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**FOOD FOR  
THOUGHT  
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# SHABBOS MENU



PART OF THE CCHF SHABBOS TABLE MACHSOM L'FI PROGRAM • PARSHAS PINCHAS 5782 • ISSUE 301

## LESSONS TO LEARN

*If you can't get practical help for the victim of someone's misdeed by telling an intermediary about it, can you do any good at all by relating the story to others?*

**T H E**

### DILEMMA

**M**r. Weinstein decides that his long-time business partner is holding him back from fame and fortune. He breaks up the partnership, grabbing many of the assets for himself. The experience leaves his partner financially depleted and depressed. The partner complains to a friend, who investigates and confirms the story. Others who spoke to Mr. Weinstein were told that he knows he can get away with it and they should mind their own business. This friend believes that people should know who Mr. Weinstein is. Maybe when he realizes that his friends and neighbors are outraged by his conduct, he'll have some remorse. At least people won't be viewing him as an astute businessman whose tactics should serve as a model for others.

With these ideas in mind, the friend tells people how Mr. Weinstein betrayed his partner's trust and pulled a series of legal but unsavory financial tactics to walk away with the bulk of the business's assets. Indeed, people were outraged. They began to snub Mr. Weinstein in shul and in social settings. Did the friend's report serve any constructive purpose?

**T H E**

### HALACHAH

**T**he Torah considers the friend's intent to be constructive because he wanted to distance people from the path taken by Mr. Weinstein. Also, he hoped that the derision to which he would be treated when his story became known might be enough to inspire Mr. Weinstein to regret and rectify the wrong he had done.

*Sefer Chofetz Chaim,  
Hilchos Loshon  
Hora 10:4*



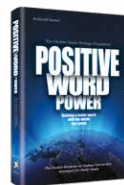
Reviewed by Rabbi Moshe Mordechai Lowy. For discussion only; actual halachic decisions should be made by a rav or halachic expert on a case-by-case basis.

## PARTICIPANTS SPEAK

*Reader Feedback to  
Positive Word Power  
Days 11 and 12:*

*This analysis of behavior is completely  
lucid. Your writing is a pleasure to  
read.*

*Thank you,  
Judy Mesch*



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### FOR QUESTIONS AND COMMENTS, EMAIL

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

"... those who

*degrade*

*their fellows with their  
words, and those who fuel*

*arguments*  
—their end will  
be as Korach's was"

*— Sefer Shmiras Halashon,  
Shaar HaZechirah ch.8*

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MALKA BREINDEL A"H BAS SHMUEL FISHEL YLCH"Y

**D**o we want to be forgiving? Or do we need, for some reason, to hold on to our righteous anger? Doesn't it seem a bit unjust to let a wrongdoer off the hook? Do we wonder, "Why does he deserve my mercy after what he did to me?"

This line of thinking rests on a fallacy: that when we forgive someone, we're doing him a big favor. As this true testimony from a participant in the Shalom Challenge2 illustrates, a healthy heart – both physically and spiritually – is a forgiving heart.

*I am 65 years old, baruch Hashem, and all my children are married with growing families. They represent a spectrum of types, but all are shomer Torah u'mitzvos. I have so much to be grateful for.*

*Even so, I used to spend a lot of my time feeling hurt and angry. I have a very sensitive heart, and it was always easy to feel insulted by the things people said and did. This was especially true of people who were important to me – people I love and respect. If I felt a little put down by them, I would feel betrayed.*

*Rather than trying to process their words and forgive the insult, I would react with indignation and return insult with insult. My heart was often churning with stress and anger. It's little wonder, then, that I suffered a heart attack and needed surgery. As I began the process of healing, a friend connected me with the Shalom Challenge; I began to receive visual reminders every day of all the concepts I needed to keep the peace inside myself and with others.*

## sage advice

### SHLOMO HAMELECH'S MEDICAL ADVICE

"Banish anger from your heart and remove evil from your flesh," says Shlomo HaMelech in *Koheles* (11:10). It seems that he was centuries ahead of his time in his understanding of a concept just now beginning to gain traction in the world of medical science: Destructive emotions can destroy our health. There was a time when a doctor might tell a patient that his pain was "all in his head," and mean it as a dismissive comment. Today, however, doctors know that even pain that stems from something tangible and visible that can be measured through a test or viewed in a scan can have its origins in the person's emotional state.

The connection between stress and nearly every chronic ailment afflicting mankind is now a given. Therefore, when the Torah urges us to stay away from emotions like anger and jealousy, it is not only teaching us how to be happy, productive, successful people, but also how to live long lives in good health. It is not only instructing us on how to perfect our *avodas Hashem*, but also on how to have years of good health in which to serve Him.

For anyone seeking spiritual growth, *middos* are always an essential part of the program. But even for someone whose goals are primarily mundane, learning how to quell, dispel, and ultimately overcome the urge to become angry is the path to pursue. To be good to ourselves we must be good to others, and in doing so we are good to Hashem.

#### TALK ABOUT IT

What are some ways to stop yourself before you get caught up in anger?

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# CPR

*I started to realize how often I had missed the mark. So many opportunities passed me by, in which I could have grown as a person and strengthened my relationships. Now, baruch Hashem, I'm learning how to truly value myself and others. The Shalom Challenge saved my life, and therefore, it saved a world. Thank you!*

#### TALK ABOUT IT

Do you think this woman's sensitivity to insults really affected her heart physically? How?

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דבורה בת ישראל ע"ה  
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