be productive and will not cause more damage.²

In any case, Osnat should not believe Goldie's story in a negative light, for that would violate the prohibition against accepting *loshon hora*.³

Answer: The halachah is B.

Reviewed by Rabbi Moshe Mordechai Lowy

Rav Pam, zt"l, advised great caution when presenting halachic scenarios to the public, as each situation is unique. This *shailah* is for discussion only; actual halachic decisions should be made by a *rav* or halachic expert on a case-by-case basis.

The Shmiras Haloshon Shailah Hotline: 718-951-3696 2-3PM / 9-10:30 PM



If you were Osnat, what would you say to Goldie to avoid making matters worse between her and Esty? And what would you say to Esty if Goldie asked you to speak to her?



Send us your answer and be entered into a raffle for a set of *Sefer Chofetz Chaim Linear, Pocket Edition*. (US only)

THANK YOU!



CONGREGATION BETH JACOB ATLANTA
FOR DISTRIBUTING ADERABA EVERY WEEK

1. Challah 11; Peah Yerushalmi 11. 2. Be'er Mayim Chaim, Hilchos Loshon Hora 10:39. 3. Sefer Chofetz Chaim, Hilchos Rechilus 51.

See the
good
in the
heart
of a Yid



Heard
from Rabbi
Yehoshua
Hartman,
quoting Rav
Moshe Shapira
on a *Netzor*
presentation.

A man sat in the back of the shul before Minchah on Shabbos, clutching his *Tehillim* and weeping. He thought he was all alone, but someone had quietly walked in and stood, looking at the crying man. Not just looking, but feeling the man's pain. And not just feeling, but wishing he could help.

Should he walk over and ask the man what was wrong? Or should he leave the shul and give him his privacy? He only hesitated for a moment. Maybe there was something he could do to help?—he'd

Maybe You're The Help He Needs



never know if he didn't ask.

So, he approached the crying man and asked, "Is something bothering you?" "Thank you for asking," said the other man. "But there's nothing you can do for me."

After a little more urging, the story came out. "I am penniless," said the man. "I have a daughter who's been waiting many years to get married, and there's nothing I can do for her. For some reason, this Shabbos

when I saw her still at home, I just couldn't hold back my tears. I didn't want her to see me crying, so I came here."

"Well, you're not alone," said the other man. "I'm also penniless, and I have a son who isn't married. Why don't we let them meet?"

The *shidduch* happened!

And from that marriage came sons—Aryeh Leib Heller (*Ketzos HaChoshen*) and Yehuda Heller Kahana (*Kuntres HaSefekos* and *Terumas HaKri*)—whose *sefarim* changed the world of Torah.

But what brought this holy couple together in the first place? The power of one man's *Tehillim* and another man's willingness to reach out to a fellow Jew in distress and find a way to dry his tears. Words of prayer and words of kindness: words that changed the world.

See the
good
What's the
Real
Story?



For most people, giving others the benefit of the doubt isn't automatic. We have to send our annoyed thought into the "dan l'chaf zechus processor" in our heads and hope that when it comes out on the other side, it will look a lot nicer to us.

The more we do this, the quicker the process goes—until, finally, we can skip the annoyance part and go straight to assuming there's some good reason for what another person has done. Aderaba is becoming a big part in getting Jews all over the world to see everything as a "Crack the Case" story. We know it's true because people are sending in their stories by the dozen!

Eight-year-old Tziporah H. from Toronto shared her story with us to give Aderaba readers everywhere another chance to practice dan l'chaf zechus:

We Met Our Least Friendly Neighbors

Tziporah was out collecting money with her brother Shaya for the Yesodei HaTorah Bike-a-Thon. They were going door-to-door, up and down the block, and everyone was happy to support the cause.

They came to a house where a Jewish family lived. Tziporah gave the door a polite but firm

knock and waited. Instead of a friendly greeting, they heard a loud voice from inside:

"Do not open the door!"

What was going on? Why was someone yelling at them? Tziporah, a dedicated Aderaba reader, snapped into her *dan l'chaf zechus* mode. The voice sounded pretty angry and unfriendly—almost as if it had yelled "Go away!" But why would a Jew do that to two nice kids collecting money for a yeshivah?

Can you **Crack** the case?

A few moments after the voice in the house yelled at them, the family's daughter came around from the back of the house.

"Our front door is broken," she explained with an apologetic smile. "But here's a donation for the bike-a-thon," she said, handing Tziporah a check.



L'ilui nishmas Yaacov Yisrael ben Kunya Ber z"l
Dedicated by Mrs. Bayla Goldstein

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