



לזכות רפואה שלמה
בת שבע רחל
בת הינדא גיטל בשח"י

ISSUE 43

SHABBOS PARSHAS BALAK 5785

When's the Food Coming?

Gitty's parents are in town, and she wants to treat them to a meal at a good restaurant. Knowing that my husband and I recently ate at HaSeudah, a new Israeli-style restaurant in town, she asked me if I would recommend it. We thought the food was great, and the waiter was very friendly, but the service was too slow. Can I tell Gitty that the food was good but that the service was poor?

—Esty

To'eles
Condition
#4 of 7

Please treat this newsletter with proper respect.

Please do not read during davening or Krias HaTorah.

What's the Psak?

Do you know the halachah?

A Yes,
if Esty words her complaint accurately.

B Yes,
Esty's preventing Gitty from wasting her money.

C No,
it's loshon hora about HaSeudah.

The halachah is **A**. Esty may not say that the service was "poor," but she can say that the service was slow.

That Changes the Whole Picture

When someone asks our opinion on a product or service they're considering, it's a *to'eles* to give advice; this saves the person from wasting money on something that will be disappointing or of inferior quality.¹ However, we have to choose our words carefully, because the **fourth condition of to'eles** is that **we must say only what we know and not more. We are not allowed to exaggerate even slightly.**

The only problem at HaSeudah was that the service was slow. If Esty says that "the service was poor," she creates a far worse—and unjustified—impression of the place. Perhaps Gitty is willing to wait longer for freshly prepared food and a friendly atmosphere. By exaggerating, Esty causes an unfair loss to HaSeudah. Furthermore, even if Esty gives an accurate report, Gitty is not allowed to believe the report as true.²

Note: For the **seven rules of to'eles**, see the Aderaba table card or visit cchf.global/toeles.



Reviewed by Rabbi Moshe Mordechai Lowy

Rav Pam, zt"l, advised great caution when presenting halachic scenarios to the public, as each situation is unique. This *shailah* is for discussion only; actual halachic decisions should be made by a rav or halachic expert on a case-by-case basis.

The Shmiras Haloshon Shailah Hotline: 718-951-3696 2-3PM / 9-10:30 PM

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Be the
good
Pursue
Peace

Leib Gershman* came to America after the Holocaust, a young man all on his own. He got married and worked hard, always making sure to save some of the money he earned.

One day, he discovered that his close cousin Moshe was also alive and in America. Moshe came to New York to see Leib. "I have a great chance for a real estate investment," said Moshe, "but I need \$50,000 to make it happen."

Leib and his wife decided to loan Moshe the money, to be repaid, "in ten years or whenever the business takes off." And it took off! Ten years later, Moshe was a rich man living in a mansion. Leib wondered when he'd get back his \$50,000, but he didn't want to press the point.

That is, until Leib began marrying off his children and really needed the money. But when he finally talked to Moshe about it, Moshe said, "That money was a gift!"

Leib tried to involve a *rav*, but Moshe ignored the *rav*'s calls. The families ended up cutting off all contact with each other.

One day, many years later, Moshe's son came to Leib's door with an envelope of money. "My father wants to repay you," he said. "He asks you to be *mochel* him, and to please never mention this again." A shocked Leib took the money and gave his *mechilah*. Gradually, the family became close again.

More years passed, and Moshe and Leib had both passed away. Then

their sister, Chana, also died.

At her *shivah*, Chana's children told Leib's children an astounding family secret. Chana could not stand to see her family fall apart. She scraped together \$50,000 and asked Moshe's son to deliver it with a message of peace. With that, she healed an entire family.

What's Your Opinion?

Do Leib and Moshe get any credit for making peace when it was Chana that arranged the whole thing?

Adapted from
a story in
Binah Magazine,
8 Shevat 5783

*Names have
been changed.

See the
good
What's the
Real
Story?

"I never thought I'd see this happen!" thought the English principal, as a fuming English teacher marched into his office with a boy from another class—a star student—in tow. The boy wore the startled expression of someone who was caught in a situation he didn't quite understand.

"What seems to be the problem?" the principal asked.

"This young man was being *extremely* disrespectful!" the teacher accused.

"While I was bending over the fountain to take a drink of water, he stood behind me and mimicked me. All the other boys

were watching the whole thing. He tried to make me into a joke!"

"OK, I hear," said the principal. "Let me have a talk with him."

The principal thought the teacher must have

boy if he really did bend down behind the teacher while the teacher drank from the fountain, the boy said, "Yes."

The principal was surprised. What happened? Did someone dare him to do it? Did he have a grudge against this teacher? How could this boy be so disrespectful?

What a Chutzpah!

misunderstood something, because this boy

was always well-behaved. He was a sweet child and a good student.

Why would he mock a teacher?

But when he asked the



Can you Crack the case?

"I wasn't making fun of the teacher, though," the boy explained. "It was just that this morning, the *menahel* told us about the power of saying 'Amein' to a *brachah*. I bent down to hear the teacher's *brachah* so I could say 'Amein.'"

When the principal told the teacher about the boy's explanation, the teacher had tears in his eyes. "Please let me know when he is bar mitzvah so I can ask him for a proper *mechilah*," he said. Even when we see something with our own eyes, we can't see everything.

Submitted by
the principal,
AN ADERABA
PARTICIPANT

Do you have an unpublished story that belongs in Aderaba? EMAIL ADERABA@CCHFGLOBAL.ORG

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L'ilui *nishmas* Shimon Yehuda ben Chaim Yeshaya Shlomo—Shimon Stern z"l. Dedicated by Mrs. Leah Stern and family
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