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SHABBOS MENU

FOOD FOR
THOUGHT
TO SPARK
CONVERSATION

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • PARSHAS EIKEV 5782 • ISSUE 304

NEGATIVE WORDS ABOUT NEGATIVE WORDS

We've learned that under some circumstances, we are permitted to tell others about someone's wrongdoing against a fellow Jew. What if that wrongdoing consists of speaking *loshon hora*?

T H E

DILEMMA

You were right there at the table when your neighbor Aharon stated that he once saw another neighbor, Moshe, shut the curtains and lights and hide from view when he noticed a *tzedakah* collector coming up the block. "He's *that* stingy!" Aharon said. "On Purim, he leaves town to avoid the knocks on his door."

Moshe, who was at the same wedding, was sitting at a table across the room. Everyone at your table was laughing and looking in his direction. In fact, Moshe was sitting elsewhere because he knew that Aharon disliked him and talked about him. Feeling terrible about Moshe's humiliation, you changed tables. May you tell the people at your new table why you moved, letting Aharon's identity as a speaker of *loshon hora* be known?



T H E

HALACHAH

Loshon hora is an act against a fellow Jew and therefore, if all seven conditions of *to'eles* are met, you may relate what Aharon did (but not the substance of what he said about Moshe). This conveys the seriousness with which you take the *mitzvos bein adam lachaveiro* and upholds the Torah's honor.

Sefer
Chofetz
Chaim,
Hilchos
Loshon
Hora 10:5

PARTICIPANTS SPEAK

Your *Schmooze About the News*
Q&A was so useful!

Thanks so much.

C.F.

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FOR QUESTIONS AND COMMENTS, EMAIL

Shabbosmenu@cchfglobal.org

"It is better to
accept upon himself
a fast from

speech
than a fast
from
eating!"

– Sefer Shmiras HaLoshon,
Shaar HaTevunah ch. 2

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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A LIFE-SAVING DROPLET

Rav Gad Eisner, better known as Rav Gad'l, was the beloved *mashgiach* of Yeshiva Sfas Emes in Tel Aviv. He influenced and uplifted the lives of thousands during his lifetime. He was known for his abundant *simchah*, which flowed from his heart into the hearts of anyone with whom he came in contact. Yet at one time in his life, that *simchah* was so depleted that he felt he could not go on.

It happened at the end of World War II, when Rav Gad, like millions of other Jews, struggled moment by moment to survive the Nazi death machine. The concentration camp in which he had been imprisoned was being evacuated. The inmates were forced to march for days, weak, starving, and dressed in rags. The Germans screamed "Run! Run!" and those who stumbled or gave up and laid themselves down were quickly eliminated by a bullet.

Rav Gad couldn't go on. He laid down on the ground and awaited his fate. But his friend yelled, "Gad! Get up! Run!"

"I can't," he said. "Go on. Leave me."

"No, Gad, no!" his friend repeated. "You can do it. Get up!"

"Please, leave me here. I'm finished," Rav Gad replied weakly.

"Gad'le! Please! Get up!" urged his friend again.

That small addition of "le" to the end of his name—a Yiddish form of endearment—penetrated Rav Gad's heart. The syllable



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Dedicated by his
children and grandchildren

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for a *shidduch* for one of
our family members

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נלב"ע ערב שבת קודש
י אלול תשע"ז
ת.נ.צ.ב.ה.

sage advice

THE ONLY WAY TO ASK

You're walking along the street in a strange city. You look around, hoping to find the landmarks you've been told you would pass, but you don't see any of them. Where's the big bank that's supposed to be on the corner? Where's the park with the statue of George Washington at the entrance? Where are you? Which way should you turn?

A passerby with a friendly face is heading toward you. From the look of his confident stride, you're sure he's a local. He could do you a great chessed and give you directions. But he can't, because there's no such thing as speech. You can't ask. He can't tell. That is because Hashem did not include speech in his vast list of creations.

When we delve into the power of speech from a Torah perspective, we usually focus on the deepest levels; speech is the *ruach mimalela* that encapsulates and embodies the Divine breath that Hashem infused into man at the time of his creation. A person's speech intrinsically connects him to his Divine Source. Speech is sublime.

However, even at its most practical level, speech is mankind's greatest gift. Without it, we could not be woven together in societies in which one person helps the other. Not only would we be unable to do *chesed*, but we would also be unable to transact business. Anytime one person would need another to understand his desires, he would be stopped in his tracks by the lack of means to convey the message.

Even someone who does not aspire to great spiritual heights needs a healthy, well-functioning power of speech to make his way in the world. If we clog the works with nonsense and negativity, we disable this most essential power Hashem has given us.

Adapted from the Nifleos Haborei hotline. Call or text 313.643.5267 to join

TALK ABOUT IT

What are some practical ways that improper speech strains our ability to communicate our needs to others?

was like a life-restoring droplet of dew. He rose, he ran, he survived and made his mark on the *olam haTorah* and countless *talmidim*. That's the power of a kind word.

Adapted from a story recorded for CCHF by Rabbi Yechiel Spero

TALK ABOUT IT

How do you respond to the various names and nicknames you have? Do any of them make you feel especially valued or loved?

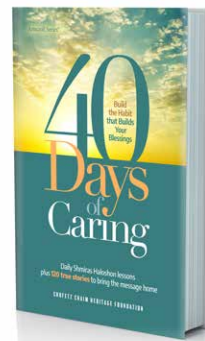
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