

Interactive  
Questions  
for Your  
Shabbos  
Table



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SHABBOS PARSHAS TETZAVEH 5785

Please do not read during davening or Krias HaTorah.

## The *Purim* Shpiel

Our son Chaim learns in the local yeshivah. He is a good *bachur*, and Hashem has also blessed him with an energetic personality,



including a knack for imitating other people's voices and movements. Naturally, he was asked to imitate the Rosh Yeshivah and other *rebbeim* in the upcoming Purim *shpiel* production. This would mean mimicking their styles of giving *shiur*, as well as each one's trademark habits and mannerisms. The *shpiel* is a fun outlet that the boys really look forward to.

Can Chaim use his talents for the Purim *shpiel*?

—Yisroel

What's the *Psak*?  
Can you guess the halachah?

- A **Yes.** It's Purim, and this will increase everyone's happiness.
- B **No,** mimicking others may upset them.
- C Ask the Rosh Yeshivah what you can say and how to say it.

### The Answer

The halachah is C.

It depends on the Rosh Yeshivah's guidance.

Reviewed by  
Rabbi Moshe Mordechai Lowy

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

### Playing with Fire

Loshon hora said in good humor remains *loshon hora*,<sup>1</sup> even if *bachurim* are only looking to add *simchah* to their Purim. Mimicking the Rosh Yeshivah or other *rebbeim* could cause them embarrassment and might lower them in the eyes of some *bachurim*.

Many people have been deeply insulted by the way they were represented in Purim *shpiels*, causing serious repercussions. Making a Purim *shpiel* is **playing with fire**. The presentation must be approved by someone in the *hanhalah*.

### What to Do If It Happens to You

Start by eliminating imitations that you wouldn't want highlighted if you were the *rebbe* or Rosh Yeshivah. Then, ask yourself: Is it possible that some of the impersonations might cause *bachurim* to stop taking the *rebbe* as seriously? Would spotlighting certain quirks and idiosyncrasies cause some *bachurim* to start seeing their *rebbe* in an unflattering light?

Once you've "gotten your act together," consult your Rosh Yeshivah to ensure that the *shpiel* will be entertaining for *everyone*.



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

We are an *אדרבה* family

Every year we try to **give** *mishloach manos*  
to a someone who would **never expect** it.

CHOFETZ CHAIM HERITAGE FOUNDATION



Say the  
good

word  
power

אדרבה

SHABBOS PARSHAS TETZAVEH 5785

PURIM ISSUE 27

## Five Ways Words Saved the Day

In *Megillas Esther* there are five times that spoken words changed the course of the plot, turning Klal Yisrael's story from disaster to amazing victory. Of course, Hashem did it all, but He used the power of people's words to bring about the *yeshuah*. Do you know the five times that words made all the difference?

- 1 How did words create the opportunity for Esther to become queen?
- 2 With which words was Achaveirosh's life saved?
- 3 Which words helped strengthen Mordechai's standing in the eyes of Achashveirosh?
- 4 How did words turn Achashveirosh against Haman who, up until then, had been the king's trusted viceroy?
- 5 Which words, at just the right moment, swiftly brought about Haman's end?

Look at all the five situations and ask yourself if the Purim story would have happened as it did if any of these words had not been said? The Megillah is proof that words move the world!

Answers: 1. Memuchan told Achashveirosh that Vastit's behavior would set a bad example for wives all over Persia. His words made the king even angrier at his queen—angry enough to have her killed! 2. With the words spoken by Bigshan and Seresh, overheard by Mordechai and then told over to Esther. 3. The words spoken by Achashveirosh against Haman. 4. Esther used words at the right time and place to rile up Achashveirosh against Haman. 5. The words of Charvonah that were spoken when the king's anger was boiling. Charvonah revealed that the gallows Haman built for Mordechai was a step away and ready for use.

## Table Debatable

DISCUSSION QUESTION:

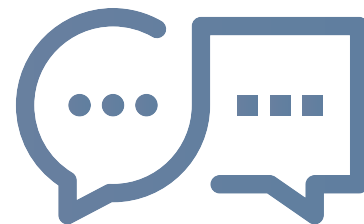
### When Is the Best Time to Make Shalom?

Throughout the year, we have various opportunities to strengthen our relationships with fellow Yidden. During *Sefiras Ha'omer*, we focus on treating others with respect. In the month of Av, we work to eliminate *sinas chinam* from our hearts. The *Yamim Nora'im* call upon us to seek forgiveness from those we have wronged. But when, indeed, is the most auspicious time to create lasting shalom?

Rav Yeruchom Levovitz, in *Daas Chochmah u'Mussar* (vol. 1, *maamar* 25), provides a remarkable insight. Haman told Achashveirosh that *Klal Yisrael* was an "*am echad mefuzar umeforad*"—a statement the Vilna Gaon famously interprets to mean "a nation fragmented by division and discord." Rav Yeruchom explains that

our focus on Purim must be to correct this flaw and strengthen our unity. He goes on to show how the *mitzvos* of Purim are specifically designed to achieve this goal.

Rav Yeruchom then stresses that the *mitzvah* of *mishloach manos* presents the greatest opportunity of the year to foster shalom among Yidden. By



giving to others—especially to those with whom we've had misunderstandings—we actively suppress our own need to be right in favor of achieving peace.

Rav Yeruchom states that giving *mishloach manos* has even more power than the *Al Cheits* we recite on Yom Kippur. While Yom Kippur is a day of awe and deep introspection, on Purim we are not immersed in *teshuvah* in the same manner. Yet, through the simple act of extending a hand in friendship, we demonstrate shalom and *achdus* in the profoundest of ways. And this kind of peace, Rav Yeruchom says, is sure to last.

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As a *zechus* for the  
Lieder family

As a *zechus* for a  
*refuah sheleimah* for  
Rivka bas Rochel

As a *zechus* for a *refuah*  
*sheleimah* for  
Dovid Elimelech  
ben Baila Rivka

*L'ilui nishmas*  
Zev Dovid ben Pinchas z"l

*L'ilui nishmas*  
Yitzchok ben Moshe z"l  
and as a *zechus* for the  
Pottash family

*Refuah sheleimah* for  
Tinok ben Michal