

HALACHICALLY SPEAKING



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STANDING FOR A PARENT

The obligation of standing up for a parent is somewhat neglected and is not practiced as frequently as other areas of *halacha*. In this issue we will discuss the obligation, reason and different details related to this *halacha*. How many times a day? How long to stand? What if one is *davening*? Is this *halacha* relevant in all situations? If the son is the father's *Rebbi* does the *halacha* change? Does *mechilah* help? What about an older brother or father-in-law? All these and other issues will be addressed in this issue.

The Source

The *Gemorah*¹ states that when *Rav Yosef* heard his mother's footsteps he would rise because the *Shechinah* (his mother) was coming.² From this story the *poskim* maintain

1. Kiddushin 31b.

2. Refer to Maharsha Meseches Kiddushin 31b.



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that one is obligated to stand up for a parent.³ There are those *poskim* who maintain that this *halacha* falls under the category of *kibud av v'eim* and not revering (fearing) one's parent.⁴

Many of the *halachos* regarding standing for a parent are derived from the *halachos* that require one to stand for a *chacham / rebbi*. We will make reference to those *halachos* from time to time.

Mother and Father / Daughter and Son

The obligation applies to standing up for a mother just as it does for a father. In addition, it applies to a daughter just as it applies to a son.⁵

Young Child

A young child who is able to learn *Gemorah* should be trained to stand for a parent.⁶ Others say this applies when they are old enough to understand this *mitzvah* which is about ten years old.⁷

Father is not a *Talmid Chacham*

The *halacha* applies to a parent who is not a *talmid chacham*, but rather a simple person. In addition, it applies to a parent who is young as well.⁸

Son is His Father's *Rebbi*

The *Gemorah*⁹ discusses a case of a son who is his father's *Rebbi*. Does the son have to stand up for his father, and does the father have to stand up for his son? There is no conclusion, but some *poskim* maintain that the son is required to stand up for his father and the father does not have to stand up for his son.¹⁰ The *Aruch Hashulchan*¹¹ offers the following reason: since the final *halacha* is doubtful because the *Gemorah* has no conclusion, it is a *sofeik* in the *halacha* of *kibud av v'eim* which is a *d'oraisa*. Therefore, we

3. Ramabm ibid, Bais Yosef Y.D. 240, Shulchan Aruch 240:7, Kitzur Shulchan Aruch 143:7. See Levush 240:7.

4. Rambam Hilchos Mamrim 6:3, Aruch Hashulchan 24, opinion of Harav Elyashiv Shlita quoted in Moreh Horim V'kebudam page 55:footnote 2. See opinion of Harav Ben-zion Abba Shaul zt"l quoted in Moreh Horim V'kebudam page 55:footnote 2, Chazon Ish Y.D. 149:4.

5. Moreh Horim V'kebudam page 56. Refer to Otzer Kibud Av V'eim page 262:281.

6. Chut Shani Kibud Av V'eim page 287.

7. Opinion of Harav Yisroel Belsky Shlita.

8. Moreh Horim V'kebudam page 56:4.

9. Meseches Kiddushin 33b.

10. Rosh Meseches Kiddushin 57, Ran, see Shach 10. On the reason for this see Ran and Bais Yosef ibid, Biur HaGra 15.

11. 240:25.

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take the stringent approach and the son has to stand for his father. By the same token, it is forbidden for the father to stand for his son. Although both the son and father can forgo their honor, it is preferred that the son forgo his honor and stand for his father than for the father to forgo his honor and stand for his son. However, the *halacha* is in accordance with the opinion that both should stand up for each other.¹²

However, the *Rama*¹³ adds that, “If the son wants to forgo his honor he may and the son would have to stand up for his father. However, this should only be done in private or in public where people know who his father is. If the son is a giant in *Torah* and not everyone knows who is father is, there is a concern that it will be a disgrace if the son stands up for his father. One should further himself from each other in this situation in order not to belittle the other one.”¹⁴

Parent or Son is Blind *r”l*

An interesting question arises whether a son is obligated to stand for a blind parent *r”l*. The consensus of the *poskim* is that he should stand.¹⁵

Hearing the Parent Coming

The *Aruch Hashulchan*¹⁶ (and others)¹⁷ maintains that the obligation to stand begins when one hears his parent’s steps, as we see from the story of *Rav Yosef*. However, this is not the overwhelming custom.¹⁸ Even the stringent opinion only obligates the son if he hears the parent approaching and is in the same room. If the parent is in a different room he does not have to stand.¹⁹

Some relate that when an individual spoke to a certain *gadol* on the phone he would stand in order to give the proper honor. This is not required *l’halacha*.²⁰

12. Bais Yosef Y.D. 240, Shulchan Aruch 240:7. See Yufei Leleiv 3:240:16. Refer to Meiri Meseches Kiddushin 33b.

13. 240:7.

14. This was actually done by the *Maharam* with his father (Rama 240:7, Taz 9, see Aruch Hashulchan 26 on how he explains this).

15. Rebbe Akiva Eiger 240:7, Aruch Hashulchan 244:7, Shevet HaLevi 6:146:2, Rivevos Ephraim 8:375:27, Oz Nedberu 14:45. See Pischei Teshuva 6. Refer to Tzitz Eliezer 18:49:1, Moreh Horim V’kebudam page 62:footnote 14. So too a blind son has to stand up for his parent (Moreh Horim V’kebudam pages 61-62).

16. 240:24. Refer to Moreh Horim V’kebudam pages 58-59. The opinion of Harav Elyashiv Shlita is like the Aruch Hashulchan (Moreh Horim V’kebudam page 59).

17. Gilyon Maharsha 240:6, Misgeres Hashulchan 143:9, Avnei Yoshpe 1:185:1. See Shach Y.D. 282:3.

18. Harav Yisroel Belsky Shlita, see Yufei Leleiv Y.D. 3:240:15, Shevet Halevi 2:111, opinion of Harav Fisher zt”l quoted in Moreh Horim V’kebudam page 59, Vayivorech Dovid Kibud Av V’eim page 108, Kibud Av V’eim pages 184-185. See Oz Nedberu 14:45. If one is required to stand for a parent if he sees him through a window see Yufei Leleiv 3:242:15.

19. Moreh Horim V’kebudam page 59.

20. Rivevos Ephraim 8:375:27.



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Within Your Four *Amos*

There is a debate among the *poskim* as to when exactly one should stand.²¹ As a matter of *halacha* many *poskim* say that a person must stand once he can see his parent²² walking into the room, and not merely when the father walks into his four *amos*.²³

How Many Times

The *poskim* discuss how many times a day does one have to stand up for a parent. The *halacha* is that one only has to stand up for his *Rebbi* once in the morning and once in the afternoon.²⁴ This is the opinion of the *Rama*,²⁵ therefore *Ashkenazim* do not have to stand up for a parent more than twice a day if the people present know that he stood up twice. However, if the people present are not aware of this, then one must stand up again.²⁶ However, *Sefardim* have to stand up for a parent even one hundred times a day.²⁷ This is based on the opinions of those who hold one has to stand up each time a parent walks into a room etc.²⁸

Who Are Considered Strangers

As mentioned above, if the people present did not know that one stood up for his parent he is obligated to stand up even one hundred times. Family members are not considered strangers.²⁹

Parent Reaches His Place or Out of Line of Vision

The obligation for one to stand for his parent endures until the parent reaches his destination and/or sits down.³⁰ However, if the parent remains standing in the same room then the child must remain standing. Nonetheless, if a parent stops to talk to someone on the phone or to chat with someone for a long time then one may sit.³¹

21. Refer to Yabea Omer Y.D. 4:16.

22. Chayei Adom 67:7, Avnei Yoshpe 1:185:1, opinion of Harav Elyashiv Shlita is even if it is a long distance away (quoted in Moreh Horim V'kebudam page 58). Refer to Shulchan Aruch 242:16, Y.D. 244:2, Taz 244:3. See Aruch Hashulchan 242:44.

23. Opinions of Harav Elyashiv Shlita and Harav Ben-zion Abba Shaul zt"l (and others) quoted in Moreh Horim V'kebudam page 57.

24. Chayei Adom 67:7, Moreh Horim V'kebudam page 60 quoting the opinion of Harav Elyashiv Shlita.

25. Y.D. 242:15.

26. Tosafos Meseches Kiddushin 33b "ein," Aruch Hashulchan Y.D. 242:45.

27. Refer to Kibud Av V'eim pages 160-161:8.

28. Moreh Horim V'kebudam page 60:footnote 9 quoting the opinion of Harav Ben-zion Abba Shaul zt"l.

29. Moreh Horim V'kebudam page 60:footnote 10.

30. Opinion of Harav Elyashiv Shlita quoted in Moreh Horim V'kebudam page 66:footnote 38, Moreh Horim V'kebudam pages 56-57. Refer to Kibud Av V'eim page 155.

31. L'reacha K'mocha 6 page 126, Avnei Yoshpe 1:185:1. Refer to Minchas Shlomo 1:33.

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If the parent enters a different room then the son does not have to remain standing.³²

Once a parent either reaches his destination or is no longer in the child's line of vision,³³ the child may sit down.

Even if Parent Does Not Know

The son is obligated to stand even if the parent does not know that the son is doing so for him.³⁴ For example, if a father walks into the room while engaged in a complex discussion and the son is sitting unobtrusively in the corner he still has to stand up. In addition, if a parent does not recognize his son (he is sick *r"l*) the son still has to stand for him. This is done as a respect for the father that others should see one has honor for him.³⁵

Separate Room

A son who is sitting in one room does not have to stand up if the parent enters a different room.³⁶ To illustrate: if the child is sitting on a porch and sees his parent walking on the street, or if one is in *shul* and sees his mother on the balcony in the women's section, no standing is required.³⁷ Furthermore, different rooms in the same house are considered a separate area.³⁸

In addition, if a parent passes in a car even within four *amos* one does not have to stand since it is a different room.³⁹

Leaning on Something

There is a discussion in the *poskim* if leaning on an object is permitted while one is standing for a parent.⁴⁰ Certainly, one should avoid leaning to the extent that he would

32. Moreh Horim V'kebudam pages 65-66.

33. Chayei Adom 67:7, Misgeres Hashulchan 143:9, Kibud Av V'eim pages 151-154:1. Refer to Shulchan Aruch Y.D. 244:9, Shach Y.D. 244:9.

34. Teshuvos V'hanhagos 2:448.

35. L'reacha K'mocha 6 pages 136-137.

36. Harav Yisroel Belsky Shlita. Refer to Shulchan Aruch Y.D. 242:18, Ben Ish Chai Ki Tzeitze 2:13, Chayei Adom 67:7, Shar Hatziyon 146:18, opinion of Harav Elyashiv Shlita quoted in Mivakshei Torah 20:page 153:13. See Chut Shani Kibud Av V'eim page 287.

37. Moreh Horim V'kebudam page 66:footnote 29.

38. Opinions of Harav Elyashiv Shlita and Harav Ben-zion Abba Shaul *zt"l* quoted in Moreh Horim V'kebudam page 67:footnote 30.

39. Opinion of Harav Elyashiv Shlita quoted in Mivakshei Torah 21-22 page 248:7.

40. Refer to Meseches Zevachim 19b, Bais Yosef 141, Shulchan Aruch O.C. 94:8, Mishnah Berurah 22. See Magen Avraham 141:2. L'reacha K'mocha 6 page 125, footnote 3, Otzer Kibud Av V'eim pages 244-246.



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fall if the item were removed.⁴¹ While some permit this,⁴² it is preferable not to lean on anything while standing for a parent.

Son is Standing

If the son is standing when a parent walks into the room, it is preferable that he sit down and then stand up out of respect for the parent.⁴³

Leaving Right Away

It should be obvious that the son is standing for a parent.⁴⁴ Therefore, if one stands for his parent he should not leave immediately since it looks like he stood because he has to go take care of something. Rather he should sit down and then stand up and leave. Similarly, if one stood for his parent in *shul* and then needed to get a *sefer*, he should sit down first and then stand up and get the *sefer*.⁴⁵ However, this rule does not apply before going to use the bathroom.⁴⁶

While Learning / Davening⁴⁷ / Berachos / Aliyah / Shatz

One must interrupt his learning to stand up for his parent.⁴⁸ Similarly, one must stand up for a parent while *davening*, even during *birchos krias shema*.⁴⁹ The same is true while reciting a *beracha*.⁵⁰ When the father gets an *aliyah*, the son must stand for his father until he reaches the *bimah*, and also when the parent leaves the *bimah*.⁵¹ When the father is at the *bimah* no standing is required (aside from the *halachos* of standing during *leining*) since the father is standing in a set place (see below).⁵²

41. Kibud Av V'eim page 156:3. Refer to Magen Avraham O.C. 141:2, Mishnah Berurah 94:22-23.

42. Opinions of Harav Elyashiv Shlita and Harav Ben-zion Abba Shaul zt"l quoted in Moreh Horim V'kebudam page 69:footnote 41.

43. Refer to opinion of Harav Elyashiv Shlita quoted in Mivakshei Torah 21-22 page 248:4. Refer to Shulchan Aruch Y.D. 242:8, see Moreh Horim V'kebudam page 62:12, Kibud Av V'eim page 185:34.

44. Refer to Meseches Shavuos 30b, Tosfas "efrach," Sefer Chassidim 91.

45. L'reacha K'mocha 6 page 131.

46. Ben Ish Chai Ki Tzeitzech 2:12.

47. One is obligated to stand up for a parent in a *shul* even though the *Shechina* is present there since the honor of *Hashem* and of one's parent is equivalent (Rashba 5:14, Yufei Leleiv 3:242:17).

48. Refer to Shulchan Aruch Y.D. 244:11, Ben Ish Chai Ki Tzeitzech 2:15, Kibud Av V'eim page 171, see Tzitz Eliezer 18:68:1-2.

49. Birchei Yosef 244:1. Refer to Tzitz Eliezer 14:10. Regarding the first *posuk* of *krias shema* see Kibud Av V'eim pages 173-174 and Shevet HaLevi 6:146:4.

50. Kibud Av V'eim page 172:20.

51. Refer to Shulchan Aruch Y.D. 242:18, Moreh Horim V'kebudam page 63:16:footnote 21. See Kibud Av V'eim pages 158-159, Oles Yitzchok 1:31.

52. Moreh Horim V'kebudam page 66:footnote 28. See Mivakshei Torah 20:page 153:13.

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If a son is standing on a *bimah* which is on a platform and his father walks by, some say there is no need to stand for the father (since the son is standing he would have to sit and then stand). The reason is since the *bimah* is considered a separate *reshus*.⁵³

When a father serves as a *shatz* the son does not have to remain standing the entire *davening*, but only when the father goes to and from the place where the *shatz* stands.⁵⁴

In The Bathhouse

There is no need to stand for a *talmid chacham* or an old person in a bathroom or bathhouse,⁵⁵ because the standing is a show of honor and this is not an honorable place.⁵⁶

The *Rama*⁵⁷ says that this applies to the inner bathhouse (where people stand without clothes), but one does stand in the outer room.⁵⁸ There is a discussion in the *poskim* if this *halacha* even applies to the parent.⁵⁹ However, there are *poskim* who apply this *halacha* to a parent (as well as to ones *rebbe muvhak*).⁶⁰

Swimming Pool

A question arises whether a son has to stand up for his parent in the swimming pool area. Since everyone is clothed somewhat at the pool it is not considered a disrespectful place, and the son should stand up.⁶¹

Haircut

If a son is taking a haircut and a parent walks in the son is required to stand. However, he is not required to interrupt the barber. Nonetheless, if the barber stopped the haircut to get something and the parent walked in the son should stand.⁶²

53. Refer to Aruch Hashulchan 242:49. See Kibud Av V'eim pages 176-177 who is not convinced.

54. Kibud Av V'eim page 160:7.

55. Rambam Hilchos Talmud Torah 6:2, Shulchan Aruch Y.D. 244:4. Refer to Kibud Av V'eim page 182 if a son has to stand for a parent if the son is not wearing a yarmulke. See Oz Nedberu 14:45.

56. Aruch Hashulchan 244:6.

57. 244:4.

58. Harav Yisroel Belsky Shlita.

59. Refer to Pischei Teshuva 244:3, Aruch Hashulchan 6, Moreh Horim V'kebudam page 63:footnote 22, opinions of Harav Ben-zion Abba Shaul zt"l and Harav Elyashiv Shlita maintain that standing in the outer room of a bathhouse for a father is not applicable.

60. Aruch Hashulchan 244:6, see Ben Ish Chai Ki Tzeitze 2:17, Yabea Omer Y.D. 3:27:2.

61. Refer to Kibud Av V'eim page 183:29.

62. Opinion of Harav Ben-zion Abba Shaul zt"l quoted in Moreh Horim V'kebudam page 64:footnote 24.



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On A Bus

One should rise from his seat on a bus to honor his parent.⁶³ If there are no seats on the bus, the child has to give up his seat for his parent.⁶⁴

Working

According to the letter of the law, an employee may not stand up to honor his father because the wasted time would cause a loss to his employer.⁶⁵ However, today's employers are not concerned about the small amount of time it takes for one to stand for his parent and doing so is permitted.⁶⁶ In addition, in the earlier years workers would sit on the floor and standing up would consume a lot of time. Today we sit on chairs, and standing up for a parent does not involve a lot of time. Therefore, the employer will not suffer any loss.⁶⁷ Nonetheless, if standing would cause a loss to the employer, it is prohibited. For example, a bus driver may not stand if his father boards the bus as this will cause his employer a loss since the bus will be delayed until the father reaches his seat.⁶⁸

An *Avel r"l*

A child who is sitting *shivah r"l* does not have to stand up when his parent enters the room,⁶⁹ even to stand up a bit⁷⁰ is not required,⁷¹ but the custom is to stand a bit.⁷² This does not apply to *Tisha B'Av* even though we are *aveilim* over the *churban*.⁷³ Others say that since today's *shiva* visits consist of discussions about many other things besides

63. Moreh Horim V'kebudam pages 64-65, Kibud Av V'eim pages 155-156. Refer to Oz Nedberu 10:31-32 in great depth.

64. Moreh Horim V'kebudam page 65. Refer to Yechaveh Daas 3:71, Yabea Omer 6 Y.D. 22, Zechor Avraham (journal) 5756 pages 454-456.

65. Refer to Meseches Kiddushin 33a, Shulchan Aruch Y.D. 244:5, Pischei Teshuva 3, Ben Ish Chai Ki Tzetzeh 2:17, Moreh Horim V'kebudam page 65.

66. Shach Y.D. 244:4, Aruch Hashulchan 244:8, Vayivorech Dovid Kibud Av V'eim page 236, L'reacha K'mocha 6 page 143, footnote 58. Refer to Chayei Adam 69:9, Yabea Omer Y.D. 4:17:1, Kibud Av V'eim pages 180-182, Chazzon Ish Y.D. 149:4.

67. Shach Y.D. 244:4, Aruch Hashulchan Y.D. 244:8.

68. L'reacha K'mocha 6 page 143.

69. Refer to Meseches Moed Kotton 27b, Rambam Hilchos Avel 3:5, Rama 376:1, Levush 1, Shevus Yaakov 1:26, Shiurei Beracha 376:2, Yufei Leleiv Y.D. 3:376:1, Aruch Hashulchan 4, Divrei Yatziv Y.D. 234, Kibud Av V'eim pages 187-188, Yabea Omer 3 Y.D. 27.

70. See Rashi Meseches Kiddushin 32b "hidur".

71. Opinion of Harav Elyashiv Shlita quoted in Moreh Horim V'kebudam page 65:footnote 27.

72. Harav Yisroel Belsky Shlita.

73. Refer to Shulchan Aruch O.C. 554:6, Pischei Teshuva Y.D. 242:12, Shiurei Beracha Y.D. 376:3, Daas Torah O.C. 558:12. Refer to Mivakshei Torah 21-22 page 396:6, Otzer Kibud Av V'eim page 255.

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aveilus there is no reason to exempt the *avel* from the *mitzvah* of standing up for his parent.⁷⁴

Son is Sick *r"l*

If the son is sick *r"l* he does not have to stand for a parent.⁷⁵

Parent in a Wheelchair / Bicycle

The *halacha* is that riding is like walking.⁷⁶ Therefore, if a father or mother enter the room in a wheelchair the child has to stand up for the parent.⁷⁷ The same is true for a parent who is riding a bicycle.⁷⁸

Parent Talking to You

One whose parent comes to talk to him should stand during the conversation (unless the parent instructs him to sit).⁷⁹

Trying to Avoid the *Mitzvah*

A child should not take action to exempt himself from standing for a parent (it is not a good idea to do this for any *mitzvah*). Therefore, he may not close his eyes before his parent enters the room in order not to sense his parent's presence so he would not have to stand up.⁸⁰ In addition, one should not sit in the front of the *shul* so as not to see when his father enters and not have to stand for him.⁸¹

However, we mentioned earlier that one has to stand for a parent even if he stood twice (*Ashkenazim*) if he is in a place where people were not present when he stood. In this case, one may sit in the front of the *shul* so that he does not see his father walk into *shul*, since he is doing so to avoid *maris ayin* and not to exempt himself from the *mitzvah* of standing.⁸²

Son in Pajamas and in Bed

A son who has changed into his night clothing does not have to stand since it is

74. Teshuvos V'hanhagos 2:582.

75. Meseches Moed Kotton 27b, Shulchan Aruch Y.D. 376:1. Refer to Divrei Yatziv Y.D. 234.

76. Meseches Kiddushin 33b, Meiri Meseches Kiddushin 33b, Shulchan Aruch Y.D. 242:16, 244:2.

77. Rivevos Ephraim 8:111:1, L'reacha K'mocha 6 page 139, Vayivorech Dovid Kibud Av V'eim page 109, Kibud Av V'eim page 177:24.

78. Kibud Av V'eim page 177:24.

79. Vayivorech Dovid Kibud Av V'eim page 109, Otzer Kibud Av V'eim page 237:238.

80. Refer to Shulchan Aruch Y.D. 244:3, Aruch Hashulchan 244:5.

81. L'reacha K'mocha 6 page 132.

82. L'reacha K'mocha 6 pages 134-135.



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not an honorable act of standing.⁸³ However, if he is lying on the couch or sofa in his regular clothes he is required to stand if his parent enters.⁸⁴

Son Holding a *Sefer Torah*

If a son is holding a *Sefer Torah* on his lap and his father walks into *shul* he may not stand up since this is a lack of honor for the *Sefer Torah*.⁸⁵

Mechilah

The *halacha* is that a father may be *mochel* on his honor.⁸⁶ However, if the son asked that the father be *mochel* and the father was quiet it is not a valid *mechilah*.⁸⁷ In addition, the *mechilah* is only valid for a specific act if the son did not express that the *mechilah* should be forever.⁸⁸ In any case it is not advisable to ask for *mechilah* forever from a parent.⁸⁹ If the father is *mochel*, the son should still stand a bit like he is standing out of his honor.⁹⁰

It is possible for a parent to be *mochel* from standing in their honor. However, if people are present one should stand a bit since they do not know that the parent was *mochel*.⁹¹

Some examples: According to the opinion that one has to stand for a parent even one hundred times, the following situation may warrant a *mechilah* forever from a parent. If a single son or married child lives with his parent he can ask *mechilah* forever not to stand up for them. This is also common if the son and father work in the same office together.⁹² However, according to the *Ashkenazim* who only require standing twice a day one should not ask for *mechilah* on this.

It should be noted that if a father never said to his son to stand up for him when he walks into a room it is not an indication that the father was *mochel* his son in this *mitzvah*.⁹³

83. Harav Yisroel Belsky Shlita.

84. Shevet Hakehasi 3:256. Refer to Vayivorech Dovid Kibud Av V'eim page 236.

85. Based on Shevet Hakehasi 3:256. See Shevet HaLevi 6:146:3.

86. Shulchan Aruch Y.D. 240:19. Refer to Radvaz 1:554, Chazzon Ish 151:2. This concept applies to these *halachos* as well (Harav Yisroel Belsky Shlita).

87. Opinions of Harav Ben-zion Abba Shaul zt"l and Harav Elyashiv Shlita quoted in Moreh Horim V'kebudam page 49:footnote 11. Refer to Shulchan Aruch Y.D. 242:32.

88. Ibid footnote 12.

89. Opinion of Harav Ben-zion Abba Shaul zt"l quoted in Moreh Horim V'kebudam page 49: footnote 13.

90. Refer to Shulchan Aruch 243:32, 244:14, Chazzon Ish Y.D. 151:2.

91. Moreh Horim V'kebudam page 67:footnote 33. Refer to Yam Shel Shlomo Meseches Kiddushin 1:71.

92. Moreh Horim V'kebudam page 68:28. Refer to Aruch Hashulchan Y.D. 242:44.

93. Opinion of Harav Elyashiv Shlita quoted in Avnei Yoshpe 1:185:5.

כל השונה
הלכות
בכל יום
מובטח
לו שהוא
בן עולם
הבא...
(נדה עג)

Nonetheless, it should be pointed out that the Torah wants a sense of *hergesh* and honor between parent and son; therefore, *mechilah* should not be practiced. If one sees that his child is not fulfilling the *mitzvah* then *mechilah* would be beneficial.⁹⁴

Leniency

The *Aruch Hashulchan*⁹⁵ holds that the obligation to stand up for a parent applies only if the parent is walking in from the *beis medrash* or outside but not if the parent is going from one room to the next in the same house. Other *poskim* do not mention this leniency.⁹⁶

Lack of Knowledge

Some opine that the reason for the leniency is because the children of parents do not know the *halachos* of standing for a parent.⁹⁷ Hopefully after this article that will change.

Parent-In- Law / Other Relatives

For other relatives such as an in-law,⁹⁸ older brother⁹⁹ or grandparent,¹⁰⁰ one does not have to stand the full height. Rather, the *mitzvah* requires that he stand a bit (unless they are over seventy¹⁰¹ or *chachamim*).¹⁰²

THIS ISSUE CONCLUDES VOLUME 6

94. Chut Shani Kibud Av V'eim page 287.

95. 24. Refer to Avnei Yoshpe 1:185:4.

96. Otzer Kibud Av V'eim page 240:246. Refer to Am Hatorah 3:6:pages 56-81 in great depth.

97. Rivevos Ephraim 8:374.

98. Medrash Shochoer Tov 7:4, Michilta Yisro 18:7, Shulchan Aruch 240:24, Taz 19.

99. Shulchan Aruch 240:22, Aruch Hashulchan 240:43, Betzel Hachochma 3:95:1. Refer to Mivakshei Torah 20:pages 231-232 if this applies to any older brother or only the *bechor*.

100. Rama 240:24.

101. Refer to Meseches Kiddushin 33a, Meseches Bava Basra 75a, Tur Y.D. 244, Chayei Adom 69:2, Kitzur Shulchan Aruch 144:2, Yabea Omer 3 Y.D. 13, Yechaveh Daas 3:70. See Birchei Yosef Y.D. 244:4 who says the age is sixty. Also see Yufei Leleiv 3 Y.D. 244:2.

102. Opinion of Harav Yisroel Belsky Shlita, opinions of Harav Ovadia Yosef Shlita, Harav Elyashiv Shlita and Harav Ben-zion Abba Shaul zt"l quoted in Moreh Horim V'kebudam page 110 footnote 51.



אין לו
להקב"ה
בעולמו
אלא ד'
אמות
של הלפה
בלבד...
(ברכות ה')

Tracing the Trek of KOF-K Certification



Strolling down the aisle of your local supermarket, you notice a brightly colored box on the shelf near the breakfast cereals. “Hmm, a new brand of granola,” you mumble with mild interest, as you reach for the item. Before even checking the price, you turn the box from side to side, your eye scanning the small print – “Ah, a KOF-K,” you are happy to discover, and with a carefree toss, the carton is dispatched into your shopping wagon.

But did you ever stop to think about the long journey that carton trekked before earning its “badge of honor” – the KOF-K symbol – and with it, the right to gain entry into your kosher kitchen?

The Kosher Consumer Draw

It all starts at the application process. A

food company – we’ll call it “Natch-real Food Manufacturers” – comes up with a new, potentially attractive natural food item. But competition in the food market is fierce. How can the company gain an edge and ensure successful sales? Market research shows that the market for kosher products is ever growing – serving both the kosher consumer and the general public, who identifies a reliable kosher symbol as evidence of the product’s high quality and strict standards. “Get kosher certification and you’re on the map,” the marketing advisor counsels.

Initial Application

The administration at “Natch-real Foods” promptly submits an application to the KOF-K offices, requesting their kosher certification, expecting, perhaps, a routine form to fill out

and a bill to pay. Instead, in response, they are asked to submit a list of ingredients and formulas, and a full description of the production plant – including information regarding other products that are processed on the same equipment. In addition, a date is set for an initial review of the facility. Kosher certification is serious business!

When the requested information arrives, it is directed to a Rabbinic coordinator for review. Trouble spots are pinpointed and marked for attention. For example: Ingredients that do not meet the KOF-K's standards will have to be replaced with acceptable ones, the machinery and delivery tanks might need koshering, and formulations might require some changes.

The Royal Visit

The employees at “Natch-real Foods” are ready. Representatives of the kosher certification are coming to visit! Accustomed to government inspections, the company crew is eager to make a positive impression.

But when the KOF-K staff arrives, they give only a slight nod of recognition to the external trappings. They resolutely go through their list, checking out all possible pitfalls that might threaten the kosher status of the product. Records are checked to verify the origin of the ingredients. Warehouse storage procedures are scanned to make sure that no unacceptable ingredients can be unobtrusively exchanged. The KOF-K staff supervises the koshering of the machinery as well as of any

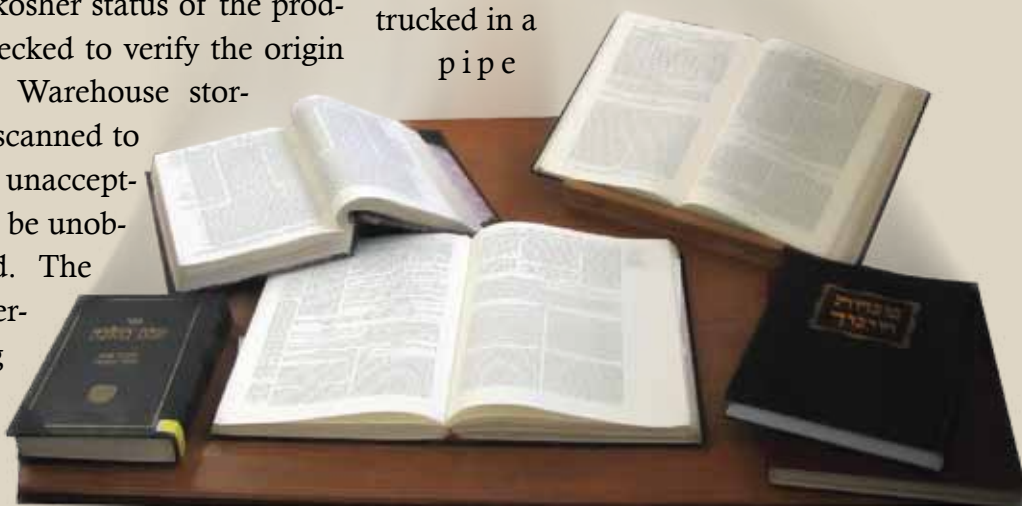
auxiliary conduits.

Get Ready, Get Set –

If there are no unusual problems, the routine initialization of a kosher program can be brought to a speedy conclusion. Based on the particular set-up of the facility, the Rabbis determine the necessary frequency of inspections, and the program is put into place. Representatives of “Natch-real Foods” and the KOF-K sign a contract, and kosher certification begins. The contract gives the company legal right to use the coveted KOF-K symbol on their label, and to advertise that they are KOF-K kosher certified.

Dealing with Hitches

More often than not, both in the initial certification and in the course of production, *kashrus* related questions arise and must be speedily resolved. For example: “Natch-real Foods” granola contains ingredients such as raisins and sunflower seeds that are susceptible to infestation. What procedures will be adequate to ensure that the product meets *halachic* standards, which are more demanding in this case than most government standards? Or, the oil used for the product was trucked in a pipe



that abutted another pipe containing hot dairy liquid. Must the product be labeled as dairy?

The KOF-K has a *Vaad Halacha*, a Rabbinic Committee, which is responsible for their *kashrus* policies. When a *shaila* comes up, it is referred initially to Rabbi Ari Senter, Director of Halachic Research. Assisted by Rabbi Moshe Dovid Lebovits, a KOF-K Rabbinic administrator, he researches the KOF-K *halachic* database to check if a KOF-K *pesak* already exists for the specific question asked, and whether other national *kashrus* agencies rule on the subject.

In the face of today's ever changing technology, however, new questions which have not yet been explicitly addressed in existing *halachic* literature arise. In such a case, Rabbi Senter and Rabbi Lebovits research the question from its source, combing through the gamut of *halachic* works to gain a panoramic picture of the issue. Starting from the Gemara, they continue on to the works of Rishonim and Ach'ronim, through the premier *halachic*

authorities, such as Shulchan Aruch and its commentaries, and on to collections of old and new responsa which discuss the topic.

After the painstaking research is concluded, the findings are summarized in writing by Rabbi Lebovits, and presented to the KOF-K Bais Din. The Rabbonim on the *Bais Din* discuss the question with our Halachic Research team and then present us with their clear *pesak*. The *Bais Din* of the *Va'ad*, comprised of three eminently qualified *Morei Hora'ah* – Rav Aaron Felder, Rav Shlomo Gissinger and Rav S. Katz *shlit"á* – is the final authority on all matters of *kashrus* at the KOF-K. The *Bais Din* meets regularly to ensure that all KOF-K certified products meet the highest *halachic* standards of *kashrus*.

The final decision of the *Bais Din* is meticulously written up, reviewed and approved by the Rabbanim, and entered into the KOF-K *halachic* database for future use by the *Vaad Halacha*.

On the Shelves!

The resolution of any outstanding *shailos* is immediately implemented in the plant in question, and production is given the go-ahead. Before long, a new product hits the shelves of your local supermarket, proudly bearing the emblem of the KOF-K, a symbol of the highest *kashrus* standards – a product you can bring into your strictly kosher kitchen with a sense of confidence!



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FRIDAY NIGHT

מנחה וקבלת שבת

RAV BELSKY

4:25 K'hal Tiferes Avrohom
Rabbi Yechezkel Eichenstein
4017 Avenue P
Q&A before Maariv

RAV SAVITSKY

4:25 Bais Mordechai D'Bertch
Rabbi Zvi Elimelech Rokeach
3302 Avenue P

עונג שבת

RAV SAVITSKY

7:45 *Butah*
Bais Mordechai D'Bertch
Rabbi Zvi Elimelech Rokeach
3302 Avenue P

RABBI SABO

8:00 "The Challenges of Today's Young Families"
Kehilas Marine Park Rabbi Boruch Pesach Mendelson
3605 Quentin Road
FOR MEN & WOMEN

RAV BELSKY

& RAV SAVITSKY

9:00 at *Luzy Steinmetz*
1538 East 35th Street
Zemiro's with Shloime Dachs,
Srully Williger, Shea Rubenstein

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שחרית

RAV BELSKY

RAV SAVITSKY

8:20 Kolliel Bnei Torah
Rabbi Yosef Eisen
1323 East 32nd Street

מוסף

RAV BELSKY

Bais Mordechai D'Bertch
Rabbi Zvi Elimelech Rokeach
3302 Avenue P

RAV SAVITSKY

K'hal Bnei Torah Bais Naftoli
Rabbi Bentzion Schiffenbauer
3514 Flatlands Avenue

SHABBOS AFTERNOON

מנחה וסעודה שלישית

RAV BELSKY

4:05 K'hal Bnei Torah
Bais Naftoli
Rabbi Bentzion Schiffenbauer
3514 Flatlands Avenue

RAV SAVITSKY

4:00 Bais Medrash
of Flatbush
Rabbi Hershel Zoly
1485 East 29th Street

RAV REISMAN

3:55 Kolliel Bnei Torah
Rabbi Yosef Eisen
1323 East 32nd Street

ברוב תודה והוקרה לבעלי אכסניא של ראשי הישיבה שליט"א

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R' Avrumi Bergman (אכסניא)
R' Moshe D. Lebovits (סעודה)

RAV SAVITSKY

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Luzy Steinmetz

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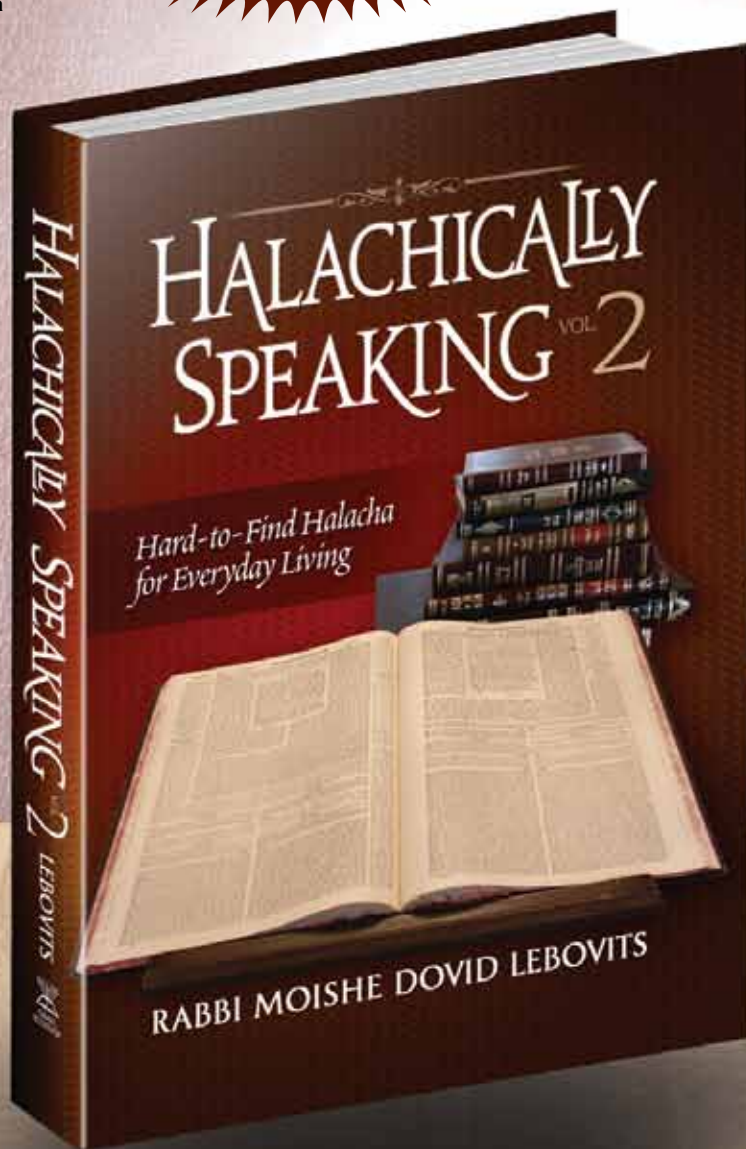
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