

HALACHICALLY SPEAKING



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מדבר
שקר
תרחק

THE ISSUR OF LYING

Throughout one's day man is faced with questions of telling the truth vs. lying. This comes up in many different forms. In this issue we will discuss the many *halachos* which may arise regarding this *issur*, and when is it permitted to lie.

The Source / Reason

The *posuk* in the *Torah*¹ says that one should further himself from lying. Lying is disgusted in the eyes of all, and there is nothing more disgusting than lying. *Hashem* is truth, and *beracha* only goes on someone who wants to go in the ways of *Hashem*. Therefore, the *Torah* tells us to further ourselves from lying. One should not listen to a lie.² The opinion of a few *poskim* is that this *issur* is talking about a person swearing in *Bais Din*,³ or if it might cause

1. Parshas Shemos 23:7, see Rambam Hilchos De'os 5:7, Shulchan Aruch C.M. 262:21, Mishnah Berurah O.C. 25:14, Mesilas Yesharim 11. Refer to Rambam Sefer Hamitzvahs Lo Sasei 281 who includes the *issur* of lying in the *issur* of saying *Hashem's* name in vain regarding *bais din*.

2. Chinuch mitzvah 74, see Chinuch mitzvah 37, Chinuch mitzvah 74, Niv Sefasayim page 14. Refer to Minchas Elazar 3:18, Orach Mesharim 8:footnote 28, 11:6.

3. Eben Ezra Mishpatim 23:7, see Orach Mesharim 9:footnote 1 in depth, Modanei Yom Tov 2:pages 463-464). Refer



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damage.⁴ (According to this lying is permitted in many situations, see below), while most *poskim*⁵ hold there is an *issur* even if the lying does not fall into the above categories.⁶ No other *aveirah* does the *Torah* use the words “to further” except for lying therefore one must be careful with this even when it would only appear to be a lie.⁷ One should not lie even if it is only for a joke.⁸

The Ill Effects of Lying

There are many ill effects of lying, but we will only list some of them here.⁹ The *Gemorah* in *Sanhedrin*¹⁰ says that there are four groups of people who do not get the *Shechinah* on them; one of them is the group of liars. Whoever switches his words is considered as if he is worshipping other G-D's.¹¹ *Hashem* dislikes one who talks one way but thinks something else in his heart.¹² One who is a liar is not believed even when he tells the truth.¹³ One should view the *issur* of lying as the *issur* of *arayos*, if one does this *Mashiach* will come.¹⁴ The Jews were sent out of their home land (*Eretz Yisroel*) because they transgressed the *issur* of lying.¹⁵ Lying is a sickness which is widespread in the world.¹⁶ Some say lying caused the destruction of the first and second *Bais Hamikdosh*.¹⁷

The Benefits of Truth

There are many benefits for those who speak the truth. (We will only list some of them).¹⁸

to Mesechtas Shavuos 30b.

4. Refer to Sefer Yeraim 235, Rambam Hilchos De'os 5:13, Derech Sicha 1:pages 306-307, 2:page 134.

5. Refer to Kovetz Bais Aron V'Yisroel 59:pages 70-75 in great depth.

6. Refer to Semak 227, Shlah Shar Osios Shin, Chinuch ibid, Reishis Chuchma Shar Hakedusha 12:60, Shulchan Aruch Y.D. 402:12, Aruch L'ner Mesechtas Yevamos 65b “ko sumro,” Sefas Tamim 1:page 7, 6:page 24, Chofetz chaim pesicha asef 13, 1:1:1, Chazzon Ish Emunah and Betachon 4:13:page 55, Tzitz Eliezer 15:12:2, Niv Sefasayim pages 2-3, 2:pages 1-4. Refer to Michtav M'Elياهو 1:pages 94-96 who explains what lying and truth are.

7. Pela Yoetz Sheker page 558, Sefas Tamim 6:page 24. The *issur* is not only not to say a lie but to further oneself from a lie (Niv Sefasayim page 10).

8. Mesilas Yesharim 11:page 80.

9. Refer to Yesod V'shoresh Hu'avoda Shar Hakollel 4:pages 644-645, Midvar Sheker Tirchak pages 23-43 in great depth.

10. 103a, Mesechtas Sotah 42a. See Sefas Tamim 1:page 8.

11. Mesechtas Sanhedrin 92a, See Divrei Torah 3:49 for an explanation on this. In addition see Reishis Chuchma Shar Hakedusha 12:36 for a different explanation of this.

12. Mesechtas Pesachim 113b. Refer to Rambam Hilchos De'os 2:6, Reishis Chuchma Shar Hakedusha 12:54, Shulchan Aruch Harav Hilchos Mechira etc 2, Birchei Yosef 156:3.

13. Orchos Tzadikim Shar Hasheker, Sefer Chassidim 47:page 108.

14. Midvar Sheker Tirchak page 27:24.

15. Midvar Sheker Tirchak page 2

16. Mesilas Yesharim 11:page 79.

17. Reishis Chuchma ibid 12:53.

18. For a detailed list of benefits refer to Midvar Sheker Tirchak pages 10-22. See Sefas Tamim pages 25-26.

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Rabbi Shimon Ben Gamliel said that on three things the world stands, and one of them is truth.¹⁹ As long as people keep from lying and are close to the truth then Hashem is their salvation.²⁰ One who speaks the truth is saved from all pains.²¹ Speaking the truth lengthens ones life.²² Yaakov Oveinu spoke the truth so he merited twelve shevatim.²³ The signature of Hashem is truth.²⁴ Hashem is close to those who talk the truth.²⁵ Though the speaking the truth the redemption will come.²⁶ One who speaks the truth is saved from illicit thoughts.²⁷ There is no greater level then speaking the truth.²⁸

Different Categories of Lying

The *Rabbeinu Yonah* in his *Sharei Teshuva*²⁹ lists nine different categories of lying in order of severity. 1. Lying and cheating in business dealings 2. To trick your friend to believe you like him and then take advantage of him. 3. The lie causes someone a loss of gain which was coming to them. 4. Those who make up stories for the purpose of lying. 5. You tell someone you will give him something and you do not follow through. 6. People who do not keep a promise. 7. One who claimed he did a favor to someone when in reality he did not. 8. Praising oneself about attributes that he does not have. 9. People who change minor details when retelling an occurrence. Others add a tenth kind. This is that if one has an object and is asked if he has it he should not say "I do not have it."³⁰

Children

One should teach children that lying is not allowed and one should stand guard on this.³¹ One should not tell a child that you will give him something and then not fulfill your words, because doing so is teaching the child to lie.³² One who hears his children talking *oshon hara*,

19. Mishnah Mesechtas Avos 1:18.

20. Midvar Sheker Tirchak page 12:10.

21. Ibid:12.

22. Ibid:16:page 13. Refer to Titen Emes L'Yaakov page 2.

23. Midvar Sheker Tirchak 23:page 14, see Sefer Chassidim 102.

24. Mesechtas Shabbos 55a, see Reishis Chuchma ibid:12:7-48, Mesilas Yesharim 11:page 80, Orchos Tzadikim Shar HaEmes, Sefas Tamim 1:page 7.

25. Refer to Orchos Tzadikim ibid.

26. Ibid:30:page 15, see Sefer Chassidim 47.

27. Ibid:47:page 19.

28. Orchos Tzadikim ibid.

29. 3:178-186. Refer to Mesilas Yesharim 11:pages 79-80, Orchos Tzadikim Shar HaSheker.

30. Orchos Tzadikim Shar HaSheker.

31. Pela Yoetz Sheker page 559, Sefas Tamim 6:page 24, Niv Sefasayim pages 124-125.

32. Mesechtas Succah 44b, see Yirmiyah 9:4, Rambam, Hilchos Shavuos 12:8, Pela Yoetz Sheker ibid, Orach Mesharim 9:2, Chinuch Yisroel 1:pages 306-307, Sefas Tamim 6:page 24, Modanei Yom Tov 2:pages 467-468, V'eim Lumo Michshal 2:page 239:12. Emes Koneh pages 72-74 in great depth.



lying etc has a *mitzvah* to stop them from doing so.³³ One should try to avoid pretending to eat food in order to make the child eat as well since this will teach the child that not doing the truth is allowed.³⁴

Many times one is learning with a child and he comes to a point where if he says the real *peshat* it will not be *tzniusdik*. The question is if one is allowed to veer from the real *peshat*? The opinion of the *poskim* is that one should say the real *peshat* and nothing will happen to the child by doing so.³⁵

Non-Jews

Most of the rules of lying apply to a non-Jew as well.³⁶

How to Avoid Lying

One should not cling to a liar, and one should be very careful with this since the *yetzer hara* is always trying to catch us.³⁷ One who thinks of the word “*Emes*” and mentions it from his mouth many times will be prevented from saying a lie.³⁸ When one talks a lot it brings sin,³⁹ therefore, if one avoids chatter he will not come to sin or to lie.⁴⁰ One should learn some *Mussar*, including the *Orchos Tzadikim* on the topic of *sheker*.⁴¹ One should not ask someone something that he knows will cause the person to lie.⁴²

Business

Many times people do not tell the truth in business and this is not correct.⁴³ When it says one is supposed to be trustworthy in his business dealings⁴⁴ it does not mean that you should not steal because if you do that you are a wicked person. Rather it means that you should not say a lie,⁴⁵ you should talk nicely and not get angry....⁴⁶

33. Mishnah Berurah 443:3. The *Orchos Rabbeinu* 1:page 252.:12 says to only tell children true stories.

34. Refer to *Emes Koneh* page 40:footnote 10.

35. Titen *Emes L'Yaakov* page 84 quoting the opinion of both Harav Elyashiv Shlita and Harav Shlomo Zalman Aurbach zt”l.

36. *Reishis Chuchma Shar Hakedusha* 12:66, *Niv Sefasayim* page 21.

37. *Orchos Tzadikim Shar HaSheker*.

38. Titen *Emes L'Yaakov* page 15:10.

39. *Mesechtas Avos* 1:17.

40. Titen *Emes L'Yaakov* page 16:16.

41. *Orchos Rabbeinu* 1page 252:13. See *Chazzon Ish Emunah* and *Bitachon* 4:14:pages 57-58.

42. *Pela Yoetz Sheker* page 559.

43. *Pela Yoetz Sheker* page 559, *Sefas Tamim* 2:page 11.

44. *Shulchan Aruch O.C.* 156:1, see *Kaf Ha'chaim* 12-13.

45. Refer to *Gra Mishlei* 17:7.

46. *Aruch Ha'shulchan* 156:3.

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Writing

One who wrote a lie has nonetheless transgressed the *issur* of not lying.⁴⁷

Actions

Even if one does not do any talking but from his actions it is obvious that he was saying a lie, then it is forbidden⁴⁸ (i.e. shaking his head to admit to something which is false).

Different *Gemorahs* Where Lying was done

Yaakov did not want to lie when going to his father in *Eisav's* clothing, but he did so because of the prophecy of his mother.⁴⁹

When it is permitted to lie?

The *Gemorah*⁵⁰ says for three things one is permitted to lie.⁵¹ 1. Lying regarding a *mesechta* 2. Lying regarding *hilchos tznius*. 3. Lying regarding a guest. There are different interpretations of what this means. Some say if a person asks you if you know a certain *mesechtas* one is allowed to say no since he is displaying humility.⁵² If one asks you if you used the bed, you can answer no because of *tznius*.⁵³ One may also avoid the truth for other *middos* as well.⁵⁴ Others say this means if one asks you on *Purim* if you know the difference between cursed *Haman* and *boruch Mordechai* you can say no.⁵⁵ One who is asked if his host treated him with respect can say no, in order that the host does not receive many unwanted

Refer to Mesechtas Bava Basra Tosfas 94b "huchi," Da'as Torah O.C. 156, Tzitz Eliezer .47 15:12:1. See Titen Emes L'Yaakov pages 82-84, Even Yisroel 9:166:7.

48. Refer to Mesechtas Shavuos 31a, Rashi "vkum."

49. Refer to Mesechtas Makkos 24a, Rashi "lo." For an explanation on this see Michtav M'Eliyahu 1:page 96. Other *Gemorahs* speak talk about different people lying (for specific reasons). Refer to Mesechtas Berochos 43b, Pesachim 112a, Succah 34b, and Bava Metziah 30a. There are other such *Gemorahs* as well, see Torah L'shema 364 in great depth. Refer to Chazzon Ish Emunah and Bitachon 4:13:pages 55-56.

50. Mesechtas Bava Metziah 23b, Shulchan Aruch C.M. 262:21, Magen Avraham 156:2, Pri Megadim Eishel Avraham 156, Mishnah Berurah 156:4, see Titen Emes L'Yaakov pages 41-59 in great depth. Some say this is only permitted once a year (Refer to Titen Emes L'Yaakov page 59). The Divrei Torah 2:67 says this *Gemorah* is talking about three areas where joking is done, starting off learning with a joke, *Purim*, and *Succos*.

51. Refer to Titen Emes L'Yaakov page 48 if doing so is optional or a *mitzvah*. Refer to Ben Yehoyada Mesechtas Bava Metziah 23b pages 70-70b who says these three things are said in a way which can be interrupted as the truth as well. The Machtzis Ha'shekel 156 says some say it is a *mitzvah* while others say one is allowed to lie in the above situations.

52. Rashi Mesechtas Bava Metziah 23b "b'mesechtas." Refer to Niv Sefasayim 2:pages 35-37.

53. Rashi ibid "b'purya." Refer to Tosfas "b'purya" Rambam Hilchos Gezeilah V'aveidah 14:13 and Rashba who have a different explanation of this. Refer to Igros Moshe C.M. 2:61:3. See Ben Yehoyada on Mesechtas Bava Metziah 23b for has a novel approach to what this question means.

54. Niv Sefasayim page 58.

55. Maharsaha Chiddushei Agados Mesechtas Bava Metziah ibid "b'purya." Refer to Titen Emes L'Yaakov page 52:26. See Moadim V'zemanim 6:109 who explains this opinion.



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guests.⁵⁶ Others say when they ask someone a question on an *inyun* he can say he is learning a different *inyun* in order that they should not ask on the first *inyun*.⁵⁷

In the permitted instances of lying this applies for an un-learned person as well.⁵⁸

Based on the above, one who is asked where he is holding in a certain *mesechta* can say the *daf* before the one where he is really holding if he does not know that current *Gemorah*, but does know the previous *daf*. The reason is since he may be embarrassed if he is asked the *Gemorah* that he does not know.⁵⁹ It is important to point out the *heter* to lie about a certain *mesechta* is only if one is being asked in order to be tested, but if one is asked a *din* etc then one has to say the *halacha*.⁶⁰

In any situation where it is permitted to lie it is proper to avoid doing so.⁶¹ Some say this is hinted to it the *roshei teivos* of the three above mentioned items. *Ushpitzta*, *Mesechtas*, and *Tashmish* (*tznius inyunim*), in Hebrew spells *Emes*.⁶²

A woman who is asked if she is pregnant may say she is not in order for people not to know her private business.⁶³

Based on the above, one is permitted to lie for humility, *tznius* and to avoid harm to one's friend.⁶⁴

Lying For a Purpose

Aside from the above leniency, lying is permitted for a purpose in certain situations.⁶⁵

Many of them are discussed in *Titen Emes L'Yaakov* and we will bring examples below.

Ride

One who is getting a ride from someone can say he is going to a close place even if he is not in order not to bother the driver.⁶⁶ So too one who sees his friend may miss his ride can say it is later than it is really in order to get the friend to make his ride.⁶⁷

56. Rashi Mesechtas Bava Metziah 24a "b'ushpiza," Tosfas Mesechtas Bava Metziah "b'ushpiza" Nemukei Yosef. Refer to Rambam ibid, Orchos Tzadikim Shar HaSheker. Shita M'keubetzes, Mieri Bav Metziah 23b. Some say this is all permitted because they are included in lying for peace (Titen Emes L'Yaakov page 43). The custom is always to say the food was good at a guest even if it was not, see Titen Emes L'Yaakov page 56:36.

57. Refer to Toras Chaim Mesechtas Bava Metziah ibid.

58. Titen Emes L'Yaakov page 69 quoting the opinion of Harav Chaim Kanievesky Shlita, see Derech Sicha 1:pages 306-307.

59. Titen Emes L'Yaakov page 175.

60. Tosfas Mesechtas Bava Metziah ibid, see Niv Sefasayim pages 51-52.

61. Orchos Tzadikim Shar HaSheker (end), Koneh Emes page 70:3.

62. Ben Yehoyada Mesechtas Bava Metziah 23b:page 70b.

63. Emes Koneh page 49:footnote 26, V'ein Lumo Michshal 2:psge 71.

64. Refer to Lev Chaim 1:5, Torah She'bal Pe 21:page 90.

65. Refer to Emes Koneh pages 33-34, Niv Sefasayim pages 42-43.

66. Emes Koneh page 50:footnote 31. Refer to Modanei Shlomo pages 150-151.

67. Opinion of Harav Shlomo Zalman Aurbach zt"l quoted in Chuko Mamtakim 1:page 49:footnote 21.

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Collecting Tzedaka

There is a discussion in the *poskim* if one is allowed to go collecting for a poor *talmid chachum* and say it is for *hachnosos kallah* because then the givers will give more money.⁶⁸ When this question arises one should consult with his *Rav*.

Appeal

During an appeal one is not allowed to announce a larger donation than he is planning to give, even if the point is for others to give more money.⁶⁹

Package

One who is shipping fragile objects such as *matzah* can write the word “glass” on the box in order that it should be dealt with properly.⁷⁰

Peace

One is allowed to lie for the sake of peace.⁷¹ A proof to this is the fact that *Hashem* told *Avraham* a different story than actually took place between *Hashem* and *Sarah*.⁷² Based on this one is allowed to lie to bring peace between husband and wife.⁷³ In addition, we find a proof to this in *Mesechtas Avos*⁷⁴ where it says one who wants to be a student of *Aron* should run after peace, and *Rashi* there says that *Aron* would tell someone his friend loves him even if it was not true.⁷⁵ The *Ben Yehoyada*⁷⁶ says the *gematria* of *sheker* equals to “*derech shalom*.” There is a discussion in the *seforim* if one is allowed to say a real lie for the sake of peace, or

68. Refer to Titen Emes L'Yaakov pages 71-73, Shevet Ha'Levi 2:119. One who is collecting for a poor *chosson* can say he is collecting for *hachnosos kallah* even if the *kallah* is not lacking money (opinion of Harav Shlomo Zalman Aurbach zt"l quoted in Titen Emes L'Yaakov page 76).

69. Minchas Yitzchok 3:97:1.

70. Opinions of Harav Elyashiv Shlita, Harav Fisher zt"l and Harav Chaim Kanievesky Shlita quoted in Titen Emes L'Yaakov pages 91-92. Refer to Teshuvos V'hanhugos 2:523 how this applies to shipping a *sefer Torah*.

71. Mesechtas Yevamos 65b, Bava Metziah 87a, Shulchan Aruch C.M. 262:21, Rambam Hilchos Gezeilah V'aveida ibid, Semak 227, Teshuvos Rama 11, Orchos Tzadikim Shar HaSheker, Rabbeinu Yonah Sharei Teshuva 3:181, Lev Chaim 1:5, Mishnah Berurah 156:4, Chofetz Chaim chelek 2:1:8, Niv Sefasayim 2:pages 23-24, Derech Sicha 1:page 307. Some say it is only permitted if one is not hurting the other party by lying (Rabbeinu Yonah in Sharei Teshuva 3:181). Others say it is a *mitzvah* to lie for peace (Refer to Mesechtas Yevamos ibid, Ran Mesechtas Bava Metziah 23b, Niv Sefasayim 2:page 23, Modanei Yom Tov 2:pages 465-466). Some say lying for peace is only permitted if one will not make a different person lose out and he does not do it because he loves to lie (Refer to Niv Sefasayim pages 35-36).

72. Refer to Bereishis 18:13. 21:7, see Bereishis 50:16, Rashi “avicha,” Titen Emes L'Yaakov pages 250-251 who explains the last source.

73. Reishis Chuchma Shar Hakedusha 12:61.

74. Avos 1:12. Refer to Mesechtas Sanhedrin 6b, Beitzah 20a.

75. Rashi Avod ibid, Bartenura.

76. Mesechtas Yevamos 65b.



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only to say something which can be interpreted as the truth as well.⁷⁷ There are *poskim* that are of the opinion that lying is only permitted for the sake of peace on something which already happened, but for an occurrence which did not yet happen one is not permitted to lie even if it is for peace.⁷⁸ However, the custom is to be lenient.⁷⁹ One should not be accustomed to lie for peace.⁸⁰

One is permitted to say the food is good even if it is not to prevent the host from cooking a different food if you told the truth about the food.⁸¹

If children are fighting, and lying will bring peace between them it is permitted to do so.⁸²

It is important to point out that when it is permitted to lie for peace one should not take it lightly and think that all cases are permitted one should really think if peace will be avoided by telling the truth.⁸³

Loaning Money

One is permitted to tell friend he has no money to lend if he knows his friend will not pay back.⁸⁴ In addition, one can say to a collector I do not have money if he really does have since he means he does not have money for this collector.⁸⁵

Cigarettes

One who is asked if he has a cigarette and he does not want to give one for whatever reason can say he does not have. The intention is that although he has but for this person he does not have.⁸⁶

77. Refer to Titen Emes L'Yaakov pages 92-93 who brings the opinions. See Chofetz Chaim chelek 2:1:8, Niv Sefasayim page 33.

78. Refer to Sefer Chassidim 426, Magen Avraham O.C. 156:1, Shulchan Aruch Harav 2, Elya Rabbah 156:2, Da'as Torah 156, Mishnah Berurah 156:4, Lev Chaim 1:5, see Rav Polaim C.M. 3:1. Many seem to question this premise (Refer to Emes Koneh page 76 in depth).

79. Refer to Lev Chaim 1:5, Emes Koneh ibid, Niv Sefasayim 2:pages 17-22 in great depth. Refer to Chasam Sofer Lekutum 6:59, Cheshav Ha'efod 1:59.

80. Yam Shel Shlomo Mesechtas Yevomos 65b, Yad Eliyahu 62, see Niv Sefasayim pages 28-29. Refer to Lev Chaim 1:5.

81. Titen Emes L'Yaakov page 104.

82. Opinions of Harav Shlomo Zalman Aurbach zt"l and Harav Elyashiv Shlita quoted in Titen Emes L'Yaakov page 85, Niv Sefasayim opage 26. Refer to Niv Sefasayim ibid if doing so is permitted when two non-Jews are fighting and if the truth is told it may cause damage to Jews.

83. Refer to Niv Sefasayim page 26. See Torah L'shma 364:page 255 who says lying for peace is permitted if otherwise destruction would come about.

84. Refer to Pischei Choshen Halvah 1:footnote 13:page 3.

85. Derech Sicha 1:page 308, 2:page 140, V'ain Lumo Michshal 2:page 241:footnote *.

86. Opinion of Harav Shlomo Zalman Aurbach zt"l quoted in Titen Emes L'Yaakov page 184, and in Chuko Mamtakim 1:page 49.

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Going to the Mikvah

When a woman goes to the *mikvah* it is not proper that anyone other than her husband know.⁸⁷ Therefore if a woman is asked where she is going and she is going to the *mikvah* she may say she is going to this and this place.⁸⁸

Sleeping

There is an opinion in the *poskim* who says if one is sleeping and someone wants to reach him, it can be said he is not home. The reason is because when one sleeps it is as if he is not present in the house.⁸⁹

Avoiding Embarrassment

One is permitted to lie in order for one's friend to avoid being embarrassed.⁹⁰

Based on the above, if a *bochur* who went on a date is asked where were you last night he does not have to say the truth if he is embarrassed.⁹¹ You can also say I had to take care of something. In addition, if a woman miscarried and now gave birth to a boy one does not have to say the truth if he is asked will there be a *pidyon haben*? However, he can say she is a *bas Kohen*, or *Levi* in which case there is no *pidyon haben*.⁹² In addition, one who is doing *kiruv* may say he did the sin as well in order to lessen the embarrassment of his students.⁹³ Many *ba'alei teshuva* who are asked what they did in their youth lie about it and this is permitted since it is embarrassing to them.⁹⁴

One who is not up to par and does not want others to know about it may say he is doing fine when asked how he is felling.⁹⁵

Collector at Door

It is a very common occurrence for a collector to knock on the door and wish to speak with the *ba'al habayis* to receive money. Many times the parent will tell the child tell the person I am not home. Is this permitted according to the *halacha*? (against lying)? The *poskim* say that telling the person the *ba'al habayis* is not home is permitted because of

87. Rama Y.D. 198:48.

88. Shevet Ha'kehusi 1:377, Titen Emes L'Yaakov pages 181-182.

89. Shevet Ha'kehusi 3:326:page 279. The author of the Melamed L'hoel would go to sleep in the afternoon and tell his wife to tell people he is preparing for a *shiur*. It is permitted because through sleeping he was able to say the *shiur* with more clarity. Therefore, his sleeping was in a sense preparing for the *shiur* (Titen Emes L'Yaakov:page 108).

90. Rambam Hilchos Gezeilah V'aveidah 14:13, Lev Chaim 1:5, Titen Emes L'Yaakov pages 97-99. Refer to Shevet Ha'Levi 5:2. Refer to Mesechtas Berochos 43b, Rashi "v'lo hiy," Mesechtas Eruvin 53b, Sanhedrin 11a, Menochos 67b, Rashi Mesechtas Avodah Zarah 58a "dumi," Tosfas ibid "ikloah," Da'as Torah 156.

91. Opinion of Harav Elyashiv Shlita quoted in Titen Emes L'Yaakov page 102.

92. Titen Emes L'Yaakov page 102.

93. Emes Koneh page 39:footnote 9.

94. Emes Koneh page 43:footnote 16, see Igros Moshe E.H. 4:47.

95. Emes Koneh page 43:footnote 16.



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shalom. It is not the business of the collector to know what is going on in the house. If he tells him he does not want to see him now it will make the collector angry, therefore lying is permitted.⁹⁶ In any case one should not tell a child to say one is not home because it is not good *chinuch*.⁹⁷

Revealing Secrets

It is very common for a person holding in a *shidduch* and is about to get engaged, to tell his friend not to say anything about it to other people. If he is asked by someone else if it is true, that so and so is getting engaged can one lie? The *poskim* are of the opinion that he may not tell and he should say I do not know.⁹⁸

Parents

If one's father asks you who told you to do this and this and if you say your mother it will make your father upset you can lie and say someone else told you.⁹⁹

Wealth

One who is asked is it true that you have a lot of money? can say no, if he is concerned of *ayin hara* and does not want other people to become jealous.¹⁰⁰

Candle Lighting

If a woman asks her husband how much time is left until *Shabbos*? he may say there is less time remaining until *Shabbos* so that she will be ready early. However, this is only when a woman is running late because she is lazy. If it will casue her pain it should not be done.¹⁰¹

Broke a Utensil

If a utensil broke and blaming it on a child¹⁰² (who does not understand, since otherwise it would not be good *chinuch* to lie) would make peace of the situation, then doing so is permitted.¹⁰³.

96. Opinions of Harav Shlomo Zalman Aurbach zt"l and Harav Elyashiv Shlita quoted in Titen Emes L'Yaakov page 107. Others argue with this (opinion of Harav Wonser Shlita ibid:page 108).

97. Titen Emes L'Yaakov page 108.

98. Opinions of Harav Shlomo Zalman Aurbach zt"l and Harav Elyashiv Shlita quoted in Titen Emes L'Yaakov page 108.

99. Sefer Chassidim 336:pages 254-255.

100. Opinion of Harav Elyashiv Shlita quoted in Titen Emes L'Yaakov page 111. Refer to ibid where he brings proof to this.

101. Opinion of Harav Elyashiv Shlita quoted in Titen Emes L'Yaakov page 125.

102. Refer to Rashi Sefer Bereishis 30:23.

103. Titen Emes L'Yaakov page 125.

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Refraining from *Issur*

In order to prevent someone from doing an *issur* one is allowed to say a name of an *odom gadol* (that he will listen to) who said it is *ossur*, even if the *odom gadol* did not say it.¹⁰⁴ The same is true to lie in order to avoid eating something which is *ossur*, i.e. to say you are fasting.¹⁰⁵ In addition, someone in the *kashrus* field may lie to a non-Jew and tell him Jewish law requires it even if it does not in order for him to listen.

Kallah

There is a dispute if one is supposed to say to the *chosson* the *kallah* looks nice even if she does not.¹⁰⁶ *L'maseh*, one is permitted to say a *kallah* looks beautiful even if she does not. The reason is in order that her *chosson* should love her.¹⁰⁷ Some say this is based on the *heter* to lie because of peace.¹⁰⁸ Others say because even if one says she is beautiful when she is not it can be going on her actions.¹⁰⁹ The same is true for one whose child is not pretty; he may say he is beautiful.¹¹⁰

A Bought Item

One may tell a person the object he bought is nice (if he was asked) even if it is not nice.¹¹¹ The reason is because one is supposed to be well liked among the world.¹¹²

Learning

A *rebbe* who sees a student who is not learning, can tell him “you have the ability to learn better” even if the *rebbe* knows he does not, if it is done in order for the student to be more learned.¹¹³

104. Refer to Rashi Mesechtas Pesachim 112a “hitla,” Orach Mesharim 9:6.

105. Kaf Ha'chaim 565:36.

106. Mesechtas Kesubos 17a, Semak 227, Rabbeinu Yona Sharei Teshuva 3:181, Orchos Tzadikim Shar HaSheker, see Titen Emes L'Yaakov pages 175-176 who explains the dispute see ibid :page 100-101. Also see Niv Sefasayim 2:pages 4-9 in great depth, and Torah She'bal Pe 21:pages 92-94. Refer to Ben Yehoyada in Mesechtas Kesubos 16:page 67 and Yismach Lev 1:page 170.

107. Mesechtas Kesubos 17a. See Tosfas “kallah,” Rashba, Shita Mekubetzes, Shulchan Aruch E.H. 65:1, Chasam Sofer Mesechtas Kesubos ibid.

108. Ritvah Mesechtas Kesubos ibid. Refer to Maharsha Mesechtas Kesubos 16b “ketzad.”

109. Bais Shbmuel E.H. 65:2, Prisha 1, Aruch Ha'shulchan 65:1. See Shevet Ha'Levi 5:2.

110. Emes Koneh page 37:footnote 5, Titen Emes L'Yaakov page 224 quoting the opinion of Harav Shlomo Zalman Aurbach zt"l.

111. Mesechtas Kesubos 17a.

112. Mesechtas Kesubos ibid, Chofetz Chaim chelek 2:9:12:2, Be'er Mayim Chaim 34. Refer to Shita Mekubetzes Mesechtas Kesubos ibid.

113. Niv Sefasayim page 48.



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Cheering Up Someone

One may lie to someone who is broken hearted if doing so will cheer him up.¹¹⁴ For example, if one is in pain because he has no money one can say to his friend I do not either have money even if he really does.¹¹⁵

Calling Someone Son or Brother

One is allowed to call someone his son or brother even if he is not his son or brother. The reason is because even one's students are his sons and all *Yiddin* are brothers.¹¹⁶

Calling One's Son-in-Law a Son etc.

It is very common after a couple gets married for the new father-in-law to call the son-in-law a son or daughter. This is not considered a lie because a son-in-law or daughter-in-law is really like ones own child.¹¹⁷ The same is true for the son-in-law to call his in-law by Ma or Ta.¹¹⁸ Nonetheless, one should not do this in front of his parents.

Exaggerating

One is permitted to exaggerate and it is not considered lying, since one is not making his friend make a mistake because of it, and we do find some places¹¹⁹ that the *Gemorah* says exaggerating was done.¹²⁰ Someone who is asked how much something was can say it was \$2000 when in reality it was \$1533 since it is close to \$2000.¹²¹ Based on this one would be permitted lie to make other people happy if no one is getting fooled because of it.¹²² In addition, one who is asked the time can say it is 1:00pm even if it is 12:58pm.¹²³ Furthermore, writing on an invitation the *chupah* will be at 7:30pm even though it will not be until 8:30pm is not a lie since all know that these events do not start on time.¹²⁴

114. Emes Koneh page 37:5.

115. Niv Sefasayim page 73.

116. Orach Mesharim 9:10:footnote 12, Niv Sefasayim page 121.

117. Refer to Titen Emes L'Yaakov page 143, Niv Sefasayim page 121, Rashi Sefer Bereishi 37:35 "v'kol," Rashi in Mesechtas Shabbos 23b "nufek."

118. Niv Sefasayim page 121.

119. Refer to Mesechtas Eruvin 2b, Mesechtas Beitzah 4a.

120. Orach Mesharim 9:11:footnote 13, Opinion of Harav shlomo Zalman Aurbach zt"l quoted in Titen Emes L'Yaakov page 174, Opinion of Harav Chaim Kanievesky Shlita quoted in Titen Emes L'Yaakov pages 173-174 (only if it is obvious that one is exaggerating). Refer to Mesechtas Eruvin 2b, Mesechtas Beitzah 4a, Mesechtas Chullin 90b, Rashi "guzma," Rama Y.D. 236:5, Taz 10.

121. Refer to Mesechtas Kiddushin 12a, Titen Emes L'Yaakov page 178.

122. Emes Koneh page 17:9, Niv Sefasayim page 130.

123. Refer to Emes Koneh page 83:footnote 3, Titen Emes L'Yaakov page 223.

124. Titen Emes L'Yaakov pages 261-262. So too other areas which are known that people exaggerate (Sheilas Rav page 43:5). *Bediuk* (written on invitations) stands for "*Bis Da Yiddin Velien Kimmon*" As long as the *Yiddin* will come (Harav Yisroel Belsky Shlita).

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Eulogy

Many times one can find himself at a *levaya r"l* and the speaker is saying *middos* etc which all present know the deceased did not have, is this permitted or considered lying?

The *poskim* say doing so is permitted as long as one does not go overboard with attributes that were non-existent.¹²⁵ The *Taz*¹²⁶ explains it is permitted because if the deceased would have had the opportunity to do the *chessed* to the next level he would have done so, so we say it about him even if he did not do it. Others explain that although we saw or knew the deceased did a certain action we add to it because who really knows how much he did and chances are he did more than we know of.¹²⁷

Yom Kippur

How are we able to say certain *al cheits* if we never did those *aveiros*, are we lying before *Hashem* on the Day of Judgment?

Some say since one's friend might have done the *aveira* we are saying it on him since all of Jews are connected to each other.¹²⁸

Some question how we are allowed to say comments of crying on *Yom Kippur* if we are not actually crying.¹²⁹

Oleinu

When *davening Oleinu* we say "*mishtachavim*," but we do not literally bow down, so how can we say it? Although bowing down means spreading out ones hands and feet, bending of the head and body is also considered bowing and it is not a lie.¹³⁰

Yeshiva

It is forbidden to lie to the government and say that there are more students in the *Yeshiva* than there really are in order to receive more benefits from them.¹³¹

Imitating

A common occurrence is for a person to dress up as a poor person in order to collect more money, is this permitted or is considered as if he is not coming off as being truthful?

The *Mishnah* in *Mesechtas Peah*¹³² says if one is not missing a limb or blind etc. and he

125. Tur Y.D. 344, Shulchan Aruch Y.D. 344:1. Refer to Titen Emes L'Yaakov pages 126-131 in great depth. Refer to Chuko Mamtakim 1:page 47.

126. Y.D. 344:2. Some say based on this is if one is asked about a boy who is a *masmid* for a *shidduch* if he is a *masmid*, you can say he is and he learns this many hours even if he does not, since if he was able to he would learn that many hours (Titen Emes L'Yaakov page 130).

127. Aruch Ha'shulchan Y.D. 344:6.

128. Bach, Bais Yosef, Taz O.C. 607:1 Sefer Chasidim 22, see 421.

129. Refer to Sefer Chasidim 250.

130. Torah L'shma 48.

131. Igros Moshe C.M. 2:29.

132. 8:9.



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makes himself as such he will not leave this world without becoming the thing which he imitated. The opinion of the *Maharsha*¹³³ is that this is talking about a person who is poor and he needs money so he does certain actions to make others have mercy on him. Others seem to say that this is referring to someone who does not need money and he makes believe that he does.¹³⁴

Some say if a person is poor than doing the above is permitted,¹³⁵ while other do not agree with this premise.¹³⁶

Fasting

If an individual is fasting (not on a public fast day) and he is asked if he is fasting, it is proper for him to say he is not fasting in order not to show off before others.¹³⁷

Shidduch

It is very common for one to be *red a shidduch* and if it is not for him, he says he is “busy.” Is this permitted even if he is not busy but does not want the girl to feel bad that he really is saying no?

One is permitted to do so since otherwise it would be embarrassing to the girl to know that the boy said no to her.¹³⁸

Lying about Age

A question arises if one is permitted to tell a *shadchan* he or she is younger than their age in order to facilitate a *shidduch*.¹³⁹ There are *poskim* who say if one of the sides is already looking for a *shidduch* and is having a hard time finding one then he or she may lie about their age.¹⁴⁰ *Harav Elyashiv Shlita* says that one who is twenty can say he is nineteen.¹⁴¹ When this question arises one should discuss it with his *Rav*.

Surprise Party

Many times one is interested in making a surprise party for someone but can not get him to the party by telling him the truth, therefore, a lie is said in order to get him to the part

133. Mesechtas Peah ibid.

134. Refer to Mesechtas Kesubos 68a, Rambam Hilchos Matnas Aniyim 10:19, Shulchan Aruch Y.D. 255:2, Mieri Mesechtas Kesubos ibid.

135. Opinion of Harav Fisher zt”l quoted in Titen Emes L’Yaakov page 162.

136. Opinion of Harav Chaim Kanievesky Shlita quoted in Titen Emes L’Yaakov ibid. Refer to Teshuvos V’hanhugos 4:216.

137. Refer to Taz O.C. 565:6, Magen Avraham 7, Kaf Ha’chaim 565:34. Refer to Lev Chaim 1:5.

138. Titen Emes L’Yaakov page 167, Emes Koneh page 55:footnote 45. Refer to Mesechtas Berochos 43b, Rashi “v’lo hiy.”

139. Refer to Titen Emes L’Yaakov pages 121-124 on this *inyun*.

140. Opinion of Harav Fisher zt”l quoted in Titen Emes L’Yaakov page 122.

141. Quoted in Titen Emes L’Yaakov page 122. The *Steipler zt”l* said that in general the husband should not be more than ten years older than the wife (Orchos Rabbeinu 1:page 268:23).

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without him knowing the real reason why he is going. One is not allowed to do so since it is an outright lie.¹⁴²

Airport

When traveling on an airplane one is asked beforehand if he packed everything and if there are any packages that you may have received from others. One is allowed to answer that he did not receive any packages from others even if he knows there is a package from his friend in the suitcase. The reason why doing so is permitted is because the point of the question is to inquire if there are any “suspicious” objects onboard. Since the passenger knows that there are no such items in his suitcase he may say that there are no packages from anyone inside.¹⁴³

Torah

When one is telling you a *davar Torah* which you heard already, you may make believe that you never heard it even if you did.¹⁴⁴

Honoring Parents

It is permitted to lie in order for one to respect his parents.¹⁴⁵

Telling of a Deceased Relative

One who is sick and if he is told that a relative of his has died, he will *r'l* also die, then one does not tell him the bad news.¹⁴⁶ This is true even if the sick person asks for the reason that the family member etc has died.

Rav

The opinion of *Harav Elchonon Wasserman zt”l* was that one should not be called “*Rav*” unless he is a *Rav* of a *Shul*, *posek*, or a *Rosh Yeshiva*.¹⁴⁷ However, today, the custom is to be lenient with this.¹⁴⁸ Accordingly, even one who did not get *semicha* may be called *Rav* or *Rabbi*.

142. Opinion of Harav Fisher zt”l quoted in Titen Emes L’Yaakov page 176.

143. Titen Emes L’Yaakov pages 265-266.

144. Emes Koneh page 40:footnote 10, Titen Emes L’Yaakov page 223 quoting the opinion of Harav Shlomo Zalman Aurbach zt”l.

145. Titen Emes L’Yaakov page 207.

146. Mesechtas Moed Kotton 26b, Rambam Hilchos Avel 8:4, Tur Y.D. 337, Shulchan Aruch Y.D. 337:1, Levush 1, Aruch Ha’shulchan 1,

147. Titen Emes L’Yaakov page 34:64, Niv Sefasayim pages 117-118 in depth. See Titen Emes L’Yaakov page 198.

148. Opinion of Harav Shlomo Zalman Aurbach zt”l quoted in Titen Emes L’Yaakov ibid and Chuko Mamtakim 1:page 45. Refer to Zecher Yehusef O.C. 70:page 184.



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