



# SHABBOS MENU

PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • SHABBOS PARSHAS TZAV 5784 • ISSUE 384

## MR. BIG TALK

You *think* you know that someone has been cheated. But before you alert your friend to the bad news, have you ascertained whether your assumptions are correct? If not, your “helpful information” might be nothing other than pure *rechilus*.

T H E

### DILEMMA

**L**evi Kramer, the local jeweler, was the go-to man for the community’s newly engaged young couples. Levi stocked an ample stock of diamonds to meet various tastes and budgets. Asher and Rachel chose a sparkling one-carat stone, which was soon glimmering from its setting on Rachel’s finger.

“Do you mind if I ask what you paid for the stone?” Mrs. Greenstein asked Mrs. Bluestein, Asher’s mother, at the vort. “I’m only asking because—don’t tell anyone—but we’ll probably be in the market soon.”

“Well, we got one carat and paid about \$8,000 for it,” Mrs. Bluestein said. “Mr. Kramer said it was a real bargain.”

“Oh, my!” Mrs. Greenstein exclaimed. “Some bargain! Let me tell you, I’ve been asking around and I know someone who got exactly the same thing for \$6,500!”

If Mrs. Greenstein sincerely believes that Mrs. Bluestein has been cheated, is she allowed to give this information?



T H E

### HALACHAH

**B**efore speaking, Mrs. Greenstein needs to know whether ownership of the diamond has officially been transferred according to *halachah*; whether the price difference is great enough to constitute fraud; whether prices have fluctuated, as is common in diamonds; whether the stones she is comparing are actually comparable; and several other specific conditions. Otherwise, she is merely speaking *rechilus*.

*Sefer Chofetz Chaim, Hilchos Rechilus 9:13*

## PARTICIPANTS SPEAK

*From a Shalom Challenge participant*

*“Your videos are giving me indescribable chizuk. You have no idea how I feel to finally be understood and validated from a Torah perspective—I never learned this.*

*Thank you for investing your heart and soul into helping Klal Yisrael and for making these videos interesting and enjoyable to watch.”*

SHALOM CHALLENGE

### FOR QUESTIONS AND COMMENTS, EMAIL

Shabbosmenu@cchfglobal.org

“Those who

*few*

become tools of

*punishment*

against each other.”

*- Sefer Shmiras Haloshon, Shaar HaZechirah ch. 15*

# OUR MARCHING ORDERS

**Y**onatan Ben Chamu, an IDF soldier serving in Gaza, had a near brush with death when a missile hit the military bulldozer he was in. He leapt to safety, saving his life but leaving him with serious injuries that resulted in the loss of his lower left leg. He was airlifted to Soroka Hospital and transferred to Sheba Hospital.

His stay at Sheba, he said, "was not just a turning point in my physical recovery, but also in my *neshamah*." That is because in Sheba Hospital he was introduced to an organization called *Loshon Hora Lo Medaber Eilai*.

This is a non-profit group that was launched to encourage a better relationship between the various sectors of Israeli society. It focuses on the one truth that bridges all the differences; everyone wants to live in a society that embraces all its members and values unity, and the way to accomplish this is through *shmiras haloshon*.

Yonatan took the message to heart and found in it meaning and comfort for his pain. Although his body was maimed, his soul grew stronger than it had ever been before. Instead of resentment or despair, he found a purpose.

"I believe I survived for a reason," he said. He became an ambassador for the organization, and gives out "*Loshon hora lo medaber eilai*" bracelets to hospital visitors and anyone else who wants one. He hopes to spread the word to schools and future soldiers, so that those who protect Eretz Yisrael with their lives will have the mitzvah of *shmiras haloshon* as their shield.

"I believe the war was caused by all the division in Israel before October 7," he said. With Israelis busy protesting and scorning each other, he said, Hamas had its chance to strike. But he also believes that people are ready to put it all behind them and come together.



**sageadvice**

FIRST IN A SERIES  
ON INNER PEACE

## “LIKE YOU LOVE YOURSELF”

Even people who know next to nothing about the Torah know the phrase, "Love your neighbor." It's the key to peace among people. But what does that mean? And how do you find that love within yourself when not everyone displays such loveable traits?

The second part of the Torah's verse is the key: "as you love yourself." Do we love ourselves? We might think we do, but if we listen to what we tell ourselves, we might realize that we're not hearing a very friendly conversation. Without realizing it, many people spend years internally bad-mouthing themselves, heaping blame, scorn and shame on themselves, until the self-inflicted verbal abuse becomes normal to them.

"Why did I do such a foolish thing?" "How many resolutions am I going to fail at before I just admit that I'm a hopeless cause?" "I can't believe I lost my temper again!" "I'm getting so lazy. I just want to stay in bed." "I should have gone to that wedding." "I wish I wasn't so self-centered." "I'm making too big a deal out of this. Lots of people have it harder."

Sadly, when this is how we treat ourselves, we train ourselves to treat others the same way. If we use harsh language on ourselves, we're primed to use it on others. If we beat ourselves up over mistakes, we lack compassion when others make mistakes. If we paste negative labels on ourselves, we tend to do the same to others. If we blame ourselves, we find it easy to blame others. And when we downplay our own sadness and distress, we are likely to dismiss other people's troubles as well.

This is why before we can fulfill the mitzvah of loving others as we love ourselves, we have to love ourselves. Otherwise, we can't accept love or give love. It doesn't take root inside us and therefore, it doesn't grow. There's little or nothing to give.

The solution is to be kind to ourselves, to let go of the self-blame and appreciate ourselves and our lives. Peace within brings peace all around.

### TALK ABOUT IT

What is a productive way to deal with *middos* or other issues that you really need to repair?

The organization is taking its message to the front lines as well, visiting IDF bases, giving out bracelets, and educating soldiers on the protective merit of *shmiras haloshon*.

The message is coming through. "My fellow soldiers and I used to know very little, if not nothing, about Torah and *mitzvot*," says Yonatan. "And now, we are on fire, learning about this beautiful mitzvah and spreading it to others as a *zechut* of protection for our nation."

### TALK ABOUT IT

How does *shmiras haloshon* prevent differences of opinion or belief from turning into hatred?



## OUR MISSION

at the Chofetz Chaim Heritage Foundation is to inspire Jews around the world to grasp the life-enhancing gift of *shmiras haloshon*, *ahavas Yisrael*, and *shalom*, and to provide easy access to a wide array of options designed to spark personal growth.

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