

כִּבֵּד אֶת-אָבִיךָ וְאֶת-אִמְךָ

Lessons Learned from Honoring Your Parents

By: Dr. Zachary Lasker

- I. Educational Objectives
 - A. Participants will be able to identify and explain the biblical and rabbinic sources for the commandment to honor your parents.
 - B. Participants will be able to distinguish between the two verbs used in referencing this commandment: 1) כִּבֵּד 2) תִּירָאוּ (מֹרָא)
 - a. Kaved traditionally means “honor”
 - b. Morah traditionally means “fear”
 - C. Participants will identify the lengths to which one must go to fulfill this mitzvah.
 - D. Participants will be able to identify the outcomes in personal growth when one observes this mitzvah.
 - E. Participants will identify similarities between the parent/child relationship to relationships at camp (chanich to tzevet, tzevet to rosh)
 - F. Participants will use this mitzvah as one way to answer our essential question: How do we come to learn that the world is bigger than we are? How do we realize that we're not “the only one”?
 - G. Participants will get to know each other and have fun!

- II. Set Induction: Lifeline Part I
 - A. The Evolution of the Parent – Child Relationship
 1. Instructor will post age brackets up on the wall, from young in life to older.
 2. Participants will move along this lifeline, stopping to consider the following basic questions at each sign: a) What do I need from my parents at this age? How do they show they love and respect me? b) What do my parents need from me at this age? How do I show that I love and respect them?
 - a. Infancy (0 – 4 years old)
 - b. Getting Started (4 -7 years old)
 - c. Upper Elementary School (3 – 5th grade)
 - d. Middle School (6 – 8th grade)
 - e. High School (9 – 11th grade)
 - f. Emerging adult/college (12th grade thru college)
 - g. Young adult (21 – 30 years old)
 - h. Adult (30 – 40 years old)
 - i. Older adult (40 – 50 years old)
 3. Once participants have had a chance to walk along the lifeline quietly, they will be asked to buddy up in pairs of two and different stages to discuss their thoughts, followed by a group share.

III. The Mitzvah

A. The Evolution of the Parent – Child Relationship

1. Group will break up to do chevruta study.
 - a. Rabbi Dan, Rebecca & Tamar
 - b. Justin & Erika
 - c. Maya & Myra
 - d. Andrew, Amy & Adam
2. Phase #1: Using source sheet, chevruta will look at the three direct references to this mitzvah from the Torah:
 - a. Shemot 20:12
 - b. Vayikrah 19:3
 - c. D'varim 5:16
3. Phase #2: Using a "jigsaw approach" participants will review three different commentaries on this mitzvah adapted from Jane Shapiro's mitzvah curriculum.
 - a. Difference between "honor" and "fear"
 - b. Going to great lengths to fulfill this mitzvah
 - c. Balancing this mitzvah against the fulfillment of other mitzvot
4. Jigsaw groups will share their insights.

B. Learnings from this Mitzvah

1. What do you learn from fulfilling this mitzvah?
2. How do we answer our essential question from the fulfillment of this mitzvah?
 - a. How do we come to learn that the world is bigger than we are?
How do we realize that we're not "the only one"?

IV. Connecting this Mitzvah to Camp: Lifeline Part II

A. Parental-Type Relationships at Camp

1. Participants will revisit the timeline and stand by the age bracket that most closely represents the people with whom they will work.
 - a. Andrew & Rebecca: Upper Elementary School (3 – 5th grade)
 - b. Amy & Tamar: Middle School (6 – 8th grade)
 - c. Myra & Maya: High School (9 – 11th grade)
 - d. Adam & Erika: Emerging adult/college (12th grade thru college)
2. Participants will be asked to consider the following questions:
 - a. CHANICHIM: What can the chanichim in your age bracket learn from this mitzvah? How will they fulfill it? How must you hold them accountable for this mitzvah? What happens if you don't?
 - b. TZEvet: What can the tzevet working with your age bracket learn from this mitzvah? How will they fulfill it? How must you hold them accountable for this mitzvah? What happens if you don't?
3. Group share.

V. Personal Growth from this Mitzvah

A. Creative Project

1. Each participant will consider the parental type relationships they have formed with their parents or parent-types at camp and how they have fulfilled this mitzvah and/or struggled with it.
2. Participants will create an expression of this relationship (poster, poem, journal entry, etc.).
3. Participants will share their expression later on in the evening.

VI. Conclusion

A. Learning from this Mitzvah

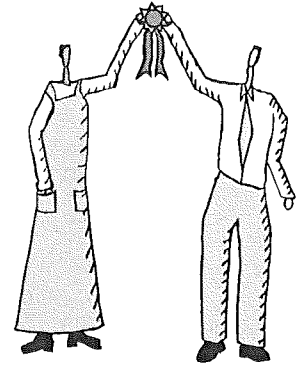
1. What do you learn from this mitzvah?
2. How would you be different (stunted) without it?

Your Relationship with Parents (or parent-types)

Reflect on the mitzvah to honor and revere your parents. Focus on the relationship you have with your parents or with a parent-type in the camp setting.

Step #1:

Identify an example of how you fulfill this mitzvah and/or struggle with it. What sacrifices does this mitzvah require that you make? How do your parents (or parent-types) benefit from you fulfilling this mitzvah in this example? What do you gain?



Step #2:

Create an expression of the fulfillment of this mitzvah or your struggle with it to share with the group later tonight. The expression can be visual (art), musical (song), written (poem, journal entry) or any other form you want it to take.

B'hatzlacha!

כִּבֵּד אֶת־אָבִיךָ וְאֶת־אִמְךָ

Lessons Learned from Honoring Your Parents

Text 1: Shemot 20:12

Honor your father and your mother; that your days may be long upon the land which the Lord your God gives you.

כִּבֵּד אֶת־אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יָאָרְכּוּן יָמֶיךָ עַל
הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ:

Text 2: Vayikrah 19:3

אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבָּת תִּי תִשְׁמַר וְ
אֲנִי ה' אֱלֹהֵיכֶם:

You shall revere every man his mother, and his father, and keep my sabbaths; I am the Lord your God.

Text 3: D'varim 5:16

Honor your father and your mother, as the Lord your God has commanded you; that your days may be prolonged, and that it may go well with you, in the land which the Lord your God gives you.

כִּבֵּד אֶת־אָבִיךָ וְאֶת־אִמְךָ כַּאֲשֶׁר צִוָּךְ ה'
אֱלֹהֶיךָ לְמַעַן יָאָרְכּוּ יָמֶיךָ וְיִלְמְעוּ יָיִטֵב לָךְ
עַל הָאָדָמָה אֲשֶׁר־ה' אֱלֹהֶיךָ נָתַן לָךְ:

Discussion Questions:

- What's your basic interpretation of this mitzvah?
- Why is does it appear three different times? What are the similarities in its wording each time? What are the differences?
- How do you connect the mitzvah to honor in the Exodus and Deuteronomy texts with the promise to remain on the Land?
- How do you connect honoring parents to Shabbat in the Leviticus text?

כַּבֵּד vs. מוֹרָא

Kiddushin 31b

Our Rabbis taught: What is 'fear' and what is 'honor'? 'Fear' means that [the child] must neither stand in [the parent's] place nor sit in [the parent's] place, nor contradict [the parent's] words, nor tip the scales against [the parent]. 'Honor' means that [the child] must give [the parent] food and drink, clothe, cover and lead [the parent] in and out.

R. Abbahu said: For example my son Abimi has fulfilled the precept of honor. Abimi had five ordained sons in his father's lifetime, yet when R. Abbahu came and called out at the door, he himself speedily went and opened it for him, crying: 'Yes, yes,' until he reached it. One day he asked him, 'Give me a drink of water.' By the time he brought it he had fallen asleep. Thereupon he bent and stood over him until he awoke.

ת"ר: איזהו (מורא), ואיזהו כיבוד?
מורא - לא עומד במקומו, ולא יושב במקומו,
ולא סותר את דבריו, ולא מכריעו;
כיבוד - מאכיל ומשקה, מלביש ומכסה, מכניס
ומוציא.

אמר רבי אבהו: כגון אבימי ברי קיים מצות
כיבוד. חמשה בני סמכי הוה ליה לאבימי בחיי
אביו, וכי הוה אתא רבי אבהו קרי אבבא,
רהיט ואזיל ופתח ליה, ואמר: "אין אין" עד
דמטאי התם. יומא חד אמר ליה: "אשקיין
מיא, אדאייתי ליה נמנם", גחין קאי עליה עד
דאיתער.

Discussion Questions:

- How do these texts define honor and revere? What sorts of acts do they cover?
- Where else do we find verbs like revere and honor applied? What is the connection?
- Why do you think R. Abahu brags about his son?
- Why do you think the text gives the detail about Avimi's family and the fact that he runs to answer the door for his father?
- In what ways do you "honor" your parents and in what ways do you "revere" them?

How Far Does it Go?

Text 5: Kiddushin 31a-31b

<p>Rab Judah said in Samuel's name: R. Eliezer was asked: How far does the honor of parents [extend]?</p> <p>Said he, Go forth and see what a certain heathen, Dama son of Nethinah by name, did in Ashkelon. The Sages sought jewels for the ephod, at a profit of six-hundred-thousand [gold denarii], R. Kahana taught: at a profit of eight-hundred-thousand but as the key was lying under his father's pillow, he did not trouble him. The following year the Holy One, who is praised, gave him his reward. A red heifer was born to him in his herd. When the Sages of Israel went to him [to buy it], he said to them: "I know you, that [even] if I asked you for all the money in the world you would pay me, but I ask of you only the money which I lost through my father's honor."</p> <p>When R. Dimi came, he said: He [Dama son of Nethinah] was once wearing a gold embroidered silken cloak and sitting among Roman nobles, when his mother came, tore it off from him, struck him on the head, and spat in his face, yet he did not shame her.</p>	<p>אמר רב יהודה אמר שמואל, שאלו את ר' אליעזר: עד היכן כיבוד אב ואם?</p> <p>אמר להם: צאו וראו מה עשה עובד כוכבים אחד לאביו באשקלון ודמא בן נתינה שמו. בקשו ממנו חכמים אבנים לאפוד בששים ריבוא שער, ורב כהנא מתני: בשמונים ריבוא, והיה מפתח מונח תחת מראשותיו של אביו, ולא ציערו.</p> <p>לשנה האחרת נתן הקב"ה שכרו, שגולדה לו פרה אדומה בעדרו.</p> <p>נכנסו חכמי ישראל אצלו, אמר להם: "יודע אני בכם, שאם אני מבקש מכם כל ממון שבעולם אתם נותנין לי, אלא אין אני מבקש מכם אלא אותו ממון שהפסדתי בשביל כבוד אבא."</p> <p>כי אתא רב דימי אמר: פעם אחת היה לבוש סירקון של זהב והיה יושב בין גדולי רומי, ובאתה אמו וקרעתו ממנו, וטפחה לו על ראשו וירקה לו בפניו, ולא הכלימה.</p>
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Discussion Questions:

- Why do you think the detail that Dama b. Netinah is a gentile is included?
- What does Dama give up by not waking his father?
- What question does this raise for you on how much honor is required for a parent?
- What more is added by Dama's experience with his mother?
- Think about the lengths you've gone to fulfill this mitzvah, or the sacrifices you've seen your parents make to fulfill this mitzvah. How far have you/they gone? Have you ever stopped short?

How Far Does it Go?

Rashi on Leviticus 19:3

[The Torah] placed keeping the Sabbath next to revering one's father to say: even though I have warned you about revering one's father, if he says to you: "Desecrate the Shabbat do not listen to him, and similarly with the rest of the mitzvot.

סמך שמירת שבת למורא אב, לומר אף על פי שהזהרתיך על מורא אב, אם יאמר לך חלל את השבת אל תשמע לו, וכן בשאר כל המצות:

Discussion Questions:

- Rashi's interpretation adds a new question of the limits on honoring and revering. What is non-negotiable?
- Have you ever had an experience where your personal choices or principles came into conflict with your parents? How did you make a decision on what to do?
- Have you ever had a "Jewish Life Choice" conflict with your parents' Jewish choices? How did you navigate that?