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SHABBOS MENU

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • SHABBOS PARSHAS VAYEIRA 5783 • ISSUE 316

“SO THAT’S WHAT HAPPENED!”

You know that someone caused trouble for another person. That person really, really wants to know what happened. May you satisfy his burning curiosity?

T H E

DILEMMA

One night, three old yeshivah friends meet at a local café to catch up on each others' lives. Reuven and Shimon live in the town, but Levi, the third friend, is there on a visit to his parents. All three are married, and all three recently began working.

“I’m just trying to figure out what would be a good business to get into,” Levi says. “I have an idea... I’ll share it with you... I don’t think anyone else has thought of this...” And Levi shares his idea.

Several weeks later, Levi sees Reuven. “I’m so disappointed,” he says. “You know that idea I told you and Shimon about when I was in town a few weeks ago? Well, all of a sudden, there’s a guy in Los Angeles doing exactly what I wanted to do. I feel like somehow someone stole my idea.

What are the chances of this other guy coming up with exactly the same idea as me and marketing exactly the way I was going to?”

Reuven’s heart sunk. Shimon had told him, “I told my cousin about Levi’s idea. He thought it was amazing.”

“What’s the guy’s name?” Reuven asks. Levi answers with the name Reuven feared he would hear. May he tell Levi who leaked his idea?



T H E

HALACHAH

Just as it is *rechilus* to tell someone that another person made negative comments about him, it is *rechilus* to tell someone that another person did something that harmed him. In both cases, conveying the information arouses animosity between the two other parties. However, a *she'eilah* must be asked if the person who was wronged might need the information in order to redress the wrong according to *halachah*.

*Sefer Chofetz Chaim,
Hilchos Rechilus 1:2*

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.

PARTICIPANTS SPEAK

Just want to say thank you.

*The Q & A texts are wonderfully
written and very clear.*

Tizku Y'mitzvos!

Adina N.

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FOR QUESTIONS AND COMMENTS, EMAIL

Shabbosmenu@cchfglobal.org

“Those who desecrate
Hashem’s name

publicly,
those who degrade
their fellows with
their words,
and those who
fuel arguments—

their end

will be as Korach’s was.”

– Shmiras HaLoshon / Shaar HaZechirah ch. 8

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MALKA BREINDEL A"H BAS SHMUEL FISHEL YLCH"Y

INSTANT CONNECTION

A man turns on his Waze to get directions. Instantly, the phone voice giving the directions comes out of the car's speakers. The Bluetooth connection enables the phone and the car's sound system to "locate" each other and connect instantly. They're on the same wavelength.

Ideally, every Jew's *neshamah* provides that same instant connection to other Jews. We're bound together, on one wavelength, because we are all children of the same Father.

Rav Yaakov Galinsky saw this connection in action at a crucial moment during World War II. He was on the run, hiding in a train station far from home. As night began to fall, he knew he would have to find a place to sleep. He couldn't risk being found outside after curfew.

Venturing out on the street, he began scanning the faces of the passersby. He noticed one man who appeared to be Jewish, but he could not risk asking him outright. Furthermore, it wasn't likely that anyone would answer that question honestly in the midst of the dangerous situation.

Instead of asking, Rav Galinsky managed to walk close enough to the man for him to hear his voice. He murmured softly, "*Shema Yisrael Hashem Elokeinu, Hashem echad.*"

The man's face broke into a smile. "*Baruch Shem kevod malchuso l'olam va'ed,*" he responded. The man took Rav Galinsky into his home for a week and treated him as if he were his own son.

"I then understood a line from *Megillas Esther*," he later said. "When Haman asks Achashveirosh's permission to destroy the Jews, he calls them "*am echad mefuzar umeforad* – one nation



sage advice THE TEST

Anyone who has lived even a year on this planet knows that people don't always agree with you. But not all arguments are equal. The *Mishnah* distinguishes between two types of dispute. The first kind is "for the sake of Heaven," and its outcome will always be something positive. The second is not for the sake of Heaven, and its outcome can only be anger and pain.

The *Mishnah* illustrates the first category with the disputes between Hillel and Shammai. The second type is epitomized by "Korach and his followers." This leads commentators to wonder: shouldn't the second type of argument be described as one between Korach and Moshe?

Rav Shimon Schwab sees in this lack of parity an insight about the nature of the second type of dispute.

When a Hillel and Shammai face off, their purpose is to find the truth, so both parties are keenly interested in each other's point of view. Worse than losing the argument is coming to the wrong conclusion. But to a Korach, the other side's arguments are irrelevant. He will only listen to his followers—those who bolster his ego and support his folly.

This insight provides us with a useful test. Whether an argument should be pursued or not can often be answered by asking oneself, "**Do I care what my opponent has to say?**"

scattered and separate." Why not just say "a nation"? Why use the word *echad*? Now I saw that Haman was unknowingly defining the essence of Klal Yisrael.

Although we are scattered throughout the world and we speak different languages and wear different clothes, we are one. We are all connected to the same source by an unbreakable bond, *Hashem Echod*.

Heard from Rabbi Avrohom Yeshaya Moskovitz at the CCHF 2016 convention

TALK ABOUT IT

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