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SHABBOS MENU

FOOD FOR
THOUGHT
TO SPARK
CONVERSATION

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • PARSHAS VA'ESCHANAN 5782 • ISSUE 303

HE ASKED ME TO STEP IN

When it comes to helping someone redress a wrong done to him, does it make any difference whether you decide on your own to step in or he asks you to do so?

T H E

DILEMMA

Your sister feels that her daughter is being mistreated by a teacher in her school. Having spoken to the teacher several times and seen no change, your sister believes the principal needs to get involved.

You have a relationship with the principal, and so your sister asks you to intercede. After hearing about all the difficulties and misunderstandings your niece has endured, you are motivated to help. May you tell the principal the negative information you've heard from your sister and your niece?



T H E

HALACHAH

If you meet the criteria for constructive speech, you are permitted to step in whether or not your sister requests your help. However, if you do not meet those criteria—for instance, you have a personal dislike for the teacher—then even if your intervention is requested, you may not speak against her.

*Sefer Chofetz Chaim,
Hilchos Loshon
Hora 10:4*

PARTICIPANTS SPEAK

The short Figure of Speech clips are always done very well. They make the halachah clearly understandable. Thank you.

Sara



hour of caring

Ed: You, too, can enjoy these clips and master the halachos. To join the free CCHF Hour of Caring program and receive these informative clips visit cchf.global

FOR QUESTIONS AND COMMENTS, EMAIL

Shabbosmenu@cchfglobal.org

“Through
Developing
the quality
of *savlanus* (tolerance),
the quality of
shmiras haloshon
is easily
attainable!”

– Sefer Shmiras HaLoshon,
Shaar HaTevunah ch. 8

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

One Shabbos in Ramat Beit Shemesh, there was an unusual bar mitzvah. Here is the story behind it:

Before we came to Ramat Beit Shemesh, we lived in a different community. My wife reached out to a lot of girls who didn't have a good relationship with their families.

One of the girls, Brocha, became very close to my wife. But after a year, she stopped coming to our house. Although she invited my wife to her wedding, they subsequently lost contact. One day, my wife heard that Brocha was divorced.

"Should I call her and offer our support?" she asked me. "After all, I haven't spoken to her in years." Despite her reservations, she called. Brocha was happy to hear from her and accepted an invitation to our home for Shabbos. That's when we met her beautiful children and noticed that her oldest boy was close to bar mitzvah. When we asked her about her plans, she admitted that she had no money for a simchah. She was planning a family dinner in a restaurant.

"Let us do it here," we said. "We'll take care of everything." She hesitated, unsure if her son would be comfortable with that arrangement.

Meanwhile, my son asked a wealthy classmate if his father would sponsor new clothing for the bar mitzvah boy. He got the money and took the boy shopping. As they shopped, my son convinced him that he should accept our offer. The wheels were set in motion.

From there, it became a shul-wide project.

People sent kugels, fancy cakes and Shabbos food, all for a family that was not even a

member of

the community. I sat at the head table with the bar mitzvah boy as if we were his family.

That night my wife said, "I wasn't sure whether to call Brocha. Imagine if I hadn't

IT STARTED WITH A PHONE CALL

done it. Imagine I would go up to Shamayim and they would ask me, where's the

phone call you were supposed to make? Where's the bar mitzvah you were supposed to sponsor?"

A woman stepped out of her comfort zone and made a phone call. That one call generated an exquisite act of *chesed* and *zechus* for all the families involved and gave a bar mitzvah boy the *kavod* he deserved.

TALK ABOUT IT

What are our fears about making such a phone call? How realistic are those fears?

TALK ABOUT IT

What are the benefits of being among people, even if there's friction?

sage advice

WE'RE MEANT TO BE TOGETHER

Mrs. Rosenberg was a recluse. Those who tried to draw her out of her dark apartment, where she sat glued to crossword puzzles and her favorite all-news radio station, found their efforts rebuffed. "People are nothing but trouble," she would repeat. "I'm perfectly fine alone." Yet, the Torah teaches, no one is fine alone.

Even the *metzora*, the person stricken with *tzaraas* for speaking *loshon hora*, is not allowed to permanently remove himself from society.

His punishment, besides the disease, is banishment from the camp. Because he created ill-will among his neighbors, he must move away from them and learn, through isolation, how much he really needs human company.

But once he is purified, the Torah says, he must be brought to the Kohen to be proclaimed cured. The Midrash explains that he must be brought because it's possible that he would not want to come. He might decide, after all his troubles, that he's better off alone. The fact that he must be "brought" tells us that this is not what Hashem wants. Our paths are meant to cross. Our goal is not to avoid people in an effort to avoid strife—it's to appreciate the cast of characters Hashem has given us and strive to appreciate their role in our lives.

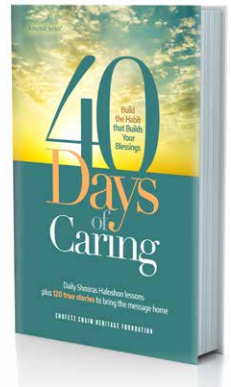
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