



**WATCH FOR  
THE SPECIAL  
PESACH  
MENU  
BOOKLET**

IN YOUR INBOX WEDNESDAY, APRIL 13

**FOOD FOR  
THOUGHT  
TO SPARK  
CONVERSATION**

# SHABBOS MENU



PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • PARSHAS METZORA/ SHABBOS HAGADOL 5782 • ISSUE 287

## BEST LEFT UNSAID

*You know what you should say and what you shouldn't say. But are you allowed to say "I shouldn't say"?*

**T H E**

### DILEMMA

**T**wo old friends are sitting at the playground watching their children. Their conversation turns to their childhood. One friend says to the other, "I was always jealous of you because you had a big sister. She was always taking you places with her, and you got to hang out with all the older girls while I was stuck babysitting my little brother."

"Listen," says the other woman, "everything's not what you think. I can't go into details, but you can believe me." Were the words spoken by this woman permissible?



**T H E**

### HALACHAH

**B**ecause the woman is implying something negative about her sister, her words are *avak loshon hora* and not permitted.

*Sefer Chofetz Chaim,  
Hilchos Loshon Hora 9:1*

## PARTICIPANTS SPEAK

*Thank you for the CCHF weekly sheet, which is loved by so many.*

*Hatzlachah and have a great week.*

*Mark  
London, England*

LONDON

## FOR QUESTIONS AND COMMENTS, EMAIL

[Shabbosmenu@cchfglobal.org](mailto:Shabbosmenu@cchfglobal.org)

"Anger and

*Wrath*  
are angels of  
*Destruction*."

- Talmud Yerushalmi, Taanis 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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MALKA BREINDEL A"H BAS SHMUEL FISHEL YLCH"Y

**W**hat is the archenemy of shalom? Often the answer is “pride.” Someone who conquers his pride wins not only peace, but so much more, as this remarkable story told by Rabbi Yisroel Majeski illustrates:

Several years ago, Rabbi Majeski was teaching a *chassan* on the Friday before the scheduled wedding. As they learned together, Rabbi Majeski noticed that someone was calling him. It was the *chassan*'s future mother-in-law. He pressed “ignore” and went on with the lesson. However, the mother-in-law kept calling.

Finally, Rabbi Majeski went out of the room to take the call. The mother-in-law told him that the wedding was off. She explained that the *chassan*'s father noticed a name on her family's guest list and declared that if this person came, neither he nor his son would be at the wedding. She pleaded with the *chassan*'s father to be reasonable, but he was adamant.

When Rabbi Majeski discovered that the guest in question was someone he knew, he called the man and explained the dilemma. The man understood. “Never mind, then,” he said, “we won't come. Tell them we're not insulted.” But before the rabbi called the *kallah*'s mother with the news, the friend called back. “We ARE coming,” he said, “but we aren't going in. We're going to dress up, drive in, and call the parents out to our car. I'll play some music and dance with my friend. My wife will take some pictures with her friend. Then we'll go home. And please tell the *chassan*'s father *mazal tov*, and that I hope we can iron things out some day.”

This couple drove for an hour to share the *simchah*, remaining outside the

## A SOLDIER FOR SHALOM

hall, all for the sake of shalom. That year, they married

off two of their children and had their first grandchild. A slew of legal issues arising from a business dispute was resolved. And once again, *Chazal*'s declaration that “Hashem said, ‘There is no vessel for *berachah* other than shalom’” proved true.

Heard from Rabbi Yisroel Majeski at the CCHF Up Level convention 2022

### TALK ABOUT IT

How might this story have ended if the guest hadn't been so unselfish?

לע"נ  
משה בן  
שאול ופרידה ז"ל

לע"נ  
שמואל חיים בן אברהם יוסף ז"ל  
דבורה בת ישראל ע"ה  
Dedicated by Uri and Riki Sklar

לע"נ חיים יחיאל מיכל בן  
רפאל פיינעל שניאור ז"ל  
נלב"ע ערב שבת קודש  
י אלול תשע"ז  
ת.נ.צ.ב.ה.

## sage advice

### THE WORK OF THE SOUL

The Talmud Yerushalmi teaches that just as learning Torah is “*k'neged kulam*” — the equivalent of all the other mitzvos — so is *loshon hora* the equivalent of all the other *aveiros*. When we think of all the *aveiros* the Torah forbids, some of them quite unsavory, this seems like a sweeping statement.

In *Sefer Shmiras Haloshon*, the Chofetz Chaim explains. He observes that among the Torah's positive mitzvos, there is only one that is done primarily with the *neshamah*, not the body. That is Torah learning. Although the mouth, brain and body facilitate the mitzvah, the real work is done by the soul. It is connecting to Hashem through the holy words of Torah.

The power of speech, too, has a unique connection to the soul. The *Targum Onkelos* explains that when the Torah states in *Bereishis*, “And man became a living being,” it means that “Man became a speaking spirit.” Our power of speech is a function of our *neshamah*, even though our mouth, lips, tongue, brain and lungs do the physical work.

Learning Torah primes us for all the other mitzvos. It teaches us what Hashem wants us to do, and purifies our hearts to do it. Speaking *loshon hora*, on the other hand, primes us for all the other *aveiros*, blocking out the light of our own *neshamah* and those of others, leading us to bitterness, selfishness, cynicism, jealousy and anger. The Chofetz Chaim calls it a “*neshamah aveirah*” — a soiling of the very purest part of us.

However, by keeping the two Torah mitzvos governing our power of speech, we safeguard all the rest.

### TALK ABOUT IT

How can the idea that *loshon hora* is the equivalent of all the other *aveiros* help you, practically, to watch your words?

**Sibling One**  
“I'm the one who cares for them day-to-day. I'm not asking for a thank-you — just don't criticize.”

**Sibling Two**  
“If you would have done things differently, Acha and I would have been in this situation.”

Get simple techniques to keep the peace with others. (Even when you're right.)

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