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SHABBOS MENU

FOOD FOR
THOUGHT
TO SPARK
CONVERSATION

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • PARSHAS CHUKAS 5782 • ISSUE 298

SOMEONE HAS TO SAY SOMETHING!

When we witness someone hurting another person, whether emotionally or physically, we naturally want to help the victim. If disparaging the wrongdoer is part of the process, are we allowed to speak up?

T H E

DILEMMA

Shira was a hard-working saleslady at an upscale women's clothing store. Malka, the manager, seemed to have something against her. It was obvious. When Shira's baby was sick and she needed extra time off, Malka refused until Shira broke down in tears. Anything Malka needed to relate to Shira was always said in a dry, cold tone. One day Debby, a young part-time salesgirl, witnessed Malka screaming at Shira in front of customers.

"Why don't you quit?" Debby asked Shira later. Shira answered that she could not afford to quit. She was excellent at what she did and made large commissions on the luxury clothing she sold.

"This just isn't right," Debby thought. "I'm going to tell the owner about it. I'm sure he wouldn't want his top saleswoman to be bullied!"

May Debby report Malka's behavior to the store's owner?



T H E

HALACHAH

Debby is permitted to relate negative information about Malka because Malka is harming Shira, but only with the constructive purpose of helping Shira redress her harm or publicly condemning Malka's wrongdoing. However, Debby must be sure that Malka has not already apologized and made amends to Shira, and she should

try to speak to Malka directly before relating the information to the owner.

*Sefer Chofetz
Chaim,
Hilchos Loshon
Hora 10:1*

PARTICIPANTS SPEAK

There are no words to thank you for sending the halachos every day without fail. It is the first time I have managed to keep up my daily halachah learning, and I feel that the more times I do the cycle the more it gets internalized in my bones!

Tizku l'mitzvos.

T. Hepner

You, too, can learn the halachos of Shmiras Haloshon daily. Visit cchf.global and sign up for free – Ed.

FOR QUESTIONS AND COMMENTS, EMAIL

Shabbosmenu@cchfglobal.org

"Intending to guard one's speech is not enough; the main thing is to have a set time

every day for learning the relevant halachos."

*– Chofetz Chaim,
Chovas HaShemirah, ch. 7*

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.

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MALKA BREINDEL A"H BAS SHMUEL FISHEL YLCH"Y

Awoman and her husband were in the market for a house, with one non-negotiable specification: The house had to be near the home of the woman's mother. The devoted daughter wanted to be closer so that she could more easily help her mother as she got older. However, the market was tight, and the search was difficult.

At last the woman heard of a house for sale one block away from her mother. She contacted the real estate agent, checked out the house, and made an offer. The seller, however, told the woman that she would sell her the house only if the woman brought her a \$30,000 deposit that week. The woman agreed. Three days later, she arrived at the house with the deposit in hand.

"I'm so sorry," said the seller, "but I sold the house to someone else."

"How could you?" the woman stormed. "I did exactly what you asked me to do. You can't just sell it out from under me!"

The seller apologized again, but she was clearly not going to change her mind. The woman went home furious. A few days later, her husband decided to try to cool things down. "You know, I always learned that you have to try to make shalom. I know it's very hard, but is it possible to forgive this woman?"

"I'll try," the wife replied. And indeed, a few days later she told her husband that she

sage advice

NO WAITING NECESSARY

"I should apologize to him? He should apologize to me!" It's the war-cry of almost any long-running feud – usually a feud that neither party can remember who started, and in which so much pain has been dealt out that no one's hands are clean. But where is the rule that demands that the wrongdoer apologize first? Certainly we are all required to ask *méchilah* and do *teshuvah* for wrongdoing, but is the other party required to stew in anger until he sees complete repentance?

In an unusual interpretation of a well-known verse from *Pirkei Avos*, Rabbi Dr. Abraham J. Twerski answers:

"Be the first to greet every person," the verse says, and that usually is taken to mean, "Don't wait for the other person to greet you. Smile and say hello."

The word used for greeting others is to give them "shalom," peace. Thus, *Pirkei Avos* is guiding us in much more than social skills. It's telling us to seek out the opportunity to make peace with another person. Be the first one to break the ice. Apologize for your harsh words, your hurtful action, even if it was in response to theirs.

TALK ABOUT IT

How can we get over the feeling that making peace is the same as admitting we are the ones who acted wrongly?

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HOUSE OF SHALOM

had managed to forgive the affront.

A few months later the woman got a call from someone who knew of a house for sale in her mother's neighborhood. She quickly called the real estate agent. When she asked for the address of the house, she was amazed to hear that it was right next door to her mother! Not only was it perfectly situated, but it was a much better deal as well.

It could not have been clearer: When she let go of her grudge, Hashem repaid her with something much better.

Heard from Rabbi David Ashear

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TALK ABOUT IT

What might the woman have gained by keeping up her fight with the seller? Did she really lose?

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