

Interactive Questions for Your Shabbos Table



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SHABBOS PARSHAS EMOR 5786

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Please treat this newsletter with proper respect.
 Please do not read during davening or Krias HaTorah.

It's Way Too Loud!

My brother asked us to join him at his son's *cheder* Lag BaOmer party. I would love to go, but I have one problem: they play the music at an ear-splitting volume. If I don't give my brother a reason for not coming, I know he'll be insulted. Am I allowed to tell him that the music's too loud?

—Binyomin



What's the Psak?

Do you know the halachah?

A No—
 it's loshon hora about the band.

B Yes—
 otherwise your brother will be upset with you.

C No—
 it's better to make up an excuse and say you have another commitment.

You Don't Have to Like It

Loshon hora is when one says something that creates a bad impression of others or causes them harm or loss.¹ Loud music is not something that is objectively bad. Some people like it, and others don't. It may even depend on your age and stage. Therefore, Binyomin can say the music is too loud without painting a bad picture of the band. An even better way to make the point is to say, "The music is too loud for me," which identifies his comment as a matter of personal taste.

Even though it is sometimes permitted to lie, that is only a last

resort in order to preserve *shalom* between people. But in this case it is not necessary.²

Answer: The halachah is B.

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

1. Rambam, Dei'os 7:5 2. Yevamos 65b; Kesubos 17a; Sefer Chofetz Chaim, Hilchos Rechilus 1:8

My **אדרבה** moment

I almost corrected someone publicly—



but chose to protect his dignity.

THANK YOU!



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Be the good Pursue Peace

In this story told by Rav Eliezer Turk, we see that sometimes, not going to beis din settles a case perfectly:

In an apartment building in Brachfeld, building-wide repairs and upgrades were underway. The contractor discovered that the wall between Aharon's* apartment and the one next door needed a 5,000-shekel repair, and it would fall outside the overall cost shared by the building's residents.

Aharon suggested to Yitzchak, his next-door neighbor, that they split the price of the repair, since it was a common wall.

"I'm not putting in one extra shekel," Yitzchak told him. "This work is costing me enough."

How to Make 20,000 Shekels Fast

The two men discussed it further, but neither would give in an inch. Aharon went to the *beis din* to make an appointment for the case to be heard. But as he began writing his name on the form, it felt all wrong. "I'm going to be *mevater*," he decided.

He paid the contractor the 5,000 shekels for the wall repair, along with another 15,000 that he owed for the rest of the job. The contractor passed the 20,000-shekel

check onto an Arab worker as wages. Weeks passed, and Aharon noticed that the check hadn't cleared. He called the contractor. "I'm no longer using this worker, but I'll call and ask the worker what happened to the check," the contractor said.

Incredibly, the worker related: "I took the check to the bank to cash it. I thought to myself, why not add another zero? Then I'll have 200,000 shekels instead of 20,000. But when I brought it to the teller, she asked, 'What's going on with this check?' She could tell I had changed it. I didn't want to get arrested for check fraud, so I left the check and ran! You can keep your money!"

Aharon got to see it right in front of his eyes: when you give in, you win.

*Names have been changed.



Adapted from *Aderaba Tein B'Libeinu* by R' Yaakov Yisrael Posen

See the good What's the Real Story?

Rabbi Zimmerman* was a beloved rebbi in Yerushalayim who often acted as the *shadchan* for his *talmidim*. One such student, Duvi,* had gotten a yes from a young lady. Now a time and place for the date needed to be arranged.

Speaking to the young lady's mother, Rabbi Zimmerman heard something that disturbed him terribly.

"This boy is not a nice person," she said. "My daughter is a nice person."

"Could you repeat what you just said?" Rabbi Zimmerman asked. "I'm not sure I heard you correctly." The mother repeated the same exact devastating observation.

The rebbi didn't pursue that line of conversation any further. He needed to process this strange comment. First of all, he was disturbed to hear his *talmid*, whom he knew quite well,

besmirched in such a way. Secondly, if this was the mother's impression, why on earth was she allowing her daughter go out with him?

The issue sat heavily on his heart for a few days. Then he had occasion to call the mother again to finalize the logistics of the date. At that point, he couldn't help but ask her to explain why she had said Duvi wasn't a nice person.

*Names have been changed

That's Not Nice



Can you Crack the case?

"Can you please hold on for a second?" the mother said. When she returned to the phone she told him, "I have to thank you for giving me the best laugh I've had in a very long time! What I said was, 'He is not a night person, and my daughter is a night person!'"

Submitted by R' Chayim Tzvi Blau of Ramat Shlomo, Yerushalayim, an *Aderaba* participant who heard it from the *shadchan* at a *shiur*

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