

אדרבה

INTERACTIVE
QUESTIONS FOR YOUR
YOM TOV
TABLE

Join 35,000 participants
using Aderaba
at their Shabbos
and Yom Tov Seudos

What is אִרְבָּה?

You have at your fingertips a program that is already uniting families with a common goal: turning the *Shabbos seudah* into a wellspring of positive judgment and positive speech.

Why specifically the Shabbos table?

A Shabbos table filled with positivity, compassion, and *ahavas Yisrael* fosters a culture of unity and care within our families.

If you haven't joined Aderaba yet, join the 35,000 people who use our Aderaba newsletter to spark meaningful conversations and create an awareness of the great merit—as well as the happiness and peace—that is brought about when we have respect and compassion for every Jew.

Wishing you a meaningful, *simchah*-filled Yom Tov.

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- this beautiful table card →

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“ Chofetz Chaim Heritage Foundation is embarking on a tremendous project that could be a game changer for all of us and for Klal Yisrael. It's a tremendous *zechus*, and we really feel that everybody who could should make the strongest effort to join this special *chaburah*. ”

—Rav Elya Brudny



Loyalty and the Afikomen What's the Connection?

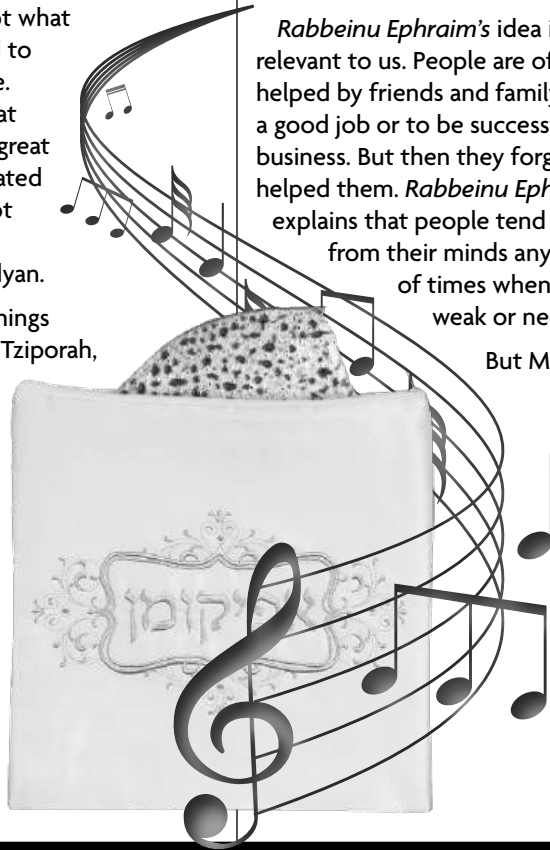
Rabbeinu Ephraim in Parshas Beha'aloscha gives us a fascinating insight into what made Moshe Rabbeinu so great. He explains that Miriam's comments about Moshe's marriage were not what they had seemed to be on the surface. Really she felt that Moshe, now the great leader of an elevated nation, should not be married to a woman from Midyan.

But Moshe saw things perfectly clearly. Tziporah, his wife, had stood loyally by his side when he was running from Pharaoh, and Moshe would always remain loyal to her, even though he had become the leader of Klal Yisrael.

This explains why Hashem rebuked Miriam by saying, "He is faithful and loyal in my entire house." Hashem especially values the *middah* of loyalty.

Rabbeinu Ephraim's idea is very relevant to us. People are often helped by friends and family to get a good job or to be successful in business. But then they forget who helped them. *Rabbeinu Ephraim* explains that people tend to erase from their minds any memory of times when they felt weak or needy.

But Moshe was



exceedingly humble; he didn't need to pretend he was always the leader of Klal Yisrael. That is what allowed him to be so extraordinarily loyal. Hashem described him as the humblest of men. Specifically because of his humility, he could accept that he once was a stranger in need of Tziporah's help.

And that's why the *Kol Bo* says we need the taste of the *Afikoman* in our mouths when we say *Hallel*. We need the taste of slavery in our mouths so we'll remember that we were once slaves. When we fully recognize our humble beginnings, we can sing *Hallel* to Hashem with a full and grateful heart.

What's Your Opinion?

The Torah describes Moshe as the most humble person, and yet he led a whole nation out of Egypt. **Why is humility important for anyone who is a leader**—even of his or her family or class?

Miriam didn't let baby Moshe's basket out of her sight until she saw that he was safe. She was a loyal sister. **How can we show loyalty to our own families, friends, and communities?**

Take The **PESACH** CHALLENGE

Make your Yom Tov table a place where every conversation uplifts, every word strengthens, and every connection generates positivity, by choosing words that inspire and build.



ATTENTION KIDS! If your family uses this Aderaba newsletter at least 4 times during Yom Tov meals **you can enter a raffle to win an Aderaba voice recorder pen!** Call the WonderWords children's hotline to leave your information **212-444-1119**

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"My Kids Do That Too!"

My friend Ilana has four married children and their families staying with her for the first days of Yom Tov and part of *Chol HaMoed*. She's going crazy from one son's constant complaints about the noise of two babies in the house who don't sleep through the night. After Ilana tried so hard to

make it work, she's ready to explode. To ease the pressure, she confided in me, and I felt it was *l'to'eles* to listen. When she said, "You're so lucky your kids are all helpful and flexible," I told her she shouldn't feel so alone. My oldest son does plenty of complaining. That made her feel better, but did I speak *loshon hora*

about my son?

—Dina



What's the Psak?

Do you know the halachah?

A Yes, you did not need to specify that one of your children behaves this way.

B No, you made her feel better.

C It depends on whether she knows your children.

The Answer



The halachah is A.

You should not have mentioned your son.

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

Reviewed by
Rabbi Moshe Mordechai Lowy

Be aware! When discussing *shmiras haloshon* issues, using personal examples may lead to unintended *loshon hora*. Keep it general to keep it kosher.

Adapted with permission from "Mishpitei Shalom," of *Mishmeres Hashalom, Eretz Yisrael*

No ID Required

While giving Ilana a chance to vent her frustration is a *to'eles*, it wasn't necessary for Dina to mention that she has the same problem. Understandably, Dina thought that letting Ilana know that her troubles were fairly typical would take the sting out of the situation. And it did. But Dina could have accomplished the same thing without bringing her son into the picture. In the course of helping Ilana, she has given a poor impression of her son.

What If It Happens to You

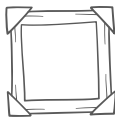


You can give people the comfort of knowing that they're not alone in their difficulty by simply omitting names and identifying details. For instance, Dina could have said, "I know another family, a great family with fantastic kids, and the mother has told me that she has the exact same issue."

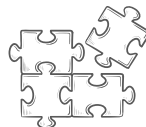
Rav Pam, *zt"l*, advised great caution when presenting halachic scenarios to the public, as each situation is unique. This *shailah* is for discussion only; actual halachic decisions should be made by a *rav* or halachic expert on a case-by-case basis.
The Shmiras Haloshon Shailah Hotline: 718-951-3696 2-3PM / 9-10:30 PM

Instead of Complaining...

How to Switch Complaints into Positivity



The more you talk about negativity, the more you train your brain to focus on it. **Reframe challenges as growth opportunities.**



Ask yourself: does complaining ever solve a problem? Instead turn problems into puzzles. **What solutions can I try?**



Think about how you want others to feel around you. **Give them reason to smile.**



Train yourself to notice **two things in your life that are right** whenever one thing goes wrong.

What in the World Is Hyssop?

We know what got us into Mitzrayim—it was *machlokes* and the *loshon hora* of Yosef and his brothers. And the Midrash says that this continued with the *loshon hora* of Bnei Yisrael in Mitzrayim, keeping us stuck in *galus*.

We dip the *karpas* into the salt water at our Seder to remind us of how the brothers dipped Yosef's coat into blood to show their father that Yosef had been killed. But dipping the *karpas* doesn't just remind us of that long-ago *machlokes* and *loshon hora*. It tells us that if this type of speech is part of our lives now, it keeps us in our own Mitzrayim.

So, how did they get out of Mitzrayim?

That's where the second dipping on Seder night comes in. We dip the bitter *maror* into the sweet *charoses*. This

reminds us of the *eizov*, the bunches of hyssops the Bnei Yisrael dipped into blood and dabbed on their doorposts on Seder night.

What's so special about bunches of hyssop?

The keyword is "bunches." The Jews held a bunch of hyssops together as one, which represented their unity as they got ready to leave Mitzrayim.

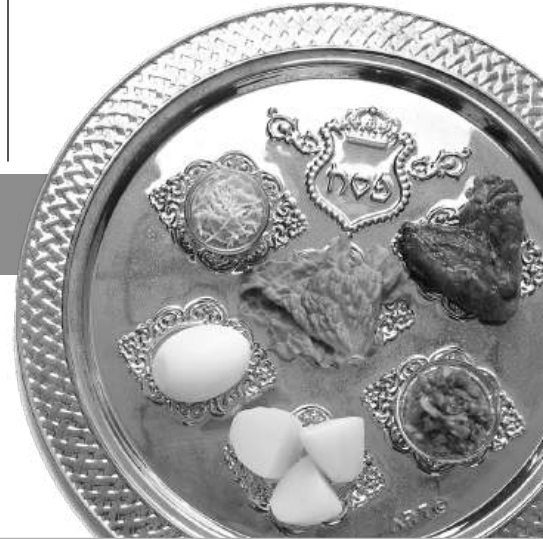
In Mitzrayim, the Jews finally got the message—that they needed *achdus* to merit *geulah*. They had become so united, the Chofetz Chaim says, that they had stopped speaking *loshon hora*—the language of *machlokes*.

Rav Mattisyahu Salomon, zt"l, taught that, each year, Tishah b'Av and the Seder fall out on the very same day of the week on the calendar to teach us that the road out of the division of Tishah b'Av is the unity of Pesach.

Tonight, as we celebrate our freedom from Mitzrayim, we need to remember the Jewish people's tremendous *achdus*—to grab hold of that *middah* and bring it into our own families and communities.

What's Your Opinion?

Chametz represents our ego because it puffs up the dough. Matzah is just the dough without the puffiness. **What can matzah teach us about keeping peace in our relationships?**



2nd Day of Yom Tov

Monday Day Seudah
ט"ז ניסן
April 14

Everyone who studies mitzvah of shmiras haloshon hears many stories about how it changes lives and brings yeshuos. Once in a while, Hashem makes His message so obvious that we just can't miss it. This couple's experience, related in their own words in an email to the Chofetz Chaim Heritage Foundation, is one of those stories:

It was Pesach 2020, right after the outbreak of Covid. During our second Seder, as we began *Shulchan Orech*, my wife's expression changed dramatically.

"There is a mouse," she said. My instant reaction was to jump on the couch. But as I balanced the size of my reaction against the size of the mouse, I got off the couch. I named the mouse Suzie, which made the creature seem less threatening.

In Their Own Words

Suzie left us alone that night. But she came back the next day, and the day after that, and after that. She was in the basement, the main floor, and at one point she casually walked into our bedroom as I was reading in bed. I gasped, she gasped, and once again she disappeared into the walls. At this point it was clear that Suzie was not alone. There was also Bob.

My wife, being a property manager, knew a good exterminator. He came

and set peanut-butter-baited traps all over the house and stuffed all the holes in the walls. But the mice still showed up and were apparently not enticed by peanut butter.

This went on for two weeks until we got to *Parashas Tazria-Metzora*. I said to my wife, "Hey, you know that *tzaraas* first appears on your house? Maybe the mice are a *loshon hora* thing." So, we took it upon ourselves to learn from *The Chofetz Chaim: A Daily Companion* every day.

Continued on next page



Continued from previous page

From the moment we learned our first *halachah* until this very day, three-and-a-half years later, neither Suzie, nor Bob, nor any of their friends have ever been seen in our house again. The traps remained

empty. They simply vacated the premises.

The power of *shmiras haloshon* is unbelievable. We have finished the book three times since then. We're not perfect; we all fall in this area sometimes, but we can say that

our house is filled with an awareness of the power of speech and the amazing *yeshuos* it can bring.

What's Your Opinion?

The Chofetz Chaim said that telling the story of *Yetzias Mitzrayim* helps undo the *aveirah* of *loshon hora*. **Why is that so?**

Shvi'i Shel Pesach
Friday Night Seudah

כ"א ניסן
April 18

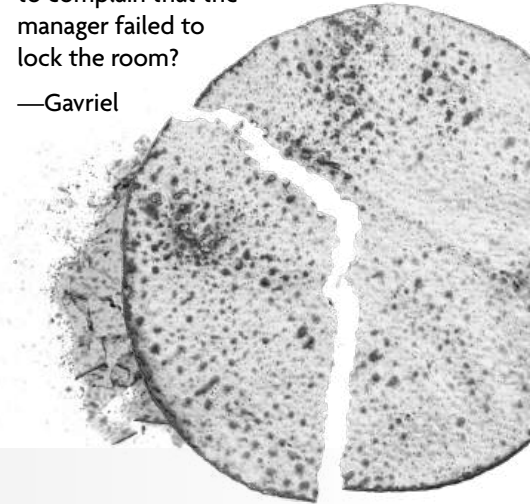
My Matzah Turned to Matzah Meal

I make a long trip from my hometown to Boro Park every year to buy *shemurah* matzah straight from the matzah bakery. This year we made a wedding at a hall near the bakery, and I decided to pick up my *matzos* the same day. I called the hall manager and asked him if I could leave the matzah in a separate, locked room until after

pictures, when my son would be able to put it in the trunk of our car. He said, "No problem. I'll take care of it." Well, the manager didn't lock the room, and when I came to get my *matzos*, I saw a bunch of little kids playing in there. They had knocked over the boxes, shoved them around, and even crushed a few. I was left with forty pounds of very expensive

matzah meal. Can I call the owner to complain that the manager failed to lock the room?

—Gavriel



What's the Psak?

Do you know the halachah?

A **Yes,** it's *to'eles* for him to know that his manager didn't properly perform his job.

B **No,** you have to first give the manager a chance to make good on your loss.

C **It depends** on what your understanding was with the manager.

The halachah is C. It depends on what the manager was told. Sefer Chofetz Chaim, Hilchos Loshon Hora 101,2,9

What Did He Know?

You need to dig deeper. Often the manager gives the key to the room to the *baal simchah*, and he is responsible to keep the room locked, so it wouldn't be the manager's fault. If it was made clear that the manager took responsibility, then you should speak to the manager about compensation. Gavriel can only report the incident to the owner if the manager is responsible (according to a *psak halachah*) and refuses to pay Gavriel for his loss.



What to Do If It Happens to You

Many disputes that lead to *loshon hora* could be avoided by making expectations clear. If it's important to you that something doesn't go wrong, make doubly sure that the other person knows exactly what's expected of him.

Adapted with permission from "Mishpitei Shalom," of Mishmeres Hashalom, Eretz Yisrael

Brachah was a perfectionist. The problem was that, every year, by the time she sat down to the Seder, she was as “done” as the pot roast on the stove. She really wished she could control her urge to do one more thing, bake one more thing, check one more thing.

“Why don’t you just make a list and stick to it?” her husband David suggested.

“Because when I do that, I put

“Don’t Worry, I Won’t Bake Another Thing!”

so many things on my list that it just makes things worse!” Brachah answered.

David offered to help her make a list and a schedule for the week before Pesach, so that on *Erev Pesach* she could be done early. “You’re on!” said Brachah.

“Okay, but you really have to stick to it,” he answered. “There’s no mitzvah in working yourself into exhaustion. *Vesamachta bechagecha*—

be happy on your Yom Tov!”

David and Brachah made a list, and it worked. Every day, she got a few things done for the Pesach *seudos*, and by *Erev Pesach*, there was nothing to do but set the table.

Several hours before Yom Tov, David went out to pay a short visit to his elderly uncle. When he came home, he was shocked to see Brachah placing two large cheesecakes in the oven. “Brachah, what in the world are you doing?” he asked.

Adapted with permission from *The Other Side of the Story*, by Rebbetzin Yehudis Samet, published by ArtScroll/Mesorah Publications



Can you Crack the case?

Minutes before, Brachah’s neighbor appeared at the door with two pans of unbaked kosher *!Pesach* cheesecake. “My *milchig* oven died on me!” she said. “I always send my mother these cheesecakes for Yom Tov morning. Can you put them in your oven for me?”

“Sure,” said Brachah. “Put them down on the counter, and I’ll take care of it in a minute.”

And that’s when David walked in.

Avigail Schwartz had been in Jerusalem for months, soaking in every moment of her seminary experience. Pesach was a dream—davening at the Kosel, late-night *divrei Torah* with friends, the feeling of Yom Tov in the air.

The Longest Pesach

But as the second days of Yom Tov approached, she found herself in a bind. She needed a place to stay.

She reached out to her cousin Eliana. “Of course, come!” Eliana said warmly.

“Don’t worry,” Eliana reassured her. “You’ll have everything you need.”

Grateful and relieved, Avigail arrived on *Erev Yom Tov* and instantly felt at home. On the second day of her stay, the table was beautifully set, the kitchen spotless. She didn’t think much of it at first—until she looked closer.

When she saw the *Pesachdik* dishes, her stomach twisted. They were

keeping an extra day of Pesach. They had moved permanently to Eretz Yisrael and didn’t have to keep an eighth day. They could have already taken their first bite of that fluffy, delicious, post-Pesach *chametz* roll. Eliana could have had five loads of laundry done. But no! They had put it all off for twenty-four hours just for her. Everything—the food, the atmosphere, the Yom Tov spirit—was exactly as if it was Yom tov.

Avigail pulled Eliana aside. “Did you . . . did you do this all for me?”

Eliana just smiled. “Of course. It’s Yom Tov for you, so it’s Yom Tov for us.”

It took Avigail a moment to process. The effort. The thoughtfulness. The willingness to go the extra mile just for one guest.

As she sat at the Yom Tov table, surrounded by this beautiful family, her eyes stung with tears.

She had learned so much in seminary—but this? This was a lesson in *ahavas Yisrael* she would never forget.



What’s Your Opinion?

What’s the difference between feeling bad for someone and truly carrying someone’s burden? **How can we share someone’s burden so he doesn’t feel that he’s in it alone?**



Photo credit: Eli Robinson

Great conversations start with Aderaba.

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Acharon Shel Pesach
Sunday Day Seudah
כ"ב ניסן
April 20

Everyone's Going

Our fifth-grade son, Tzvi, badly wants to go somewhere this *Chol Hamoed*—a place we feel is not good for him. Even though lots of his friends are going, we don't feel



it's right for him. I told him, "Maybe other kids know how

to get their parents to give in, or their parents may think it's okay, but we won't say yes to something we feel is not for you." Did I speak loshon hora about his friends and their parents, and if I did, how can I correct it?

—Rivky

What's the Psak?

Do you know the halachah?

A No, it's not loshon hora because it's in Tzvi's best interest.

B It depends on whether Rivky's words harmed the friends' and their parents' reputations.

C Yes, it's the worst kind of loshon hora because it demeans a whole group of Jews.

The halachah is B. It depends on whether Tzvi now thinks less of his friends' parents.

No Damage Done

If Tzvi will think badly of them, then it's loshon hora. But because he already knows that his friends are allowed to do things that his own parents don't allow, the information is not likely to change his opinion of them or their parents. In that case, Rivky's words are not loshon hora. But if she exaggerated in order to make an impression on Tzvi, it is *motzi sheim ra*, she should correct that wrong impression as soon as possible.

What to Do If It Happens to You

It's always better in such cases to stress the positive value of your own family's standards rather than to mention other families' lower standards.



Sefer Chofetz Chaim, Hilchos Loshon Hora 103

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