



FOOD
FOR
THOUGHT
TO SPARK
CONVERSATION

SHABBOS MENU



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THE SELL-OUT

If a store owner says he will hold an item for a customer, but then decides to sell it to a different customer, is he allowed to claim that he was pressured into the sale in order to prevent the first customer from becoming angry at him?

T H E

DILEMMA

Chocolate Heaven's pastry chef created one-of-a-kind cakes that were true pieces of edible art. Spotting the perfect cake for her extended family's Purim *seudah* in the bakery's display window, Leah went inside to speak with Shaina, the owner.

"I want to buy that cake," she said, "but I don't want to take it now because I'm doing errands and I'm afraid it will get gooey sitting in the car for so long. I'll be back in about two hours to pick it up."

After Leah left, Rina, the wife of one of the town's most successful businessmen, entered the store and saw the luscious-looking cake. "I would like to purchase that cake," she told Shaina, pointing to the one Leah had reserved.

Shaina's mind did a quick calculation. Having her product on Rina's table, where there was always a large assortment of wealthy guests, was worth thousands of dollars in advertising. "Great!" she told Rina. "I'll pack it up for you."

When Shaina later told Leah that the cake had been sold to someone else, Leah was clearly angry. Not wanting to lose a good customer, Shaina said, "You know Rina Myer. She wanted the cake and what Rina wants she gets. I'm telling you, she practically ripped it out of my hands!"

Was Shaina's story legitimate damage control or something else?

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.

T H E

HALACHAH

It was something else: *motzi shem ra* – outright slander – as well as *rechilus* that turns Leah against Rina.

*Sefer Chofetz Chaim,
Hilchos Rechilus 9:15*



WEEKLY WISDOM

*In Adar we increase our simchah, and nothing increases simchah more than living in peace with those we love. And the best way to live a life of peace and joy is to follow Hashem's instructions for proper speech, the halachos for *shmiras haloshon*.*

FOR QUESTIONS AND COMMENTS, EMAIL

Shabbosmenu@cchfglobal.org

"Even if peace eludes you,

peruse
it. If your fellow Jew
refuses to make

peace with you,

chase

after him to appease him."

- Midrash Shmuel, Avos 1:12

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MALKA BREINDEL A"H BAS SHMUEL FISHEL YLCH"Y

Rabbi Yisroel Majeski went to get his hair cut at a barber shop in Yerushalayim. When Tal, his barber, got to the *peyos*, he told the rabbi, "I'm not going to touch them."

Although Rabbi Majeski told Tal that he could trim them and thin them out a bit, Tal refused. He had learned his lesson and wasn't taking any chances with *peyos* anymore, he said.

"When I was in the army," explained Tal, "I wanted to make a little extra money. So I gave haircuts. One time a *chareidi* unit came in and one of the soldiers wanted me to cut his hair. But I cut more of the *peyos* than I should. I cut them off."

The soldier didn't complain. However, he asked if he could borrow Tal's cell phone. The soldier went outside and spoke on the phone. Five, ten, twenty minutes went by until the soldier finally returned. Tal was burning with curiosity. What was that all about?

He took back his cell phone and went outside himself. There, he accessed a feature on his phone that recorded conversations*. He listened as the soldier tearfully told his mother that his *peyos* had been cut off. The soldier's voice was laden with the sadness of someone who had suffered a real loss.

Tal felt terrible. "I told myself that I will never touch anyone's *peyos* again," he said. "But I'll tell you something else. The soldier didn't say a word to me about it. He didn't want to make me feel bad. **At that moment, I felt like we were brothers.**"

At the start of the Purim story, Haman tells Achashverosh that the Jews are a nation that is "scattered." We were indeed



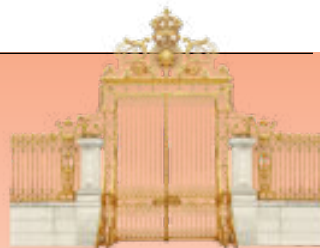
A THOUSAND PATHWAYS TO ACHDUS

divided, and thus vulnerable to his evil scheme. Esther proposes the antidote when she tells Mordechai to gather all the Jews to fast and to pray. Together, with *achdus*, we merit Hashem's protection. Purim hardwires this *achdus* into our day with *shalach manos*, gifts to the poor, and wine that opens our hearts to each other.

But, says Rabbi Majeski, every day of the

sage advice

NO EXPIRATION DATE



At the beginning of Megillas Esther, after Vashti is killed, Achashverosh embarks on an elaborate, empire-wide beauty contest to find a new queen. Esther is the winner, but it's not a contest she wanted to enter. This fine Jewish girl, carefully raised by the *tzaddik* Mordechai, was essentially kidnapped and trapped – albeit in royal style – in Achashverosh's palace.

We read that Mordechai would sit outside the king's gate day after day, seeking news about Esther's welfare. He wanted her to know that he was there, thinking of her, hoping for her safety, praying for her release, even if there was nothing concrete that he could do to help her. In the process of sitting there, he found out about a conspiracy to kill the king, which created the pivotal point that turned *Klal Yisrael's* disaster into victory.

What we don't often think about as we read the Megillah is that the events it tells about took ten years to unfold. That means that Mordechai sat at the gate day after day for ten years! That is how deep and sincere was his devotion to his beloved niece. He didn't walk away or give up. As long as she was in a difficult situation, he was in it with her.

This is a model for us when we offer support to a friend or relative who is going through a hard time. It's our answer when the troubles seem to have no end and we begin to think, "How long is this going to go on?" or "What am I supposed to do about it?" or "He needs to get over it already."

Rabbi Tzvi Sytner points to Mordechai's ten-year vigil as proof that, "You never know the power of standing by someone's side, really sticking with them through their crisis." Just by being there, without an eye on the clock or the calendar, without resentment, we can make a world of difference in someone's life. As Mordechai showed us, caring can be the catalyst for a great *yeshuah*.

As heard on Aish.com

TALK ABOUT IT

Is it ever helpful to be thinking about things that need to be done rather than what we're doing right now?



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*This is not halachically permissible, and the man was wrong for recording and listening to the soldier's conversation without his knowledge.

TALK ABOUT IT

What thoughts help you tap into your love for fellow Jews, even when they're different from you or have traits you find difficult to deal with?

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