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SHABBOS MENU

**FOOD FOR
 THOUGHT
 TO SPARK
 CONVERSATION**

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • PARSHAS KI SAVO 5782 • ISSUE 308

NOW WHAT?

You hear credible negative information about someone. What are you supposed to do with it?

T H E

DILEMMA

People finally caught on. All the “accidental” overcharges at Ruben’s Kosher Klub supermarket were happening far too frequently to be ignored. Devorah brought up the subject with a group of friends, all of whom were Ruben’s customers.

“I rarely check my receipt,” she said. “But almost every time I do, I find a discrepancy. And lots of other people I’ve spoken to have noticed the same thing. I hate to say it, but I think Mr. Ruben is knowingly cheating his customers.”

Devorah’s friends took the information seriously. Devorah would never make such an accusation unless she had reason to believe it, and she surely wouldn’t go public with it unless she was certain it was true. They began scrutinizing their own receipts and warning others to do the same.

Devorah’s suspicions seemed to be true. What could they do about it?



T H E

HALACHAH

They have taken the first two steps; heeding her warning and looking further into it themselves to ensure that there was no misconstrued or missing information.

Their next step should be to try to rebuke Mr. Ruben in the hope that he will rectify the situation. [Devorah’s first step should have been to speak to Mr. Ruben directly—as she may have done.]

*Sefer Chofetz Chaim,
 Hilchos Loshon Hora
 10:7*

PARTICIPANTS SPEAK

I’m sorry this machsom l’fi is over—if you would like to extend it 17 years or so it would be great! Also, the cute, informative clips were so helpful!

I already am lucky enough to get the Live Life Better series. If you can recommend other programs, I’m all ears...

Thanks again for the wonderful machsom l’fi!

A grateful participant in the Hour of Caring program

ED: Visit cchf.global to sign up for any of our free programs or to receive one of our many daily emails.

FOR QUESTIONS AND COMMENTS, EMAIL

Shabbosmenu@cchfglobal.org

“Loshon hora is the *root* and essence of most *sins* between man and his fellow.”

*– Sefer Shmiras HaLoshon,
 Shaar HaZechirah, ch. 1*

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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SEEING THE BIGGER PICTURE

Rabbi Bezalel Rudinsky, Rosh Yeshivah of Ohr Reuven near Monsey, is known as an accomplished *talmid chacham*. People flock to his *shiurim*, especially those he gives on Shabbos Shuvah and Shabbos HaGadol.

One year during his Shabbos Shuvah *derashah*, he wanted to make a point based on Rashi's comment on a *passuk* in *Sefer Yeshayah*. People were standing in the back of the shul where shelves of *sefarim* line the wall. Spotting a *bachur* standing near the *sefer* he wanted, Rav Rudinsky asked him to bring the *sefer* to the podium. The *bachur* turned to the bookcase, pulled out the *sefer*, walked to the front of the shul, and handed the *sefer* to the Rosh Yeshivah. After turning a few pages to find the place, Rav Rudinsky quoted the *passuk* and the Rashi that brought out the point he was trying to convey.

When the *shiur* was over, one of the listeners approached the Rav and asked him to clarify a point about the *passuk* in *Yeshayah*.

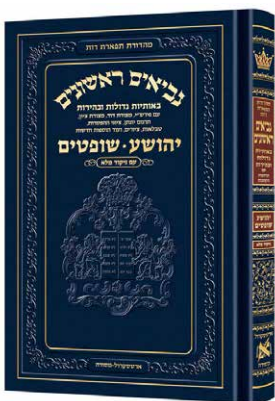
"Of course," said Rav Rudinsky. "Can you just get me the *Yeshayah* from the shelf?"

"But didn't the *bachur* bring it to you?" asked the man.

The Rav smiled.

"He was so nervous that he turned around, saw a *sefer* that started with a *yud*, and grabbed it. It was *Yehoshua*. But everyone heard me ask him for the *sefer* and

everyone saw him bring it. He would have been humiliated if I said anything. I just flipped through the *sefer* he brought me and quoted the *passuk* from memory as well as I could."



sage advice

THE SECRET TO A GREAT DEFENSE

When it comes to the judgment decreed on Rosh Hashanah, we know two important facts. One is that every mitzvah is rewarded and every *aveirah* is punished. The other is that judging our fellow Jew favorably brings Hashem's mercy. Our defense of others creates defenders for our own case.

We might wonder, which of these ideas takes priority? One logical conclusion is that if a person is generally well-meaning and does his best to keep the Torah, but trips up from time to time, then as long as he judges others favorably, Hashem will view him with mercy. For other people...those who are lax in the mitzvos...we might assume that their *aveiros* will not be overlooked so easily.

But our assumption would be wrong. The Chofetz Chaim shows us that even the worst sinner can be saved by steering clear of *loshon hora*. He finds this in the story of King Yeravam, who promoted idol worship among Bnei Yisrael. At the time the *Kohein Gadol*, himself a corrupt person, came to the king and cursed the *navi* Amos, who had prophesied that Yeravam would die by the sword and the Jewish people would be sent into exile.

"Don't say that about a *tzaddik!*" Yeravam replied. "If he did say it, it wasn't from his mouth but from the mouth of Hashem." This idol-worshipping king, who even led his nation to idol worship, refused to accept *loshon hora* about the *navi*.

Hashem's response, the Chofetz Chaim points out, shows us the power of this one mitzvah: "This generation serves *avodah zarah*, and the head of the generation as well, but because he didn't accept *loshon hora*, those cities that Yehoshua bin Nun couldn't conquer I will give to Yeravam."

The *yetzer hara* often convinces us that we're not worthy of Hashem's mercy. With this story, however, we hear directly from the Chofetz Chaim that no matter where we stand in our relationship with Hashem, we can win His favorable judgment through our relationship with His children.

From a CCHF Live Life Better video presentation by Mr. Michael Rothschild

TALK ABOUT IT

Does this mean that *aveiros* don't count? How do justice and mercy work together?

Some would have been hung up on "principle": Torah learning must be precise, quoted from its source, to prevent any error. But Rav Rudinsky knew that humiliating a fellow Jew any time, but especially in the course of a *derashah* meant to inspire *teshuvah*, is missing the "bigger picture."

Adapted from a CCHF Tisha B'Av presentation by Rabbi Paysach Krohn

TALK ABOUT IT

How do you know when it's necessary to correct an error and when it's better to overlook it?

✓
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