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THE ORPHANED MITZVAH OF KIBUD AV



FROM THE SHIURIM OF

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A UNIQUE WARNING

The pasuk in our pasha says: כבד את אבִיךָ ואת אמִךָ למען יארכוֹן יִמֶיךָ על, "Honor your father and your mother, that you may long endure in the land that Hashem, your G-d, has given you" (Shemos 20:12).

There is a *Gemara* in *Brachos* (17a), מרגלא בפומיא דרבא, Rava, the great Rava, would make often make a statement. He would say: תכלית חכמה תשובה ומעשים טובים, the purpose of wisdom of *teshuva* and *maasim tovim*, meaning, שלא יהא אדם קורא ושונה, a person should not learn Torah - *Torah sheba'al peh* and *Torah shebichsav* - and then go ahead and be בועט באביו ובאמו וברבו, rebel against his father and his mother, or his *rebbe*, or במי שהוא גדול ממנו בחכמה ובמנין, or somebody who's greater than him. Now this is a very interesting *Gemara*. Have you ever heard of this *Gemara*? Now that you're hearing it, what would you say the question on this *Gemara* is?

The Maharsha asks this question: The question is, why would you think that it could be so? It sounds like Rava is revealing a tremendous secret, that it's possible for a person to be *korei v'shoneh*, to learn *Torah shebichsav* and *Torah sheba'al peh*, and that should lead him to rebel against his father, against his mother, against his *rebbe* and against people who are greater than him. What's the *shaychus*? If anything, a guy who learns *chumash*, a guy learns *Torah shebichsav*, a guy learns *Torah sheba'al peh*, that fellow should be very committed. Why does it suggest that a person might do these *aveiros* specifically? Aren't we talking about a person who learns *Torah*?! He's a *talmid chacham*. Why should you have to tell him that he shouldn't be *mevatel mitzvas kibud av ve'eim*?! Do we have to tell him to make sure to give *kavod* to somebody who's greater than him? To his *rebbe*? It's an amazing question.

AVOID A MISTAKEN SHITAH

The Satmar Rav, Rav Yoelish, the *heilegeh* "Va'yoel Moshe," says an interesting *pshat*. He says that the whole desire of a *talmid chacham* who is *osek baTorah* is to grow in learning. He wants to grow in Torah, and he wants to do and know the *ratzon* of Hashem *Yisbarach* as it is stated in the Torah. As a result, a common

thought that comes to that kind of a mind - someone who's involved in pursuing the *ratzon* of Hashem - is to think: "How can I give *kavod* to my father or my mother, or even to my *rebbe*, because that would be like giving *kavod* to a *talmid* in the presence of his *rebbe*?" The *Gemara* says that if a person is *cholek kavod*, person allocates honor, to a *talmid* in the presence of his *rebbe*, he has a *din* of *mored b'Malchus Shamayim*, it's like he's rebelling against Hashem. How can you give *kavod* to the *talmid* in the presence of his *rebbe*? You hear? An *am ha'arets* might say, "What? *Adaraba*, giving *kavod* to the *talmid* in front of the *rebbe*, isn't that a good thing?" No, that's called being *mored*, rebelling against the *rebbe*.

Therefore, says the Satmar Rav, it's possible for a person who's involved with Torah - and Torah is his life, and he's constantly connecting and communicating and relating to Hashem - it's possible for him to think: "To be *cholek kavod* to my father and my mother and my *rebbe* and other great people might be considered, in my position, undermining the *kavod* of Hashem." Therefore he could think: "I only have to be preoccupied with the *kavod* of Hashem."

To counter this error, says the Satmar Rav, Rava says in our *Gemora*, that a person should not be *korei v'shoneh* and through his learning come to reject and rebel against his father and his mother or his *rebbe* or somebody that's greater than him.

For any other *aveiros*, we're not concerned that he might come to make this mistake, because his whole involvement in Torah is *lishmor la'asos ulekayem*, to observe the Torah and to fulfill the *mitzvos*. It's *peschita*, it's obvious that he won't come to a conclusion that he doesn't have to do *mitzvos*. But regarding giving *kavod* to his father or giving *kavod* to his mother, there's a possibility that the guy would make a mistake and think that giving *kavod* to a creation of Hashem, be it who it may, undermines the *kavod* of Hashem.

That's why מרגלא בפומיא דרבא, Rava was accustomed to saying this, and he warned people about this, that this is a mistaken *shitah*. It's a mistaken opinion and there's no problem of giving *kavod* to your parents or to your *rebbe* or to greater people than yourself before Hashem, in the presence of Hashem. *Adaraba*, the *ratzon*, the will of Hakadosh Baruch Hu is that we should give them *kavod*, and through that we bring a *nachas ruach* to Hashem. The fact is that we're *mechabed* them because this is the *ratzon* of Hakadosh Baruch Hu.

MITZVAH WITH THE GREATEST SCHAR

One of the *mitzvos* that's most *chamur* or important in the Torah is the *mitzvah* of *kibud av ve'eim*. *Chazal* tell us a very

interesting rule about mitzvos: The more important a *mitzvah* is, the more difficult a *mitzvah* is.¹ *Kibud av ve'eim* is a very difficult *mitzvah* to fulfill, to the point that the *Gemara* says fortunate and lucky are those *talmidei chachamim*, who have not seen their parents. Growing up without parents makes you fortunate. Like Rav Yochanan. Rav Yochanan didn't know his parents. Abaye, the famous Abaye, never knew his parents. The *Gemara* says in *Kiddushin*, they are considered fortunate because the *mitzvah* of *kibud av ve'eim* is a very difficult *mitzvah*.

Now, the *schar* for *kibud av ve'eim*, because it's such a *chashuve mitzvah* is unimaginable. Eisav the *rasha*, it's unbelievable what kind of a *rasha* he was, he fulfilled *kibud av* at least. *Chazal* tell us that we have suffered from his descendants for many years because this is the *schar* for his *kibud av ve'eim*.

Do you know of all the *shevatim* who was the most outstanding in *kibud av*? *Chazal* tell us in *Bamidbar*. The Torah says Shevet Naftali was *zocheh* to bring *korbanos* when the *mizbeach* was dedicated, and he brought his *korbanos* for the *Avos* and the *Imahos*. *Chazal* ask: Why was only he *zocheh* to this? The *Shevatim* all brought the same *korbanos*, but the *korbanos* of Shevet Naftali were *keneged* the *Avos* and *Imahos*. It says Naftali was careful in *kibud avosav*, in the honoring of his father. He was *mechabed* Yaakov Avinu *meod*. In what way? Listen to what it says: His father used to send him places, and wherever his father wanted him to go, he would run. He was a *zariz b'shlichuso*, and his father had *nachas* from him, and his father enjoyed what Naftali had to say. It's amazing. You hear this? You hear what the *kibud av ve'eim* was? The *kibud av ve'eim* was that his father sent him on missions to do all kinds of things, and he did it with alacrity. He didn't do it with a bad attitude, with any attitude. This is unbelievable.

The only place that I saw this was in Brisk. It's amazing. And they learned this from the Brisker Rav. Rav Chaim Brisker used to send his son, the Brisker Rav when he was a *bachur*, to do *shlichus*

¹אבות נג - "כן הוא האומר, לפוסם צערא אגרא." וכתב הר"ע ב"ש - "כפי רוב הצער שאתה סובל בלמוד התורה ועשיית המצוה יהיה שכרך מרובה." (אבל עיין תוס' י"ט שם)

ובביאור הגר"א למגילת רות (א יח) כתב - "ותרא כי מתאמצת היא ללכת ותחדל כו'. הענין, היצר הרע דומה לזבוב ויושב בין שני מפתחי הלב (ברכות סא). ורצה לומר, כי היצר טוב אינו יועץ אלא למצוה אבל היצר הרע משיאו ויחשבת, ואם יראה שאינו לו מפתחו לעשות מצוה מעוסף כמה עבירות נועל וטבעם לילך אחר תאוותם הגופני עליו בכל יום ומתחדש כו' (סוכה דף נב). מתגבר שיעשה עבירות, ומתחדש, היינו אם רואה שלא יפתה אותו לעבירה מחדש עליו לפתיתו במצווה ובזה מעטיף העבירה כדרך היצר. והרצוה לבחון עת בא לידו המצוה אם הוא מוצר הרע או לא, יבחין בעת עשיית המצוה אם אבריו נעים ונדיים בעת ההיא ובזריזות לעשות המצוה, מסתמא היא מעצת יצר הרע, כי איך יוכל להיות שאברי הגוף הכבדים אשר מעפר יסודם וטבעם לילך אחר תאוותם הגופני היוצד למטה מטה כטבע העפר יתלבשו רצון לעשות, אין זה כי אם עצת יצר הרע בכדי שילכד אחר כך ברשתו. ואם בחשיקות נפשו הפנימיות להתקרב אל עושהו במעשי המצוה, אברי הגוף כבדים ועצלים, אז נראה שמדרך הטבע הוא, ולכן ללבש היצר הרע באברי הגוף ורצה לעכבם מעשות המצוה. ועל זה גם כן בריש לקיש מתחילה כשנתכוין לעבירה רצו אברי גופו, עד שאמרו במסכת בבא מציעא (דף פד). ושוור לירדנא בכחו, וכיוון שקיבל עליו עול תורה בעי' למהדר ולא יכול, שכיוון שמצד היצר הטוב קבל עליו עול תורה לכן התחיל היצר לעכב ונעשו אברי הגוף כבדים. ואף כאן אינה יכולה ללכת אחריה, אף שהיא היתה בחורה ממנה, בלתי אמיץ בגוף (משלי יג, ד) ויגיעה רבה, אז ותחדל לו' למנוע אותה מהמצוות, כי הכוונה מצד הטוב הוא.

for him all over. Somebody once asked Rav Chaim, “If you’re sending him to do all these things, he’s not going to learn anything.” He said, “My son doesn’t stop learning. Even when I send him on a *shlichus* he’s learning. He’s always learning.”

LEARN FROM TZADDIKIM HOW TO DO *KIBUD AV V’EIM*

You have to know that *kibud av v’eim* today has become an orphaned *mitzvah*. We were never trained about the importance of *kibud av ve’eim*. If anything, we were “trained” in a way of life that is *fakhert*, where the parents have to be *mechabed* their children. That’s what we learned. How important it is for the parents to respect their kids, otherwise, kids aren’t going to talk to them. You have to know that all the *gedolei olam* in the former generations, besides for the fact they were great in Torah and *yirah*, they were great because of the *kibud av ve’eim* that they did.

The Chazon Ish, that super-*tzaddik*, used to go to speak with his mother every single day for a half hour. You know what a half hour of the Chazon Ish’s time was? His time was very, very dear. He was a tremendous *masmid*, and he went to talk with her to be *mekayem* the *mitzvah* of *kibud eim*. Rav Chaim Kanievsky, who was a man on a mission, also did *kibud eim* in that way. He had so many obligations to fulfil in his learning every day, it was unbelievable. He would go every morning to visit his mother. Even when his father, the Steipler, could keep her company, he would go to spend time with his mother. Sometimes, she would make him breakfast. Sometimes, the Steipler was there even. He went to her for years, until she died. It was close to Pesach, a few weeks after his mother’s *petirah*, and he met his father and his father said, “You know, I also enjoyed those visits.” Rav Chaim realized, “My father feels bad.” He thought his father didn’t care, but that was not the case; just that his father didn’t always know that he came. So he started to come to his father every single day! Then his sister who was an *almanah*, a widow, moved into the house with their father to help him take care of himself. When the Steipler died twelve years later, Rav Chaim continued the visits to his sister, the *almanah*; it is unbelievable. Do you know what that is? It’s mind boggling to me. To be *mekayem mitzvas kibud av ve’eim* in such a way?!

There is a *Gemara* in *Sukkah* (45b) that says as follows, אמר רשב"י, Rabi Shimon bar Yochai said: “I can exempt the whole world from any judgment that accrued from the day that I was created until now. And if my son Elazar would join me we could exempt the world from judgment that accrued from the day the world was created until now. And, if I had the great *tzaddik* and melech Yosam ben Uziyahu join us, I could exonerate the world from judgment from the beginning of the world until the end of the world.” Rashi

says who is Yosam ben Uziyahu? Rashi says he was a *tzaddik* and he was an *anav*, יותר משאר מלכים, than other kings, and he was *zocheh* to what he was *zocheh* because of his *kibud av*.²

Yosam ben Uziyahu was one of the Jewish kings. He was very humble, and he was *mechabed* his father. His father for many, many years was plagued with *tzara'as*, and Yosam took care of his father personally. During his father's lifetime, Yosam didn't want to be the king because it wasn't *mechabed* his father, and any *din* and any ruling that he would say, he would always say it over in the name of his father. Even though his father wasn't a *posek*, he said everything over in the name of his father. This *zechus* was so great, that Yosam - together with the *zechus* of Rabbi Shimon bar Yochai and his son Rabbi Elazar - could have exonerated and exempted all the world from judgment forever! They didn't say this about other *gedolim*. They didn't say this about Moshe Rabbeinu. Moshe was the greatest *anav* of all people. But Yosam had this unbelievable *zechus* because he was *mechabed* his father.

The *Gemara* says in *Kiddushin* that there was a fellow, a great *tzaddik* and *talmid chacham* named Avimi. Avimi had five children and they were *talmidei chachamim*, but when Avimi's father needed something done, even though he could have easily sent any one of his five children, he would run by himself and do it, and he wouldn't let any of his kids go do it. One time, his father was looking for a drink of water. Try to picture that: A Zeida wanted water. He had a son, Avimi, a great *talmid chacham*. He had five grandchildren. *Nu*. So Avimi ran to get the water for his father. Meanwhile, by the time he came back with the water, his father fell asleep. *Nu*, so what did Avimi do? What would we do? Place the glass of water down next to your father and you go away. If you're an *erlicheh* guy, if you know a little more about the right thing, you know what you would do? You would put it down there and cover the water. You would cover the water not to leave it open. But Avimi stood there with a glass of water, bent down, waiting for his father to wake up so that the second he wakes up, he's going to give him the drink. You hear that? That was the *kibud av ve'eim* of Avimi.

The only place I have seen this level of *kibud av v'eim* is in Brisk. My Rabbi's (Rav Meir Soloveichik) children were *mechabed* him like you can't imagine!

² יותם בן עזיהו - צדיק היה ועניו יותר משאר מלכים וזכה בכיבוד אביו ועליו נאמר בן יכבד אב (מלאכי א':ו) שכל הימים שהיה אביו מצורע והוא היה שופט עם הארץ כדכתיב (מלכים ב טו) ויותם (בנו) שופט וגו' לא נטל עליו כתר מלכות בחייו וכל דיניו שהיה דן אומרן בשם אביו.

AMALEK'S SPIRITUAL INHERITANCE

The *sefer Ya'aros Devash*³ writes the whole *koach* that Amalek has is because he was a descendant from Eisav. Amalek's whole *koach* was in the merit of the *kibud av* of Eisav, because Eisav treated his father with great respect. If you want to be *mevatel* that *koach*, you know how you nullify that *koach*? You have to be *mevatel* Amalek's *zechus*. How do you do that? By being *mechazek* ourselves in the *mitzvah* of *kibud av ve'eim beshleimus*. Nu? The Yaaros Devash asks, who could say that he's *mechabed* his father *beshleimus* and he's not *pogem* in his *kavod*? There was someone, the *Ya'aros Devash* says - Esther HaMalka, *davka*, and she was able to overcome Haman. How? She did not have a father or mother, and she felt bad that she didn't have the opportunity to do this *mitzvah*. Hakadosh Baruch Hu is *metzaref* a *machshavah tovah* to a *ma'aseh*, and so it was considered like she was *mekayem* the *mitzvah beshleimus*. Therefore, she was the one who was able to stand up against the descendant of Esav and Amalek and to overcome Haman. That's what Hashem said: יתומים היינו ואין אב, אתם אמרתם (Eicha 5:3), meaning to say that the *zechus avos* was finished. But the redeemer that I'm going to bring is going to be Esther, and through the fact that she didn't have an *av* and *eim*,⁴ she will be able to overcome Haman. Unbelievable!

Rabbosai, this is something to remember. *Kibud av ve'eim* is one of the *Aseres Hadibros*. It's one of the ten great principles that the Torah is founded on.

GIVING THE SILENT TREATMENT TO PARENTS

Now, I understand that it could be challenging. What if your parent is someone who is a disciplinarian and they discipline you? That makes it pretty rough sometimes. What if your parents are dumb and stupid - and most are. Most of them are not geniuses.

³ יערות דבש א דרוש ג - ד"ש להבין למה בימי אחשוורוש הדר קבלו תורה ולא מקודם ונראה כי כתבו המפרשים את דאמרינן מועדה רבה לוירויתא את אמרו נעשה ונשבעו ויתצו זהו היה ליראת שם הגדולה אבל לא בלב דכתיב (תהילים ע"ה) ויפתוהו בפרים ובשלשום יכדלו וא"ל כל קדולת התורה היה בפה ולבם בל נכון אבל גם זה יש מקום לומר הכל הולך אחר הפה ודברים שבלב אינם דברים (ירושלמי י"ד מט) אך כל ענין עמלק וזאת מכות עשו שהיה נהוג בכוד ביצחק דכתיב (בראשית כב כח) ויבא יצחק את עשו אך היה ציד בפיו כי לא מלבו כיבד את יצחק שלא עשה שום דבר מלבו רק מפיו ולבבו כל עומא ואין נלך בתרפה ולא בלבת רלל כי לעשו טענה וזאת אולי ולכן עד היום חי סומכים כי אף שקבלה היתה בסיומי בפה ולא בלב מאן בכך עיקר ברית כרותה לשפתיים ומה נפקא מינה בהצדקה הלב אמנם עשויים בירמי מדי אשר גבר אויב עמלק בזכות אבותיו ששם אם באנו לילך אלא ההפך אף הוא צדק בפיו ושפתיים אתנו מי אדון ומלך הצורכן ישראל לקבל שנית התורה ברצון ובלב שלם כי הכל היה אחר כונת הלב ודבר שפתיים בלב רק למחסור ואין לעשו ולתור בעצד בפיו ולבבו מאן עולך נפלו דעו ועם ישראל הרימו קרן וכך בריפדים כתוב (שמות ז') על נסותם את ה' ה' ה' יבא עמלק ויצר עמם למה דוקא בענין זה אמנם לפ"מ ש' יובן כי דרשין במדרש (ילק"ש ח"א רמז רסא) ה' ה' ה' בקרבנו אם ודע מה אנו מהרהרים ללבב נעבדו ואם לאו אל נעבדהו ולפ"א משה ספק בידם אם ה' משיגה עול מחשבות או יודע מה הלב הולך אחר הפה א"כ בא עמלק כי זכות עשו בידו מבלי פקפוק ואין והנה לפ"א של עצמותו של קבלת התורה שנית בימי אחשוורוש היתה קבלת הלב בלב תמים וגמור ועדיין ספק מאין יודע מרדכי שכל ישראל הנופשים בד' כנפות הארץ אם מקבלים התורה בלב שלם ואין ברוחם מרוא עולשים א"ל בשביל כבוד מרדכי או מפחד המן אבל לבבם בלתי שלם עם ה' ותורתו זהו קיימם מה שקבלו כבר רק קשה מאן מעיד אם קבלו בלב ואם לאו אין כאן קיום חדש ועל"א אמרו קיימם למעלה מה שקבלו למטה וא"כ משמיעם הסיכמו והכל הולך למכונן אחד וזהו עיקר נוכחותי מרוח הקודש שנאמר בו המילה:

⁴ כי תרבה ה' - 'יתומים היינו ואין אב'; 'חיים אף הגואל שאני עתיד להעמיד מכם במדי', לא יהיה לו אב ואם. הדא הוא דכתיב: (אסתר ב): 'יהי אומן את הדסה היא אסתר בת דודו כי אין לה אב ואם'.

They may think they're smart, but most parents aren't anything special. If they have a son that's a *talmid chacham*, or he considers himself a wise businessman, now he thinks, "My parents are going to tell me what to do? What do they know and understand?" It's a challenge. What if a parent is very demanding? What if a parent wants their child to call them? Today, the *chutzpah* the world encounters is mind boggling. There are many cases where foolish children don't bother calling their parents. At most, they let their parents call them and they'll answer when they're in the right mood. Plus, they'll tell the parents what they want to share with their parents and they won't share with their parents any personal and private things that are going on in their life. That's the opposite of *kibud av ve'eim*. They actually think that they're going to get *schar* as if they did the mitzvah.

Just today, a nice lady with ten children called me. They are very dedicated parents. They supported their children. They wanted to learn in *kollel*. They have one child that's challenged, going through a difficult time. The parents reached out to the kid. He said, "Don't bother us. Mind your own business." Finally, after ten years or eight years, the child turns to the mother and sends her a text message. "If you want to communicate with me, you have to see a therapist. Not once, a minimum of ten times." Where did the child get that vomit from? You know where she got that from? Another therapist. Another very sick therapist told her to tell her mother that. The mother is not a bad woman at all! She's not a tough woman, she is a good person, she is a loving mother. Somebody told them once, maybe, not to get involved with the kids when they're going through a difficult time. I have never heard of that. From the time I was born, if I had a difficult time, I went to my parents. If my kids had something bothering them, they came running to tell Tatty and Mommy that they have a boo boo. Now there's a new *mehalech*: Don't talk to your parents.

After a few years of the mother not asking her child about her difficult plight, she tells the child, "I'm really sorry that I didn't do anything. I couldn't reach out to you. I was told not to." The child said back, "Continue doing the same thing. Don't get involved with us." And then they want to know why their plight is not going away?! The children want to know why their troubles persist. You know why? Because they're evil! That's why. People have to understand this. They have to know this.

WHAT CAN A PERSON WHO DOESN'T HAVE PARENTS DO?

There's a *sefer* called *Ma'aseh Ish* about the Chazon Ish. There is a story in it about a man who was very close to him, a very *chashuveh* man named Rav Yaakov Halpern. He, himself, was an

orphan from both parents at a very young age, so he wasn't *mechabed* his parents. He wasn't *zocheh* to be *mekayem kibud av ve'eim* but he had a tremendous desire to do this *mitzvah*.

One time he met a *rav* from Tel Aviv who was complaining to him about his bitter *matzav*: He said, "My parents came from Poland after the war. They have nothing, and I don't have the ability to support them or help them," and he was very pained by this. Rav Yaakov asked the *rav*, "How much would it cost to support your parents every single month? I would be willing to pay that entire amount on condition that I'll get the *schar* of *mitzva of kibud av ve'eim*." The *rav* didn't know if he should take it - yes? No? Yes? Maybe he, himself, should take care of his parents. The *rav* came to the Chazon Ish and asked the Chazon Ish this question: "Is it *mutar* for me, is it permissible for me to be *mevater* on the *schar* of the *mitzvah*?" So the Chazon Ish looked at him and said, "What's the *shaylah*? You're afraid you're going to lose the *schar* of the *mitzvah*? For your parents' sake," said the Chazon Ish, "you should be prepared for anything, even *arein tantzin in Gehinom*, even to jump into Gehinom for your parents." You hear that?! The Chazon Ish then smiled and said, "*Deiga nisht*, don't worry," he said, "Hakadosh Baruch Hu has enough *schar* to go around for you and for Rav Yaakov." You hear?

We're hearing here a *chiddush* that a person who wants to be *mesaken* this thing, he could go help somebody else be *mekayem* the *mitzvah* of *kibud av ve'eim*.

LEARNING HOW TO RESPECT HASHEM

"*Kabed es avicha ve'es imecha - Honor your father and your mother*," the Ramban says the purpose of that is to teach you how to honor and respect Hashem. We all received from our parents; and we received and received and received! That obligates us to have tremendous *hakaras hatov* and we're supposed to be training ourselves to be *mechabed* Hashem. Just like there are many people who are not *mechabed* their parents, a lot of the very same people are not *mechabed* Hashem either. A person has to think to himself, as many of us sometimes find ourselves in a position where the children are not being *mechabed* their parents. You want to know why. I got this call a number of times. "Can you tell me a reason why my children are not *mechabed* me." I said, "Have you ever thought about what kind of job you did of being *mechabed* your parents? Have you ever thought about that? Are you *mechabed* your parents properly? Maybe because you weren't, so Hashem is now reminding you."

I once met a man who told me that he wasn't *mechabed* his father. Why? Because he had a *ta'annah*, a complaint, on his father for thirty years. What was his *ta'annah*? His father never came to visit him, maybe once. I said, "Where does it say in the Torah that you're supposed to visit your kids?" It's a nice thing if parents come, but they don't have to. First of all, he lived thousands of miles away from his parents. I said, "Maybe it

was difficult for them. That's not called not being a good parent." Then I said, "Did you ever think that maybe that's a reason why your children are not *mechabed* you?" He said, "No, I never thought about that." I said, "So think about that."

Let us be *mechazek* ourselves in this fundamental *mitzvah* which is predicated on *hakaras hatov* to our parents.

❧ IN SUMMARY ❧

We all can learn about the importance of *kibud av v'eim* and how virtually nothing overrides this *mitzvah*. *Kibud av v'eim* is one of the hardest *mitzvos* to fulfil. This is why it brings the greatest *schar* to the doer. Even *Esav Harasha* merited that his descendants benefit for thousands of generations from the *kibud av v'eim* he did. *Le'havdil*, Naftali be Yaakov used to honor his father by running to fulfil Yaakov Avinu's every wish; Yosam ben Uziyahu and Avimi were tremendous examples to us of how to excel in respecting one's father and mother. How painful it is when children (including adult children) fail to try to do *kibud av v'eim*, and/or don't talk to their parents and share their lives with them. We can try to fix the breach in the *mitzvah* through thoughtful investing in better communication with our parents, visiting them when we can, and even supporting someone else's parents financially. This week, I will (*bli neder*) review two *halachos* of *kibud av v'eim* each day, and that will be a *zechus* for me to be *matzliach* and have the *zechus* to do this *mitzvah beshleimus*.

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Flatbush/Boro Park

Rabbi Landau shul
Agudah of avenue L
Rabbi Bergman Ave N
Rabbi Yisrael Reisman
Bnei Yosef Ave P
Khal Tosefes Yom Tov
(Perlstein)
Sharei Zion Ocean Pkwy
Bais Horaa of Flatbush
Rabbi Frankel shul East 21 and
Ave J
Yeshiva Torah Voda's
Rav Scheinberg
Yad Yosef Torah Center
Rabbi Herbst Avenue M
Posna Shul Bedford Ave.
Bnei Binyamin
Ateret Torah Yeshiva
Shomer Shabbos
Emunas Yisrael
Biegelizen Alesk

Lakewood

Kol Shimshon
Beis Shalom
Satmar
Erech Shay
Arlington B"M
James St.
Rav Gissinger
Central Court
Rav Kahana's
Miller/Hertzka's
Rav Friedlander
West Gate
Lutzk
Rav Woody
Rachmastrifk
Rav Neustadt
Bobov
Coventry Shul
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Rav Gelblat
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