

FOOD FOR
THOUGHT
TO SPARK
CONVERSATION

SHABBOS MENU

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • PARSHAS CHUKAS 5781 • ISSUE 245

A GOOD REASON TO LISTEN

Someone wants to give you negative information about someone else. He'd really rather not be the one to tell the story, but he sees that if you aren't warned, you could end up suffering damage or loss. May you listen to such information?

THE DILEMMA

When Rochel moved into town, she hit it off immediately with Leah, a woman who lived across the street from her. It seemed natural that when Rochel wanted to open a children's clothing store, Leah would be the first one she asked to be her partner. After all, the two of them thought so much alike; working together would be a breeze.

Nothing had been solidified yet, but many neighbors began hearing about Rochel's plans. One day, another neighbor gave Rochel a call.

"I'm not one to spread rumors," she told Rochel. "But you're pretty new to the community and I think there's something you should be aware of before you make Leah your partner..."

Rochel's mind began to whirl. Would the next words out of the neighbor's mouth be loshon hora? Could Rochel allow the conversation to continue?

THE HALACHAH

Because the neighbor's intention is to protect Rochel from harm, and Rochel's intention is to learn information that is relevant to her, the conversation is permitted. Rochel can listen to the information, but she is not allowed to believe that it is certainly true. She should use it only to take precautions without changing her impression of Leah.

*Sefer Chofetz Chaim
Hilchos
Loshon
Hora
6:2*



PARTICIPANTS SPEAK

"Just watched your first 'shalom' video. It was outstanding. Already on day 1, it altered an action (much for the better) that I would have otherwise unwisely taken. A magnificent, creative and powerful force of good!"

Ed: You can join the Shalom Challenge at: www.cchfshalom.org or call (845) 352-3505 ext. 5

SHALOM CHALLENGE

FOR QUESTIONS AND COMMENTS, EMAIL

Shabbosmenu@cchfglobal.org

"A small good deed
performed in
our small
generation is equal to many great
mitzvos performed in
earlier, *greater*
generations."

– Sefer Ozezyonos, Rav Chaim Vital quoting the Arizal

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

In February 1943, Eretz Yisrael prepared to welcome a group of 1,000 Jewish war orphans who had been given refuge in Teheran (Iran), which then belonged to Great Britain. For months, the Ponevezher Rav had been focused on creating a home for these children, where they would get the spiritual and physical nurturing they needed after their long ordeal. The week of their arrival had come.

The children were to arrive in Bnei Brak on Sunday. On Shabbos, the Rav realized that one important item was still missing – bedding: sheets, blankets and pillows.

The Rav spread the word through Bnei Brak that he would be speaking in the city's largest shul that afternoon. People packed the shul, wondering what vital message the Rav wished to convey. When the Ponevezher Rav rose to speak, he began by quoting the mitzvah in *Parashas Re'ei* dealing with a Jewish servant who wants to remain with his master "because it's good with you." The *Gemara* explains that the word *imach* – with you – tells us how the master must treat his servant. The master must ensure that the servant lives a lifestyle equal to his own. In fact, if there is only one pillow, the servant gets it.

The Ponezhever Rav asked how this could be equitable. Why is it better for the master to lack a pillow? The Rav answered that the equity is in peace of mind. The servant will sleep easily without a pillow; he's exhausted. But the master won't enjoy his comfort knowing his servant is deprived. If the master gives his servant the pillow, both will sleep well and "*imach*" will be achieved.



HOW CAN YOU SLEEP?

After Shabbos, donations poured in from around Bnei Brak. Everyone would now be able to sleep.

sage advice

‘MY HEART IS FOR YOU’

Shimon is sitting in his office talking with a newlywed coworker. The man is describing his new wife's adventures with cooking and laundry. "I thought girls learned how to do this stuff!" he exclaims in wonder.

Shimon, married already for five years, adds his own comment, but it is not stated with the amused tone of the newlywed. "Sometimes they never quite get it, it seems to me," he says with a sigh. "After two or three kids, it's over. The house is a disaster. Dinner is fishsticks. Just wait."

The Torah tells us, "You shall not hate your fellow Jew in your heart." When we speak *loshon hora*, that's exactly what we do. Rather than facing the person with whom we have an issue and respectfully communicating our concerns in order to clear the air, we let resentment fester and then flow from our lips.

We can learn the correct way to deal with resentment and frustration by considering where the heart is placed in the human body. In Judaism, the right side is considered the more important side. In addition, **the right side stands for compassion.** Why, then, is the heart on the left? It's only on the left when we're focused on our own perspective. To the person standing across from us, it's on the right. When our heart is turned toward the other person, we stand on the side of compassion – and that's how Hashem intended it to be.

TALK ABOUT IT

What are some ways that we can rid ourselves of negative feelings that we harbor toward another person?

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SHALOM CHALLENGE
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Likewise, when we speak well of someone else's business, family, achievements or character, we never suffer by comparison. Instead, we create *imach* – both sides thrive.

TALK ABOUT IT

Why do we sometimes feel put down when others are recognized?

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