



SHABBOS MENU

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NO GAIN, JUST PAIN

You know someone is cheating your friend. You could tell him about it to save him from harm, but what good will it do? You know your friend; he will not assert himself to remedy the situation, he'll just stew. May you tell him anyway?

T H E

DILEMMA

Dina had a wholesale flower business. She arranged bouquets of various sizes and price levels and distributed them each week to local Jewish businesses to sell for Shabbos. One retailer to whom she sold was Mr. Schwartz, an elderly man who had been running a small kosher grocery for decades. Since he knew nothing about flowers and trusted “the nice young lady” who sold them to him, Dina sold Mr. Schwartz the oldest and droopiest of her merchandise and charged him a premium price.

“It’s not right,” said Dina’s assistant florist, Bina. “You’re selling him stuff that will be dead before Shabbos is out, and overcharging him, just because he doesn’t know better.” Dina disagreed, claiming, “buyer beware” was the relevant motto.

Bina wants to tell Mr. Schwartz that he’s being cheated. However, she knows Mr. Schwartz will never confront Dina or bring the matter to a rav. He just wants to run his store for another few years and then retire—no drama. She also knows he would be hurt and feel betrayed by the “nice young lady.” Is Bina allowed to warn Mr. Schwartz?

T H E

HALACHAH

If Mr. Schwartz will not act to protect himself or seek redress for the wrong and will only suffer heartache or anger because of Bina’s account, she may not tell him that Dina is cheating him.

*Sefer Chofetz Chaim,
Hilchos Rechilus, 9:12*



PARTICIPANTS SPEAK

Just wanted to thank CCHF for the amazing Shabbos Menu that I read every week. It’s written so well, clearly and to the point, while always a great and enjoyable read! I really enjoy Shmiras Haloshon Yomi videos, they are amazing and are definitely having a major effect on my Shmiras Haloshon. Thank you so much!

Rachel Okolica

FOR QUESTIONS AND COMMENTS, EMAIL

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“The

Tongue
can cause
harm in a way
the
sword
cannot.”

*- Sefer Shmiras Haloshon,
Shaar HaTevunah ch. 2*

Clara Hammer died in 2010 at the age of 99. But her story as the "Jerusalem Chicken Lady" lives on in the annals of Jewish history as a testimony to the power of being *nosei b'ol im chaveiro*.

The story began in 1980. Mrs. Hammer stood in line at the butcher shop behind a young girl. When it was the girl's turn to be waited on, the butcher disappeared into the back of the shop. After a few minutes, he emerged with a bag filled with chicken fat and bones. This bag of scraps, to Mrs. Hammer's dismay, was what he handed to the girl.

Mrs. Hammer could not keep silent. What kind of person would give a family—probably a large one—the parts of the chicken that would be more appropriate for feeding the local cat population? Not only did the butcher sell the girl a bag of scraps, but he even noted the transaction in his account book.

"Why are you selling this little girl scraps?" she asked the butcher.

"About three years ago, the father of this family got sick. They fell behind on their bills, including what they owed me," said the butcher. "I carried them for years, because I couldn't let a family of nine children go hungry, could I? But then the account stretched beyond what I could handle. So I started saving the trimmings that would ordinarily be thrown away. Sometimes they even get a good piece of meat that got cut off accidentally. Each week I pretend to put the order on their account, just to preserve their dignity."

"I'm sorry misjudged you!" Mrs. Hammer said. "But from now on, give this family what they need, and I'll pay the bill."

The butcher kept track of the family's purchases and Mrs. Hammer faithfully paid. But that wasn't

SEE SOMETHING, DO SOMETHING

chessed, it grew into a large operation supplying Shabbos meals for dozens of poor families in Yerushalayim.

Thus Mrs. Hammer became known as the Jerusalem Chicken Lady.

Mrs. Hammer's continued this *chessed* for 30 years. When she passed away, her daughter and great-granddaughter took over, keeping her legacy alive.

TALK ABOUT IT

For some people, feeling for another person's troubles inspires them to do something about it. What traits does it take to be that kind of person?

sageadvice



PART OF A SERIES
ON BEING NOSEI B'OL

GREAT MEN, GREAT HEARTS

"One had only to hear him recite a chapter of *Tehillim* over the pain of *Klal Yisrael* to become a *baal teshuvah*." These were the words of Rav Shmuel Rozovsky in his *hesped* for Rav Chatzkel Levenstein zt"l, Mashgiach of the Mirrer Yeshivah in Shanghai and then in Yerushalayim. The suffering of the Jewish people or of any individual in pain penetrated his heart and spurred him to plead to Hashem as if pleading for his own life.

Rav Chatzkel led the yeshivah together with Rav Chaim Shmuelevitz, who also exemplified the trait of *nosei b'ol im chaveiro* at its highest levels. On Yom Kippur he spoke about the need for every Jew to empathize with the dangers facing the soldiers of the IDF and to realize the great debt of gratitude owed to them.

Once, when told of the loss of an IDF soldier's life, Rav Shmuelevitz repeatedly cried, paused, and cried again. His tears, he said, were for the young man's life cut short, then for the pain of the young man's mother, and then for the pain of his father. Each one's pain struck his heart separately and provoked its own tears.

Rav Chaim Walkin recalled that when he was learning at the Mir during the Yom Kippur War in 1973, Rav Shmuelevitz entered the Beis Medrash and asked the *talmidim*, "Did you sleep last night? Are you sleeping well at night? Do you know how many mothers can't sleep at night because their sons are at the battlefield? Where is the sharing in the pain of another person?"

Nosei b'ol im chaveiro is not just fuzzy feelings of pity. Rather, it's a sharp, vivid reality that the greatest Jews feel deeply.

TALK ABOUT IT

Why do people who are immersed in high levels of Torah learning have so deep a connection to the troubles of ordinary people?



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