

1. Shemot 20:12

(יב) כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יָאָרְכוֹן יָמֶיךָ עַל הָאָדָמָה אֲשֶׁר־יִקְוֶה אֲלֶיךָ נָתַן לָךְ: (ס)

(12) Honor your father and your mother, that you may long endure on the land that the LORD your G-d is assigning to you.

2. Vayikra 19:3

(ג) אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבָּתִי תִשְׁמְרוּ אֲנִי יְקוֹק אֱלֹהֵיכֶם:

You shall each revere his mother and his father, and keep My sabbaths: I the LORD am your G-d.

3. Kiddushin 30b-31a

תניא רבי אומר גלוי וידוע לפני מי שאמר והיה העולם שכן מכבד את אמו יותר מאביו מפני שמשדלתו בדברים לפיכך הקדים הקב"ה כיבוד אב לכיבוד אם וגלוי וידוע לפני מי שאמר והיה העולם שהבן מתיירא מאביו יותר מאמו מפני שמלמדו תורה לפיכך הקדים הקב"ה מורא האב למורא האם

It is taught in a *baraita* that Rabbi Yehuda HaNasi says: It is revealed and known before the One Who spoke and the world came into being that a son honors his mother more than he honors his father, because she persuades him with many statements of encouragement and does not treat him harshly. Therefore, in the mitzva of: "Honor your father and your mother" (Exodus 20:11), the Holy One, Blessed be He, preceded the mention of the honor due one's father before mentioning the honor due one's mother. The verse emphasizes the duty that does not come naturally. Similarly, it is revealed and known before the One Who spoke and the world came into being that a son fears his father more than his mother, because his father teaches him Torah, and consequently he is strict with him. Therefore, in the verse: "A man shall fear his mother and his father" (Leviticus 19:3), the Holy One, Blessed be He, preceded the mention of fear of the mother before the mention of fear of the father.

4. What is the assumption of the question? The answer? Does "honor" = "love"? Is there any discussion of emotion here? (See Aggadah L'Maaseh of Rabbi Dr. Yehuda Brandes)

5. Kiddushin 30b, immediately preceding passages

ת"ר נאמר (שמות כ, יב) כבד את אביך ואת אמך ונאמר (משלי ג, ט) כבד את יקוק מהונך השוה הכתוב כבוד אב ואם לכבוד המקום נאמר (ויקרא יט, ג) איש אמו ואביו תיראו ונאמר (דברים ו, יג) את יקוק אלקיך תירא ואותו תעבוד השוה הכתוב מורא אב ואם למורא המקום נאמר (שמות כא, יז) מקלל אביו ואמו מות יומת ונאמר (ויקרא כד, טו) איש איש כי יקלל אלקיו ונשא חטאו השוה הכתוב ברכת אב ואם לברכת המקום אבל בהכאה ודאי אי אפשר וכן בדין ששלשתן שותפין בו ת"ר שלשה שותפין הן באדם הקב"ה ואביו ואמו בזמן שאדם מכבד את אביו ואת אמו אמר הקב"ה מעלה אני עליהם כאילו דרתי ביניהם וכבודוני תניא רבי אומר גלוי וידוע לפני מי שאמר והיה העולם שכן מכבד את אמו יותר מאביו מפני

The Sages taught that it is stated: "Honor your father and your mother" (Exodus 20:11), and it is stated: "Honor the Lord with your wealth" (Proverbs 3:9). In this manner, the verse equates the honor of one's father and mother to the honor of the Omnipresent, as the term "honor" is used in both cases. Similarly, it is stated: "A man shall fear his mother and his father" (Leviticus 19:3), and it is stated: "You shall fear the Lord your G-d and Him you shall serve" (Deuteronomy 6:13). The verse equates the fear of one's father and mother to the fear of the Omnipresent. Likewise, it is stated: "He who curses his father or his mother shall be put to death" (Exodus 21:17), and it is stated: "Whoever curses his G-d shall bear his sin" (Leviticus 24:15). The verse equates the blessing, a euphemism for cursing, of one's father and mother to the blessing of the Omnipresent. But with regard to striking, i.e., with regard to the *halakha* that one who strikes his father or mother is liable to receive

court-imposed capital punishment, **it is certainly not possible** to say the same concerning the Holy One, Blessed be He. **And so** too, the equating of one's attitude toward his parents to his attitude toward G-d is a **logical derivation, as the three of them are partners in his creation**. As **the Sages taught: There are three partners in the forming of a person: The Holy One, Blessed be He**, who provides the soul, **and his father and his mother**. **When a person honors his father and mother, the Holy One, Blessed be He, says: I ascribe credit to them as if I dwelt between them and they honor Me** as well.

6. Mishneh Torah, Rebels 6:2

(ב) המקלל אביו או אמו בסקילה והמגדף בסקילה. הנה השווה אותן בענש. הקדים אב לאם לכבוד והקדים אם לאב למורא וללמד ששניהם שווים בין למורא בין לכבוד:

(2) The one who curses his father or his mother (is killed) with stoning, and the blasphemer (is killed) with stoning. Here there is a comparable punishment for them (the acts of blaspheming and cursing parents). The father precedes the mother for honor, and the mother precedes the father in fear, to teach that the two are equal whether for fear or for honor.

7. "A Tribute to the Rebbitzin of Talne," Tradition 17:2, pp. 76-77, R. Joseph B. Solovetichik

People are mistaken in thinking that there is only one Massorah and one Massorah community; the community of the fathers. It is not true. We have two massorot, two traditions, two communities, two shalshalot ha-kabbalah - the massorah community of the fathers and that of the mothers. "Thus shalt thou say to the house of Jacob (= the women) and tell the children of Israel (= the men)" (Exodus 19:3), "Hear my son the instruction of thy father (mussar avikha) and forsake not the teaching of thy mother (torat imekha)" (Proverbs 1 :8), counseled the old king. What is the difference between those two massorot, traditions? What is the distinction between mussar avikha and torat imekha? Let us explore what one learns from the father and what one learns from the mother. One learns much from father: how to read a text - the Bible or the Talmud - how to comprehend, how to analyze, how to conceptualize, how to classify, how to infer, how to apply, etc. . . . One also learns from father what to do and what not to do, what is morally right and what is morally wrong. Father teaches the son the discipline of thought as well as the discipline of action. Father's tradition is an intellectual-moral one. That is why it is identified with mussar, which is the Biblical term for discipline.

What is *torat imekha*? What kind of a Torah does the mother pass on?... Permit me to draw upon my own experiences. I used to watch her arranging the house in honor of a holiday. I used to see her recite prayers; I used to watch her recite the sidra every Friday night and I still remember the nostalgic tune. I learned from her very much. Most of all I learned that Judaism expresses itself not only in formal compliance with the law but also in a living experience. She taught me that there is a flavor, a scent and warmth to mitzvot. I learned from her the most important thing in life - to feel the presence of the Almighty and the gentle pressure of His hand resting upon my frail shoulders. Without her teachings, which quite often were transmitted to me in silence, I would have grown up a soulless being, dry and insensitive. The laws of Shabbat, for instance, were passed on to me by my father; they are a part of *mussar avikha*. The Shabbat as a living entity, as a queen, was revealed to me by my mother; it is a part of *torat imekha*. The fathers knew much about the Shabbat; the mothers lived the Shabbat, experienced her presence, and perceived her beauty and splendor. The fathers taught generations how to observe the Shabbat; mothers taught generations how to greet the Shabbat and how to enjoy her twenty-four hour presence.