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{ TOPIC }

Conflicts With Kibud Av V'eim



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► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, Shlita* on current issues.

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Conflicts With Kibud Av V'eim

The *mitzvah* of *kibud av v'eim* frequently conflicts with other *mitzvos*. For example, if one wants to go to *Eretz Yisroel* and his parents disagree, or if a parent disapproves of a child's choice of a spouse, or tells him not to talk to someone for a specific reason. In addition, does one need to obey a parent who demands that the child adopt a certain *chumra*? These and other such issues will be dealt with in this issue. It should be noted from the onset that although *halacha* may be somewhat lenient, one has to use a lot of *siechel* when dealing with the honor of his parents. After all, according to all opinions it is a *mitzvah d'oraisa*,¹ therefore the *halachos* discussed below are to give one an idea of the issues at hand, but one should address any questions relating to conflicts with his parents to his *Rav*.

Source – Parent Tells You Not to do a *Mitzvah*

One is obligated to fear and honor his/her parents.² Parents are obligated to listen to the *mitzvos* of *Hashem*, a parent may not instruct a child to commit an *aveirah*.³ The *Gemorah*⁴ says that if a *kohen's* father tells him to enter a cemetery (which is forbidden for a *kohen*) or not to return a lost item (in which case the son will not be doing the *mitzvah* of *hashovas aveida*), the son is not allowed to

1. Shemos 20:12, Meseches Kiddushin 30b, Rambam Hilchos Mamrim 6:1, Tur Y.D. 240, Aruch Hashulchan 1.

2. Meseches Kiddushin 31b, Shulchan Aruch Y.D. 240:1-2,4.

3. Bais Yosef Y.D 240, Shach 17. Regarding if one listened to his parents in a situation where he was not allowed if he still got a *mitzvah* of *kibud av v'eim* see Otzer Kibud Av V'eim page 372.

4. Meseches Bava Metziah 32a. Refer to Meseches Shabbos 5b.

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listen to the parent. This is brought down in *halacha*,⁵ and it applies to all *mitzvos*, whether they are negative *mitzvos* or positive *mitzvos* (*mitzvos lo sa'asei* or *mitzvos asei*).⁶ In addition, even if a parent says not to fulfill a *mitzvah d'rabbanan* (such as *Chanukah* lights),⁷ one may not obey.⁸

Although this issue discusses fathers and sons, the same rules apply to mothers and daughters.⁹

Making Amends

It can happen that someone can get into a disagreement with someone and refrain from talking with him and even dislike him. Then one decides to make amends. If his parent tells him not to make amends and continue to dislike him, one does not have to listen to his parents¹⁰ (as long as he did not actually witness the person committing *aveiros*).¹¹ If speaking to the person causes the parents pain, then one should listen to the parents in this regard.¹²

Kaddish

If for some reason a father tells his son not to say *kaddish* for his deceased mother, the son may not obey, since there is a *mitzvah* of *v'ohavta l'reiacha kamocho*.¹³

5. Rambam Hilchos Gezeilah V'aveida 11:19, Shulchan Aruch C.M. 266:5, Chai Adom 1:67:13.

6. Rambam Hilchos Mamrim 6:12, Shulchan Aruch Y.D. 240:15, Aruch Hashulchan 34. Refer to Beer Moshe 1:58. This applies to *minhagim* as well (Ashrei Haish Y.D. 1:page 312:2).

7. Aruch Hashulchan Y.D. 240:34.

8. Shulchan Aruch Y.D. 240:15, Kitzur Shulchan Aruch 143:11, Aruch Hashulchan 34. Refer to Bais Yosef Y.D. 240. See Beer Moshe 1:58.

9. Moreh Horim V'Kebudom page 136.

10. Teshuvos Harosh 15:5, Tur Y.D. 240, Shulchan Aruch Y.D. 240:16, Taz 16, Shach 18, Aruch Hashulchan Y.D. 240:35. Even though in his son's heart he wants to make up with the person he disliked and his parent disagrees one may not listen to his parents (K'nesses Yechezkel 35).

11. Taz 16, Shach 18, Chai Adom 1:67:13.

12. Refer to Otzer Kibud Av V'eim page 374.

13. Kol Bo 114, Rivash 115, Yam Shel Shlomo Meseches Kiddushin 1:63, Shulchan Aruch Y.D. 376:3, Pischei Teshuva Y.D. 240:14, Birchei Yosef Y.D. 240:8, Betzel Hachochma 5:15, Divrei Yoel



Yeshiva Torah

If a boy is certain¹⁴ that he will learn better in a specific *yeshiva* (because of the *rebbe*) he may attend even against his parent's wishes.¹⁵ The *Aruch Hashulchan*¹⁶ explains that is based on the statement of the *Gemorah*¹⁷ that learning *Torah* is greater than the *mitzvah* of *kibud av v'eim*.¹⁸ *Yaakov Ovinu* spent fourteen years in the *Yeshiva* of *Shem* and *Eiver* and was not punished for neglecting *kibud av v'eim* during those years.¹⁹ Therefore, one may attend the *yeshiva* of his choice, and the *Torah* will protect him.²⁰

Some *poskim* maintain that this rule only applies during one's formative years of learning.²¹ Others say that it only applies to going to a different city, even though he will not be able to fulfill *kibud av v'eim*. However, as long as one is in the same city as his parents he has to honor them and do their wishes.²²

It is advisable to consult with a *Mashgiach* or *Rebbe* to decide what is the best place for you to learn in and if you should go against your parents in this situation.²³

Y.D. 105:page 394, see *Aruch Hashulchan* Y.D. 240:45, *Aruch Hashulchan* Y.D. 240:37. Refer to *Yabea Omer* Y.D. 3:26.

14. Others say even if he is not 100% sure and is only doubtful (*Pischei Teshuva* Y.D. 240:22).

15. *Shulchan Aruch* Y.D. 240:25, *Chai Adom* 1:67:15, *Kitzur Shulchan Aruch* 143:12. Refer to *Divrei Chachamim* pages 200-201:footnote 68.

16. Y.D. 240:36. Refer to *Terumas Hadeshen* 40.

17. *Meseches Pe'ah* 1:1, *Meseches Megillah* 16b.

18. *Rambam Hilchos Mamrim* 6:12, *Prisha* Y.D. 240:21, *Shulchan Aruch* Y.D. 240:13. See *Taz* 15 and *Shach* 15.

19. Refer to *Shach* 14, *Taz* 15, *Chasam Sofer* C.M. 9, *Kitzur Shulchan Aruch* 143:12, *Vayivorech Dovid Kibud Av V'eim* 113:page 257.

20. *Aruch Hashulchan* Y.D. 240:45. See *Pri Hasadeh* 1:15:2.

21. *Vayivorech Dovid Kibud Av V'eim* 115.

22. *Pischei Teshuva* Y.D. 240:8. Refer to *Vayivorech Dovid* 117, *Teshuvos V'hanhagos* 3:274, *Mishneh Halachos* 10:155, *Machaneh Chaim* 1:85.

23. *Moreh Horim V'Kebudom* page 138:11.

איזן עיל להקדיף ה בעולמו אלאי יי אמות של הלכה בלביד... (ברכות ח)

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (תדה עב)

If a father says not to learn with a specific person, the son does not have to listen (as long as the demand is not based on a lack of *yiras shomayim* or the father thinks he will not learn well with him).²⁴

What if the son wishes to sleep in a *yeshiva* dormitory and his parent wants him to sleep at home? If the son is sincere about his request, then he does not have to obey, since he can learn better if he stays in a dormitory.²⁵ The supervision of the dormitory should be investigated carefully, as a lack of proper supervision can be very damaging.²⁶

It is very common in some circles that a son wishes to go to *Eretz Yisroel* to learn and the parents object. If the child has the funds to pay for the *yeshiva* does he have to listen to his parents? It would seem that a child may disobey his parents if he is certain that he will learn better there.²⁷ However, if the main goal is simply to go to *Eretz Yisroel* it may not be permitted. If the son wishes to go because there are too many distractions at home, he may go if he feels that there are no *yeshivos* in the United States where he will be successful.²⁸

There is an opinion in the *poskim* that permit a daughter to attend a seminary in *Eretz Yisroel* contrary to the will of her parents (assuming she has the funds to pay the expenses), since there is a great advantage in regards to *ruchniyus*.²⁹

24. Ben Ish Chai Shoftim 2:19, Maharam Mintz 15:5.

25. Vayivorech Dovid Kibud Av V'eim 113, see Vayivorech Dovid Kibud Av V'eim 122.

26. Vayivorech Dovid Kibud Av V'eim 113:page 256.

27. Refer to Meseches Avodah Zarah 19a.

28. Vayivorech Dovid Kibud Av V'eim 114. See Yechaveh Daas 5:56.

29. Opinion of Harav Chaim Pinchus Sheinberg zt"l quoted in Otzer Kibud Av V'eim page 437.

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Marriage

A son may choose a spouse even if his parents do not approve.³⁰ Of course, he must realize that this will cause a great deal of animosity, and will most likely jeopardize any chance for parental support. Obviously, if he obeys his parents, the girl must be to his liking.

There is a discussion in the *poskim* whether the same rule applies to a daughter. The debate is based on the fact that a girl is not commanded in the *mitzvah* of having children.³¹ Most *poskim* rule that she has the same *halacha* as a male.³² The *Sefer Chassidim*³³ says that if a parent urges his son to marry a specific woman, and he does not desire her, it is better not to obey.

If the parent claims that the marriage will cause disgrace and embarrassment to the family, one should consult with a *Rav*.³⁴

If a parent tells their married child not to listen to his wife, he need not obey.³⁵

Different Shul

One may *daven* in a *shul* if he feels that he will have more concentration during *davening*, even against his parent's

30. Rama Y.D. 240:25, Nodeh B'Yehuda Tinyanu E.H. 45, Kitzur Shulchan Aruch 143:12, Maharshdam Y.D. 95, Aruch Hashulchan Y.D. 240:45, Shevet Halevi 4:124.

31. Rambam Hilchos Ishus 15:16, Issurei Biah 21:25, Shulchan Aruch and Rama E.H. 1:13, Darchei Moshe 12, Levush 14, Birchei Yosef E.H. 1:16, Beer Heitiv 1:27, Aruch Hashulchan 3-4. Refer to Ish U'beiso pages 97-100.

32. Mishpat Tzedek 1:23, Avnei Tzedek Y.D. 99, Tzitz Eliezer 13:78, 14:73, 15:34, Mishneh Halachos 16:61, Shevet Halevi 4:124, Yabea Omer Y.D. 8:22. See Torah L'shma 266. Refer to Emes L'Yaakov 240:footnote 104 who argues.

33. 562. See 564. Refer to Shevet Halevi 2:111:17.

34. Moreh Horim V'kebudom page 141:23.

35. Moreh Horim V'kebudom page 141:20, see Shulchan Aruch Y.D. 240:17, Shach 19, Chai Adom 1:67:17.

wishes.³⁶ The same holds true if he chooses a *shul* that will *daven krias shema* at the proper time.³⁷ However, if the father needs some sort of help during *davening*, then the son has to *daven* with his father.³⁸

Different Nusach for Davening – Gartel

There are those who mention that one should not change from ones family custom as this would violate the law “not to veer from the Torah of ones mother” – *al titash Toras eimecha* -³⁹ which means one should stay in line with family tradition.⁴⁰

Others are lenient and say that there is no issue with switching from *nusach ashkenaz* to *sefard* and vice versa. One of the reasons is that each *nusach* is not that different and it reaches the same place.⁴¹

If the son wishes to put on a *gartel* and the parent may be embarrassed by this, there are some *poskim* who say the son should listen to the parent.⁴²

Conflict With Another Mitzvah

If a parent requests some service at the same time that one is about to do a different *mitzvah*, what does he do? If he can perform the *mitzvah* later, then he should serve his parent and do the *mitzvah* later. So too, if someone else can do the *mitzvah*, then his parent’s request has precedence.

36. Pischei Teshuva Y.D. 240:22, Aruch Hashulchan Y.D. 240:45.

37. Opinion of Harav Ben-Zion Abba Shaul zt”l quoted in Moreh Horim V’Kebudom page 139:14:footnote 15*.

38. Vayivorech Dovid Kibud Av V’eim 89.

39. Mishlei 11:1.

40. Refer to Mishnah Berurah 68:4, Banim Chavivim page 268. See Teshuvos V’hanhagos 1:68.

41. Refer to Chasam Sofer O.C. 15-16. See Yabea Omer O.C. 6:10:1, Chelkes Yaakov O.C. 36, Banim Chavivim pages 266-267, Kibud Av V’eim (Yosef) pages 424-425, Rivevos Ephraim 8:170:1.

42. Kibud Av V’eim (Yosef) pages 428-429, see Zekan Aron 2:6, Oz Nedberu 8:42-43, Kovetz Teshuvos 1:12, Ashrei Haish Y.D. 1:page 317:20.

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However, if one cannot do the other *mitzvah* later, and someone else cannot do it, then one should do the other *mitzvah* first. The reason is that the parent is also obligated in the *mitzvos* of *Hashem*. If one had already started the *mitzvah*, he need not interrupt for a parent, even if someone else can do it.⁴³

Living in *Eretz Yisroel*

Is living in *Eretz Yisroel* a *mitzvah* that one must perform even if his father objects?

Some *poskim* maintain that there is no obligation to move to *Eretz Yisroel*, although one who does live there fulfills a *mitzvah*.⁴⁴ There is no prohibition to live in *chutz la'aretz*.⁴⁵ According to this view, one would have to defer to his father's wishes and remain in *chutz la'aretz*. Others maintain that one need not obey his father.⁴⁶ In addition, if he already lives in *Eretz Yisroel* and his father wants him to move to *chutz la'aretz* he does not have to listen.⁴⁷ This discussion is only true if the parent does not want the son to care for him.⁴⁸

A child may leave *Eretz Yisroel* to visit a parent in *chutz la'aretz*,⁴⁹ even though one generally is not allowed to leave *Eretz Yisroel*⁵⁰ under most circumstances.⁵¹ The general

43. Shulchan Aruch Y.D. 240:12, Aruch Hashulchan Y.D. 240:35. Refer to E'ven Yisroel 9:88:1 who says one who wishes to become a great person in *Torah* does not have to stop his learning even if the *mitzvah* of *kibud av v'eim* cannot be done by some else.

44. Igros Moshe E.H. 1:102, Y.D. 3:122.

45. For a detailed discussion on this topic please refer to Tzitz Eliezer 14:72.

46. Mabit 1:139, Yechaveh Daas 3:69, 4:49, Kibud Av V'eim (Yosef) pages 500-501. See Bais Yehuda Y.D. 1:54, Yayin Hatov Y.D. 2:7. See Tashbatz 3:288, Pischei Teshuva E.H. 75:6.

47. Yechaveh Daas 4:49. Refer to Teshuvos V'hanhagos 2:449.

48. Otzer Kibud Av V'eim page 363. See Mishneh Halachos 10:155.

49. Refer to Meiri Meseches Kiddushin 31a.

50. Refer to Shulchan Aruch O.C. 531:4, Mishnah Berurah 14.

51. Refer to Otzer Kibud Av V'eim pages 363-364.

אינן צריכים להקדים את אביו על המצוה... (ברכות טז)

restriction only applies to a permanent resident of *Eretz Yisroel*, but one who came from *chutz la'aretz* to live in *Eretz Yisroel* temporarily is exempt from this restriction.⁵²

College – Work

A very delicate situation arises when a parent wants a son to enroll in college, and he wants to learn full time.

There are sources which indicate that a father has an obligation to teach his son a profession.⁵³ The *Gemorah*⁵⁴ says that whoever does not teach his son a profession is teaching him thievery. There are others who hold that a father only has an obligation to teach his son *Torah*.⁵⁵ This will not result in a total lack of skilled workers; for if the son is not serious about his learning then there is no doubt that he should be trained in a profession. If he is not learning well enough when he is in *yeshiva*, it would not be *bitul Torah* if he leaves *yeshiva* for professional training.⁵⁶

There are many *poskim* who say that learning *Torah* overrides honoring parents. However, there are other factors involved regarding supporting a family; therefore, one should ask his *Rav* before he decides not to listen to his parents in this regard.⁵⁷ It would seem that it is also dependent on whether the son has the required skills and

52. Otzer Kibud Av V'eim pages 363-364.

53. For resources on this issue see Shoneh B'shoneh pages 142-148 in great depth.

54. Meseches Kiddushin 29a. see Rambam Hilchos Shabbos 24:5, Shulchan Aruch O.C. 306:6. Refer to Rashi Meseches Kiddushin 82a "k'ilu". Also refer to Avos 2:2, Tur O.C. 156.

55. Kiddushin 82a, see Mieri Kiddushin 30b, Pnei Yehoshua Meseches Kiddushin 82a, Mishnah Berurah 306:30, Biur Halacha "l'Imido."

56. Refer to Shoneh B'Shoneh 5745:pages 142-148 in great depth, V'ein Lamo Michshal 7:pages 297-299, Yechaveh Daas 5:56, Kovetz Teshuvos 3:199, Ashrei Haish Y.D. 1:pages 316-317, see Vayivorech Dovid Kibud Av V'eim 99, 137, Divrei Chachamim pages 200-201:footnote 68, Kinyan Torah 5:100.

57. Refer to Chelkes Yaakov, Yechaveh Daas 3:69, 4:49. Refer to Teshuvos V'hanhagos 2:449. For resources on this issue see Shoneh B'shoneh pages 142-148 in great depth. Refer to Shoneh B'Shoneh 5745:pages 142-148 in great depth, Vayivorech Dovid Kibud Av V'eim 99, 137, Divrei

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talents to earn a living in *chinuch* or *rabanus*, in which case he would not need professional training to earn a living. It should be noted that our discussion does not touch on the many issues regarding mixed colleges.⁵⁸

The time often comes when one learning in *kollel* is told by his father that it is time to take a job to support his family. Some *poskim* say that here too, *Torah* study overrides *kibud av ve'im*.⁵⁹ However, it must be stressed that many parents and in-laws have collapsed, both figuratively and literally, under the financial strain of supporting large families for an extended period of time. If he cannot ascertain that the parent is truly willing to shoulder the burden any longer, then it is wrong to play on the parent's guilty feelings and basically force him to bear the financial yoke any longer.⁶⁰

There is a discussion if a parent wishes that his child enter into the parents business if the child has to listen. One has to see what kind of business atmosphere it is and if it is fitting him to go.⁶¹

Does Not Benefit Parent

What is the rule if a father asks his son to put on a sweater in the summer? Since the father derives no benefit from such a request, is he obligated to obey?⁶²

Chachamim pages 200-201:footnote 68. D. 132, Minchas Yitzchok 5:79, Teshuvos V'hanhagos 3:275.

58. Refer to Beer Moshe 1:59:page 164, Chinuch Yisroel 2:10:17:pages 584-585, Kibud Av V'eim (Yosef) pages 511-512, Minchas Yitzchok 9:103, Teshuvos V'hanhagos 3:275. See Massei Ish 1:page 65.

59. Refer to Meseches Megillah 16b, Rambam Hilchos Mamrim 6:12, Shulchan Aruch Y.D. 240:13.

60. Refer to Kibud Av V'eim (Yosef) pages 513.

61. Refer to Mishneh Halachos 10:224-225. See Maharsham 9:79, Shraga Hameir 7:49.

62. Refer to Vayivorech Dovid Kibud Av V'eim 85-86.

איזן על להקב"ה בעולמו אלא יאמרו של הלקה בלבד... (ברכות מ)

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

The opinion of the *Makneh*⁶³ (and others)⁶⁴ is that the child must obey, because otherwise he would transgress the prohibition of contradicting his father's word. Those who argue say that contradicting a parent is only applicable when a child does an action that the parent prohibited, not when he fails to perform the parent's instruction.⁶⁵ In addition, some say that it only applies if the child verbally declares that he will not perform the action, but not if he simply does not obey.⁶⁶

It should be noted that most *Rishonim* argue with the *Makneh*.⁶⁷ One reason is that the obligation is to feed and care for a parent, and all the rules of both honor and fear (reverence) only apply in a situation where the parent can receive some benefit.⁶⁸ It can be argued, however, that it will bring joy to the parent if the son obeys, and it is thus considered a benefit.

Based on the lenient opinion, if the parent asks the child to wear a sweater on a very hot day the child does not have to listen to the parent's request. This would cause discomfort to the child; therefore, he does not have to obey.⁶⁹

It would seem that even according to the stringent opinion it is only if the parent knows the child will do the

63. Meseches Kiddusin 31a "astayei."

64. Refer to Meiri Meseches Yevomos 5b, Rivash 127, Sefer Chassidim 562, Tashbatz 2:53, Moreh Horim V'kebudom pages 18-19.

65. Vayivorech Dovid Kibud Av V'eim 85.

66. Vayivorech Dovid Kibud Av V'eim 85. Refer to Kibud Av V'eim (Yosef) pages 431-432.

67. Ramban Meseches Yevamos 6a "ma l'hanoch," Rashba Yevamos ibid, Maharik 166, Ritvah Yevamos ibid, Shita Mekubetztes Meseches Bava Metziah 32a "yochol." See Maharsham 1:101, Maharshag 1:52:7, Teshuvos V'hanhagos 3:275, Yechaveh Daas 5:56, Shevet HaLevi Y.D. 111:11, Yabea Omer Y.D. 8:22, Betzel Hachochma 2:55, Divrei Yatziv Y.D. 125, Shearim Metzuyanim B'halacha 143:10, Vayeishiv Moshe 2:55, Be'er Moshe 1:60. Refer to Kibud Av V'eim (Yosef) pages 417-421 in great depth. Also see Chazzon Ish Y.D. 149.

68. Refer to Vayivorech Dovid Kibud Av V'eim 85.

69. Chut Shuni Kibud Av V'eim pages 271-272:5.

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action even if it does not benefit the parent (i.e. the son is in front of the parent). However, if the son is not in front of the parent the child does not have to do the act that he was told to do.⁷⁰

Even according to the lenient opinion, if a child does fulfill the request he will be rewarded for *mitzvas kibud av v'eim*.⁷¹ In addition, if disobeying will cause pain to the parent, then the child has to listen.⁷² At which point do we say that it will cause pain? Some say that it is only if the action is considered inappropriate.⁷³

Revealing a Sickness r"l

If the doctor conveys a serious diagnosis regarding a parent, the child need not share the information with his father/mother, as the negative information might cause depression, which will worsen the situation. If the father/mother is insistent then the son should consult with his *Rav*.⁷⁴

Shaving – Growing Long Hair

A teenage boy might like to grow a beard, and his parents object to it for a number of reasons. If the parents tell him to shave off the beard, he does not have to listen to them.⁷⁵ If a son wishes to take a short haircut and his parents want him to have long hair, he need not obey, since long hair is forbidden as going in the ways of the non-Jews.⁷⁶

70. Refer to Vayivorech Dovid Kibud Av V'eim 85:pages 242-243.

71. Beer Moshe 1:60:page 167.

72. Chut Shuni Kibud Av V'eim pages 269, see ibid pages 267-270 in depth.

73. Chut Shuni Kibud Av V'eim page 270.

74. Betzel Hachochma 2:55, Moreh Horim V'kebudom page 142:26, Lev Avraham 2:14:12.

75. Beer Moshe 1:62:13, Teshuvos V'hanhagos 1:526, Divrei Yatziv Y.D. 125, Kibud Av V'eim (Yosef) pages 454-455, Moreh Horim V'kebudom page 142:29:footnote 32.

76. Pe'as Sudcha 111:1, Ashrei Haish Y.D. 1:page 314. See Y.D. 178:1, Taz 1.

איננו צריכים להקפיד על אמונתו של הורה בלבד (ברכות ה)



כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

Wearing Different Clothing

If a son wishes to wear garments that are worn by the *Chassidim* (long coat and up hat) and his father disagrees, he does not have to listen.⁷⁷

Paining One's Mother

If a couple is fighting, and the father tells his son not to listen to his mother, the son should not listen to his father since the father does not have a right to pain his wife.⁷⁸

Listening to a Father Over Mother

If both parents make a request at the same time, the child has to explain to his mother that he is obligated to tend to his father first. The reason is that the mother is obligated to honor her husband.⁷⁹ If the parents are divorced, there is no preference.⁸⁰

Lying

It can happen that one's mother tells her child something about his father. If the child knows that if he tells his father it will make him angry at his mother he may lie and not tell the father he knows anything regarding the matter.⁸¹

Danger

It is very common that a parent will tell his child not to get out late at night because of the danger involved. This might however interfere with an opportunity to perform

77. Vayivorech Dovid Kibud Av V'eim 95, also see ibid 126. Refer to Beer Moshe 1:63:6-7. See Igros Moshe Y.D. 1:81.

78. Moreh Horim V'kebudom page 143:32.

79. Meseches Krisos 28a, Kiddushin 31a, Rambam Hilchos Mamrim 6:6, Shulchan Aruch Y.D. 240:14, see Kibud Av V'eim (Yosef) pages 472-473.

80. Bais Yosef Y.D. 240, Shulchan Aruch Y.D. 240:14, see Kibud Av V'eim (Yosef) pages 473-475 in great depth.

81. Bais Lechem Yehuda Y.D. 240:17, Sefer Chassidim 336, Chai Adom 1:67:15, Ben Ish Chai Shoftim 2:26, Kibud Av V'eim (Yosef) pages 477-478.

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a *mitzvah*. Furthermore, parents who have children learning in *Eretz Yisroel* may tell them not to go outside in certain areas at night or not to take a bus. In all the above situations, if there is a real danger one must obey his parent.⁸²

Talking After *Hamapil*

One should try not to be *mafsik* between the *beracha* of *hamapil* and going to sleep, except for saying *krias shema* etc.⁸³ If one's parents (or wife) asks him to do a favor, he is permitted to do so after *hamapil*.⁸⁴

Drinking on *Purim*

A debate often surfaces between a child and his parents regarding drinking on *Purim*. Does the son have to listen to the parents if they forbid drinking? There is a discussion whether there is a *mitzvah* to get drunk on *Purim*.⁸⁵ We also mentioned earlier that the *mitzvah* of *kibud av v'eim* might be limited to situations where the parent derives benefit, which would not be relevant here. However, this is not so simple, especially since the parents are concerned that the child might do damage to property etc. Therefore, one

82. Refer to *Kinyan Torah* 3:31, *Shraga Hamier* 4:34. In regards to Yosef leaving to find his brothers on the request of Yaakov Avinu and placing himself in danger see *Kovod Horim* (Pineri) pages 91-92.

83. *Leket Yosher* page 45, *Darchei Moshe* O.C. 239:1, *Prisha* 3, *Rama* 1, *Pri Megadim* *Eishel Avraham* 4, *Levush* 1, *Siddur Yaavetz* page 587:10, *Kitzur Shulchan Aruch* 71:4, *Chai Adom* 35:1, *Mishnah Berurah* 3, *Ben Ish Chai* *Pekudei* 1:15, *Aruch Hashulchan* 239:6, *Kaf Hachaim* 5, *Darchei Chaim* *V'Sholom* 348, *Be'er Moshe* 1:63, see *Elya Rabbah* 5, *Tzitz Eliezer* 7:27:3:7.

84. Opinion of *Harav Ben-zion Abba Shaul* *zt"l* quoted in *Moreh Horim V'kebudom* page 143:footnote 37, *Rivevos Ephraim* 7:80, *Yalkut Yosef* 239:2, *Kibud Av V'eim* (Yosef) pages 434-435, *Vayivorech Dovid* *Kibud Av V'eim* 142.

85. Refer to *Meseches Megillah* 7b, *Shulchan Aruch* and *Rama* O.C. 695:1, *Mishnah Berurah* 5, *Aruch Hashulchan* 4.

איננו להקדיף הבעולמו אלא י
אמות של הלכה בלבד... (ברכות ח)



should obey his parents and refrain from getting drunk.⁸⁶
This is also for the benefit of the child.⁸⁷

Wild Request – *Divrei Shtus*

If a parent makes an insensible request, one does not have to obey.⁸⁸

Chumros and Customs

If a father accepts a *chumra* upon himself, the son is not obligated to follow it.⁸⁹ This is not the case for a family custom (refraining from *kitniyos* and *gebrokts* on Pesach), in which case the son should follow.⁹⁰

If the Request Is Damaging to the Parent

How should a child react if a father requests something which is damaging to the father?⁹¹

One should not hand the item (i.e. cigarette) directly to his parent. If he simply places it in front of his parent and the parent takes it, then there may be no issue.⁹²

86. Halichos Shlomo Moadim 19:25:footnote 38.

87. Refer to Vayivorech Dovid Kibud Av V'eim 144.

88. Torah Leshma 270, see Kibud Av V'eim (Yosef) pages 453-454, Ashrei Haish Y.D. 1:page 317:22, Yabea Omer Y.D. 8:22. Refer to Meseches Kesubos 71b.

89. Refer to Agudas Eizav Y.D. 16, Beer Moshe 1:61:2, Teshuvos V'hanhagos 1:526, see 529, Kibud Av V'eim (Yosef) pages 423-424.

90. Pri Tohar Y.D. 39, Igros Moshe O.C. 3:64, Be'er Moshe 1:60, Pe'as Sudcha 111, Otzer Kibud Av V'eim pages 370-371, opinion of Harav Elyashiv zt"l quoted in Moreh Horim V'kebudom page 143:footnotes 38-40.

91. Refer to Bais Lechem Yehuda Y.D. 240.

92. Be'er Moshe 1:60:pages 173-174, Kibud Av V'eim (Yosef) pages 385-388.

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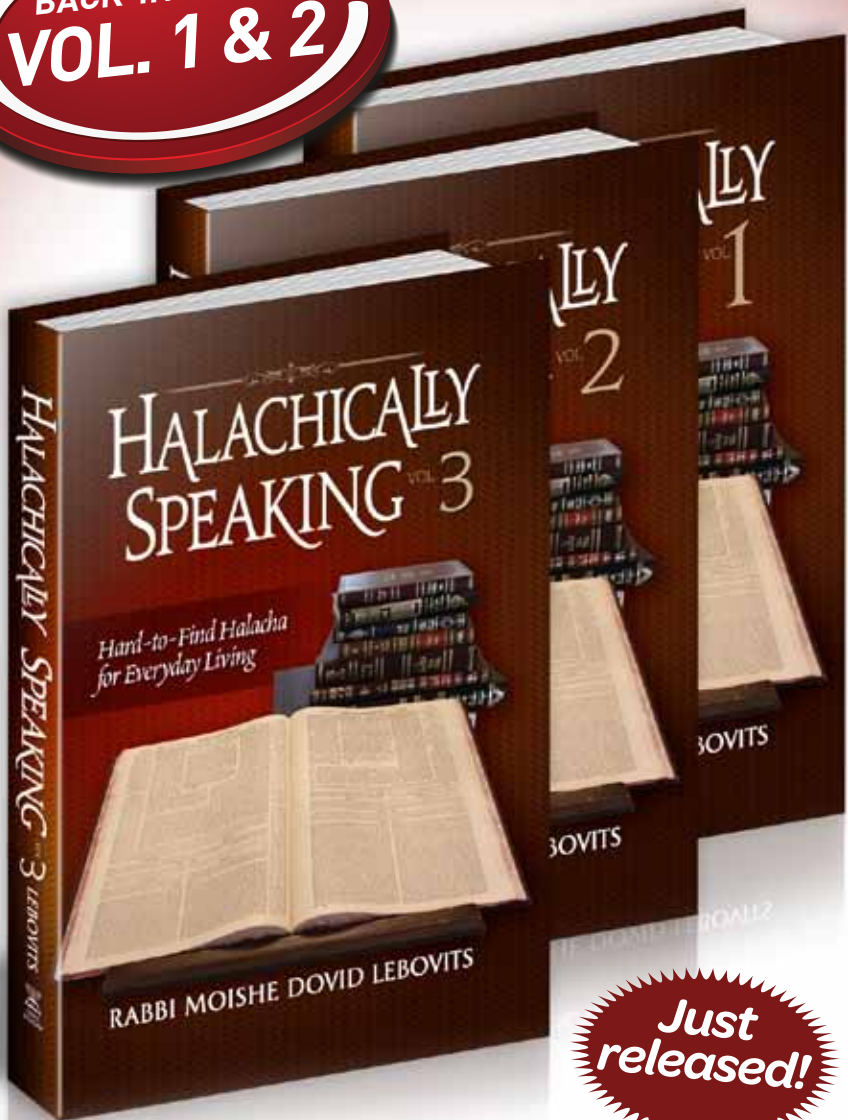
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