



Yuhara when there is a Halachic Imperative

1. If one is doing a certain practice because one got a certain pesak from one's rav or because it is to fulfill the basic halacha, it isn't considered yuhara even if it isn't the minhag.¹ Nonetheless one can only do so with the intent for the mitzvah and not to be arrogant.² For example, according to Rav Schachter, it isn't yuhara to wear techelet in a place that the minhag is not to because the primary halacha requires it.³
2. If it is accepted in your place that some people do this midat chasidut, then it isn't considered yuhara.⁴
3. If someone is known for his chasidut, then it isn't yuhara to do so for the sake of heaven.⁵

1. The Mordechai (Brachot n. 1) writes that since Rabbenu Tam held that if one said Shema after Plag Hamincha one fulfilled his obligation if one does repeat it later it appears as yuhara. Bet Yosef 235:1 argues that it isn't yuhara to repeat Shema since according to many rishonim one didn't fulfill one's mitzvah. This is also his opinion in Shulchan Aruch 235:1 and Mishna Brurah 235:15. Maharil (Mezuzah 1) writes that one should put up a mezuzah in every room in one's house and it isn't yuhara even though the minhag was to only put up one for the front door, since that minhag is completely incorrect. Geonim responsa emanuel 161 reiterates this point stating that it isn't yuhara to wear tefillin since it is a mitzvah even though many people fail to do so.

2. Shulchan Aruch Hamidot v. 1 p. 123 explains that it is always forbidden to do something to show off, as that is a Biblical prohibition of having נאג even while doing a mitzvah. See Shulchan Aruch 565:6 who writes that someone who publicizes that he keeps voluntary fasts is punished.

3. Rav Schachter (oral communication, Ginat Egoz Siman 2) explained that since wearing techelet is halachically mandated due to *safek deoritta Ichumra*, there is no reason to consider wearing it yuhara.

4. Bet Yosef 24:2 cites Rav Neturai Goan that it is yuhara to hold one's tzitzit during kriyat shema since there is no need to do so. The Bet Yosef

points out that today there's no yuhara to do this since some people have the minhag to do it. Chida (Chaim Shaal 1) and Shulchan Aruch Hamidot v. 1 p. 128 agree. However, Shvut Yakov 2:44 argues that there is yuhara to wear Rabbenu Tam tefillin even if some people do it unless most do it. Mishna Brurah 34:16 cites the Shvut Yakov. Daat Yisrael 2:211 by R' Yisrael Schwartz distinguishes between tzitzit which is only a minhag so having some people do it is sufficient, as opposed to Rabbenu Tam tefillin which is a question of actual halacha so only if many people do it is it permitted.

As an example of being strict about something that is permitted in that community, Igrot Moshe YD 1:62 wrote about himself that privately he was strict not to drink blended sherry cask scotch but if he was in a company that was having it he would as well so as not to violate yuhara. The implication of that statement clearly seems to be at odds with the Vdarshta Vchakarta YD 5:10 based on the Satmer Rav writes that those chasidim and briskers who don't rely on any hechsher aren't violating yuhara since there are real halachic concerns.

5. Rashi Brachot 17b, Shulchan Aruch 34:3 citing the Maharil 137, Shulchan Aruch Hamidot p. 127