Class #14 - **Parshat Yitro – Does Every Parent deserve honor?**

Advanced Fellowship Parsha Class - Sponsored in memory of Alice Toby Barbanel *z”l*

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The Resident FOX [2018- ] A group of doctors at Chastain Memorial Hospital face personal and professional challenges on a daily basis. <https://www.fox.com/watch/f591b9895933d51183158189f5130502/>

Questions:

1. What event has caused the normally ultra-confidant Dr AJ Austin to become so shaken?
2. Why would an adult child come to his parents with an emotional problem such as this? What support do Dr Austin’s parents give him?
3. Is it appropriate for an adult to lean on his parents in this way?
4. What 2 major issues regarding parents make this event be so challenging for Dr Austin?
5. What issues regarding adult children make this event be so challenging for Dr Austin’s adoptive parents?
6. In summary, what are the features of a healthy relationship between parents and adult children?
7. What mitzva (or mitzvot) do the parents of an adult child perform in maintaining this healthy relationship?

**The Fifth Commandment**

20:12 Honor your father and mother. You will then live long on the land that God your Lord is giving you.

**The Sefer ha-Hinukh** (Book of Education), is a work which systematically discusses the 613 commandments of the Torah. The underlying goal is to encourage every Jew to incorporate research of the system of mitzvot into their weekly study of the Parsha. It was published anonymously in 13th century Spain. The work's enumeration of the commandments is based upon Maimonides' system of counting as per his Sefer Hamitvot; each is listed according to its appearance in the weekly Torah portion and the work is structured correspondingly. It separately discusses each of the 613 commandments, both from a legal and a moral perspective.

**Mitzvah # 33 – Honoring your Parents** - …….From the roots of this commandment is that it is fitting for a person to acknowledge and return kindness to people who were good to him, and not to be an ungrateful scoundrel, because that is a bad and repulsive attribute before God and people.

He should take to heart that the father and the mother are the cause of his being in the world; and hence it is truly fitting to honor them in every way and give every benefit he can to them, because they brought him to the world, and worked hard for him when he was little.

Once he fixes this idea in his soul, he will move up from it to recognize the good of God, Blessed be He, who is his cause and the cause of all his ancestors until the first man (Adam), and that he took him out into the world's air, and fulfilled his needs every day, and made his body strong and able to stand, and gave him a mind that knows and learns - for without the mind that God granted him, he would be 'like a horse or a mule who does not understand.' And he should think at length about how very fitting it is to be careful in his worship of the Blessed be He.

1. What are the 2 reasons bayn Adam lichavero, for honoring parents?
2. What is the bayn Adam l’makom rationale for this mitzva?
3. What is the connection between the bayn adam lichavero and bayn adam l’makom rationales for honoring parents?
4. Which of the Sefer Ha’Chinuch’s rationales apply only to honoring birth parents?
5. Which of the Sefer Ha’Chinuch’s rationales apply to honoring adoptive parents?
6. Which of the Sefer Ha’Chinuch’s rationales do not apply to honoring birth parents who gave up their child at birth?

**Rambam, Laws of rebels, Ch. 6:1-3**

Honoring one's father and mother is a positive commandment of great importance, as is fearing one's father and mother. The Torah equates the honor and fear of one's parents with the honor and fear of God Himself. [Exodus 20:12](http://www.chabad.org/9881#v12) states: "Honor your father and your mother," and [Proverbs 3:9](http://www.chabad.org/16374#v9) states: "Honor God from your wealth." Similarly, with regard to one's father and mother, [Leviticus 19:3](http://www.chabad.org/9920#v3) states: "A person must fear his mother and father," and [Deuteronomy 6:13](http://www.chabad.org/9970#v13) states: "And you shall fear God, your Lord." Just as He commands us to honor and fear His great name; so, too, He commands us to honor and fear our parents."

A person who curses his father or mother is executed by stoning and a person who blasphemes God is executed by stoning. Thus the punishment for the two is equated.

A father is mentioned before a mother with regard to honor and a mother is mentioned before a father with regard to fear to teach that they are both equal with regard to fear and honor.

**Halacha 3**

What is meant by fear and what is meant by honor? Fear is expressed by not standing in his place, not sitting in his place, not contradicting his words, nor offering an opinion that outweighs his.

He should not call him by name, neither during his lifetime or after his death. Instead, he should say: "My father and my master." If his father or his teacher had the same name as others, he should call those other people by a different name. It appears to me that one should be careful only with regard to this matter with regard to a name that is unusual which is not used frequently by people. With regard to the names which people are generally called, by contrast, e.g., Abraham, Isaac, Jacob, Moses, and the like, one can call others by that name in any language and at any time outside his father's presence without thinking anything of the matter.

What is meant by honoring them? One should bring them food and drink, clothe them and cover them from their resources. If a father does not have financial resources and a son does, the son is compelled to sustain his father and his mother according to his capacity. He should bring him out and bring him home and serve him in all the ways one serves a teacher. Similarly, he should stand before him as one stands before a teacher.

1. Which of the rationales for Mitzvat Kibud does Rambam mention? Which ones does he no mention?
2. How does a child implement Kibud? Yira?
3. Is an adopted child obligated in Kibud and Yira? Why?
4. What challenges would an adopted child have in fulfilling his obligations to their birth parent?
5. Which of these challenges of the adopted child do we all have? Why?
6. What is the benefit of getting past ourselves and fulfilling mitzvat kibud?
7. How would you, as a parent, help to make the mitzva easier for your own children?