



**Leviticus 19:17**

Do not 'hate' your brother in your heart; certainly rebuke your fellow person and do not carry the **burden of sin** thereby.

לֹא תִשְׂנֵא אֶת אָחִיךָ בְּלִבְךָ  
הוֹכַח תּוֹכִיחַ אֶת עַמִּיתְךָ  
וְלֹא תִשָּׂא עָלֶיךָ חַטָּא.

**Talmud Shabbat 54b-55a (Sefaria translation)**

It was related that **Rav, and Rabbi Ḥanina, and Rabbi Yoḥanan, and Rav Ḥaviva** taught the statement cited below. The Gemara comments: **Throughout the order of *Moed*, wherever this pair of Sages is mentioned, exchange Rabbi Yoḥanan and insert Rabbi Yonatan in his place.** In any event, they said: **Anyone who had the capability to effectively protest the sinful conduct of the members of his household and did not protest, he himself is apprehended for the sins of the members of his household and punished.** If he is in a position to protest the sinful conduct of **the people of his town**, and he fails to do so, he is **apprehended for the sins of the people of his town.** If he is in a position to protest the sinful conduct of **the whole world**, and he fails to do so, **he is apprehended for the sins of the whole world.**

**Rav Pappa said:** And the members of the household of the Exilarch were **apprehended** and punished for the sins of **the whole world.** Because their authority extends across the entire Jewish world, it is in their hands to ensure that nobody commit a transgression. As indicated by **that which Rabbi Ḥanina said: What is the meaning of that which is written: “The Lord will enter into judgment with the Elders of His people and its princes,** saying: It is you who have eaten up the vineyard; the robbery of the poor is in your houses” (Isaiah 3:14)? The question arises: **If the princes sinned** by committing robbery, **what did the Elders, i.e., the Sages of that generation, do that was considered a sin? Rather, say: God will enter into judgment with the Elders because they did not protest the sinful conduct of the princes.**

**Talmud Shabbat 119b (Sefaria translation)**

**Rav Amram, son of Rabbi Shimon bar Abba, said that Rabbi Shimon bar Abba said that Rabbi Ḥanina said:** Jerusalem was destroyed only because the people did not rebuke one another, as it is stated: **“Her ministers were like stags that found no pasture, and they walked without strength before their pursuer” (Lamentations 1:6).** **Just as this stag turns its head toward the other’s tail** when it grazes, and each one feeds on its own, **so too, the Jewish people in that generation lowered their faces to the ground and did not rebuke one another.**

**Beresheit Ch. 47:28-31**

<p>Thus Israel settled in the country of Egypt, in the region of Goshen; they <b>acquired holdings</b> in it, and were fertile and increased greatly.</p> <p><b>Parshat Vayechi</b></p> <p>Yakov lived for seventeen years in the land of Egypt, so that the span of Yakov’s life came to one hundred and forty-seven years.</p> <p>And when the time approached for Israel to die, he summoned his son Yosef and said to him, “If I have found favor in your eyes, place your hand under my thigh [as a pledge of your steadfast loyalty] and do with me an act of kindness and truth: <b>Please do not bury me in Egypt.</b></p> <p>When I lie down with my ancestors, [when I die] <b>carry me up from Egypt and bury me in their where they are buried.</b>”</p> <p>He replied, “I will do as you have spoken.”</p> <p>And Yakov said, “<b>Swear to me.</b>” And he swore to him. Then Israel bowed at the head of the bed. {Rashi says he bowed to the Shechina, the presence of God who was at the head of his bed}</p>	<p>וַיָּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן וַיֵּאָחֲזוּ בָהּ וַיִּפְרוּ וַיִּרְבוּ מְאֹד:</p> <p><b>פְּרַשְׁת וַיְחִי</b></p> <p>וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שִׁבְעַת עָשָׂרָה שָׁנָה וַיְהִי מִמֵּי יַעֲקֹב שָׁנֵי חֲלִיּוֹ שִׁבְעַת שָׁנִים וְאַרְבָּעִים וּמֵאָת שָׁנָה:</p> <p>וַיִּקְרָבוּ מִמֵּי יִשְׂרָאֵל לְמוֹת וַיִּקְרָא לְבָנָו לְיוֹסֵף וַיֹּאמֶר לוֹ אִם-נָא מִצָּאתִי חַן בְּעֵינֶיךָ שְׂיִמְגָל יָדְךָ תַּחַת יְרֵכִי וְעָשִׂיתָ עִמָּדִי קָסֵד וְאָמַת אֶל-גָּא תִקְבְּרֵנִי בְּמִצְרַיִם:</p> <p>וְשָׁכַבְתִּי עִם-אֲבֹתַי וּנְשָׂאתֵנִי מִמִּצְרַיִם וּקְבַרְתֵּנִי בְּקִבְרֹתָם וַיֹּאמֶר אָנֹכִי אֲעָשֶׂה כְּדַבְּרֶךָ:</p> <p>וַיֹּאמֶר הַשְּׁבַעָה לִּי וַיִּשְׁבַּע לוֹ וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל-רֵאשׁ הַמִּטָּה: {פ}</p>
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**Beresheit Ch. 48:1-11**

<p>A short time afterward, Yosef was told, “Your father is ill.” So he took with him his two sons, Manasseh and Ephraim.</p> <p>When Yakov was told, “Your son Yosef has come to see you,” Israel summoned his strength and sat up in bed.</p> <p>And Yakov said to Yosef, “El Shaddai appeared to me at Luz in the land of Canaan, and He blessed me, and said to me, ‘I will make you fertile and numerous, making of you a community of peoples; and <b>I will assign this land to your</b></p>	<p>וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ חָלָה וַיִּלָּח אֶת-שְׁנֵי בָנָיו עִמּוֹ אֶת-מְנַשֶּׁה וְאֶת-אֶפְרַיִם:</p> <p>וַיִּגַּד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בָנְךָ יוֹסֵף בָּא אֵלֶיךָ וַיִּתְחַזַּק יִשְׂרָאֵל וַיָּשֶׁב עַל-הַמִּטָּה:</p> <p>וַיֹּאמֶר יַעֲקֹב אֶל-יוֹסֵף אֵל שְׁדַי נִרְאָה אֵלַי בְּלוּז בְּאֶרֶץ כְּנָעַן וַיְבָרֵךְ אֹתִי:</p> <p>וַיֹּאמֶר אֵלַי הַנְּגִי מִפָּרְךָ וְהַרְבִּיתִּךָ וַנִּתְתִּיךָ לְקָהָל עַמִּים וַנִּתְתִּי אֶת-הָאָרֶץ הַזֹּאת לְיִרְעָה אַחֲרֶיךָ אֶתְחַזַּק עִוְלָם:</p>
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**offspring to come for an everlasting possession.<sup>7</sup>**

Now, your two sons, who were born to you in the land of Egypt before I came to you in Egypt, shall be mine; Ephraim and Manasseh shall be mine no less than Reuben and Simeon.

But progeny born to you after them shall be yours; they shall be recorded under the name of their brothers in their inheritance.

**And as for me...when I was returning from Paddan Aram, Rachel died, to my sorrow, while I was journeying in the land of Canaan, when still some distance short of Efrat; and I buried her there on the road to Efrat”—now Bethlehem.**

Noticing Yosef’s sons, Israel asked, “Who are these?”

And Yosef said to his father, “They are my sons, whom God has given me here.” “Bring them up to me,” he said, “that I may bless them.”

Now Israel’s eyes were dim with age; he could not see. So [Yosef] brought them close to him, and he kissed them and embraced them.

And Israel said to Yosef, “I never expected to see you again, and here God has let me see your children as well.”

וְעַתָּה שְׁנֵי-בָנָיךָ הַנוֹלָדִים לְךָ בְּאֶרֶץ  
מִצְרַיִם עַד-בָּאִי אֵלַיךָ מִצְרַיִמָּה לִי-הֵם  
אֶפְרַיִם וּמְנַשֶּׁה כְּרָאוּבֵן וְשִׁמְעוֹן יְהִי-לִי:

וּמוֹלָדֹתַי אֲשֶׁר-הוֹלַדְתִּי אַחֲרֵיהֶם לְךָ יִהְיוּ  
עָלַי שֵׁם אַחֲיֵיהֶם יִקְרָאוּ בְּנֵהֶלְתָּם:

וְאֲנִי | בָּבֹאִי מִפָּדָן מִתָּה עָלַי רָחֵל בְּאֶרֶץ  
כְּנָעַן בְּדֶרֶךְ בְּעוֹד כְּבַרְת־אֶרֶץ לְבָא  
אֶפְרַתָּה וְאַקְבְּרָהָ שָׁם בְּדֶרֶךְ אֶפְרַת הִוא  
בֵּית לְחָם:

וַיֵּרָא יִשְׂרָאֵל אֶת-בָּנָי יוֹסֵף וַיֹּאמֶר  
מִי-אֵלֶּה:

וַיֹּאמֶר יוֹסֵף אֶל-אָבִיו בְּנֵי הֵם  
אֲשֶׁר-נָתַן-לִי אֱלֹהִים בְּגֵה וַיֹּאמֶר  
קַח-סֵנָא אֵלַי וְאַבְרַכְכֶם:

וַעֲיַנֵּי יִשְׂרָאֵל כְּבָדוֹ מִזְקֵן לֹא יוֹכֵל  
לִרְאוֹת וַיִּגַּשׁ אֹתָם אֵלָיו וַיִּשָּׂק לָהֶם  
וַיַּחַבֵּק לָהֶם:

**Beresheit Ch. 49** Yakov calls sons for **blessings**, parting words for each, each as individual. All his blessings prepared them for their future settling in the Land of Israel.

All these were the tribes of Israel, twelve in number, and this is what their father said to them as he bade them farewell, addressing to each a parting word appropriate to him.

כָּל-אֵלֶּה שְׁבִטֵי יִשְׂרָאֵל שְׁנָיִם עָשָׂר וְזֹאת  
אֲשֶׁר-דִּבֶּר לָהֶם אָבִיהֶם וַיִּבְרַךְ אוֹתָם  
אִישׁ אֲשֶׁר כְּבִרְכָתוֹ בְּרַךְ אוֹתָם:

<p>Then he instructed them, saying to them, “I am about to be gathered to my kin. Bury me with my fathers in the cave which is in the field of Ephron the Hittite, the cave which is in the field of Machpelah, facing Mamre, in the <b>Land of Canaan</b>, the field that Abraham bought from Ephron the Hittite for an <b>everlasting burial site</b>.</p> <p>there Abraham and his wife Sarah were buried; there Isaac and his wife Rebekah were buried; and there I buried Leah—</p> <p><b>the field and the cave in it, bought from the Hittites.”</b></p> <p>When Yakov finished his instructions to his sons, he drew his feet into the bed and, breathing his last, he was gathered to his people.</p>	<p>וַיִּצְוֵנוּ אוֹתָם וַיֹּאמֶר אֲלֵהֶם אֲנִי נֹאֲסָף אֶל-עַמִּי קְבְּרוּ אֹתִי אֶל-אֲבֹתַי אֶל-הַמְעֵרָה אֲשֶׁר בְּשֵׂדֵה עֶפְרָוֹן הַחִתִּי:  בַּמְעֵרָה אֲשֶׁר בְּשֵׂדֵה הַמְכַפְלֵה אֲשֶׁר עַל-פְּנֵי-מִמְרָא בְּאֶרֶץ כְּנָעַן אֲשֶׁר קָנָה אֲבֹרָהָם אֶת-הַשֵּׂדֶה מֵאֵת עֶפְרָוֹן הַחִתִּי <b>לְאֶחְזַת-קְבָּר:</b>  שָׁמָּה קָבְּרוּ אֶת-אֲבֹרָהָם וְאֵת שָׂרָה אִשְׁתּוֹ שָׁמָּה קָבְּרוּ אֶת-יִצְחָק וְאֵת רִבְקָה אִשְׁתּוֹ וְשָׁמָּה קָבַרְתִּי אֶת-לֵאָה:  מִקְנֵה הַשֵּׂדֶה וְהַמְעֵרָה אֲשֶׁר-בוֹ מֵאֵת בְּנֵי-חֵת:  וַיְכַל יַעֲקֹב לְצַוֹת אֶת-בָּנָיו וַיֵּאֱסֹף רַגְלָיו אֶל-הַמֶּטֶה וַיִּגּוּעַ וַיֵּאֱסֹף אֶל-עַמִּיו:</p>
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**Beresheit Ch. 50** Yosef fulfills his oath and all Yakov's children bury their father in Canaan

<p>Joseph flung himself upon his father’s face and wept over him and kissed him.</p> <p>Then Joseph ordered the physicians in his service to embalm his father, and the physicians embalmed Israel.</p> <p>It required forty days, for such is the full period of embalming. The Egyptians bewailed him seventy days;</p> <p>and when the wailing period was over, Joseph spoke to Pharaoh’s court, saying, “Do me this favor, and lay this appeal before Pharaoh:</p> <p><b>‘My father made me swear, saying, “I am about to die. Be sure to bury me in the grave which I made ready for myself in the land of Canaan.” Now, therefore, let me go</b></p>	<p>וַיִּפֹּל יוֹסֵף עַל-פְּנֵי אָבִיו וַיִּבְדּוּ עָלָיו וַיִּשְׁקֵלּוּ:  וַיִּצְוֵנוּ יוֹסֵף אֶת-עֹבְדָיו אֶת-הַרְפָּאִים לְחַנֹּט אֶת-אָבִיו וַיַּחְנְטוּ הַרְפָּאִים אֶת-יִשְׂרָאֵל:  וַיִּמְלְאוּ-לוֹ אַרְבָּעִים יוֹם כִּי בֵן יִמְלֹא יָמֵי הַחַנְטִים וַיִּכְפּוּ אֹתוֹ מִצָּרִים שִׁבְעִים יוֹם:  וַיַּעֲבְרוּ יָמֵי בְכִיתוֹ וַיִּדְבַר יוֹסֵף אֶל-בֵּית פַּרְעֹה לֵאמֹר אִם-נָא מֵצְאֹתִי חֹן בְּעֵינֵיכֶם דַּבְּרוּ-נָא בְּאָזְנֵי פַרְעֹה לֵאמֹר:  אֲכִי הִשְׁפִּיעֵנִי לֵאמֹר הִנֵּה אֲנִכִּי מֵת בְּקִבְרֵי אֲשֶׁר כָּרַתִּי לִי בְּאֶרֶץ כְּנָעַן</p>
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<p><b>up and bury my father; then I shall return.”</b></p> <p>And Pharaoh said, “Go up and bury your father, as he made you promise on oath.”</p> <p>So Joseph went up to bury his father; and with him went up all the officials of Pharaoh, the senior members of his court, and all of Egypt’s dignitaries, together with all of Joseph’s household, his brothers, and his father’s household; only their children, their flocks, and their herds were left in the region of Goshen.</p> <p>....</p> <p>Thus his sons did for him as he had instructed them</p> <p><b>His sons carried him to the land of Canaan, and buried him</b> in the cave of the field of Machpelah, the field near Mamre, which Abraham had bought for an <b>eternal burial site</b> from Ephron the Hittite.</p> <p>After burying his father, Joseph returned to Egypt, he and his brothers and all who had gone up with him to bury his father.</p> <p>When Joseph’s brothers saw that their father was dead, they said, “What if Joseph still bears a grudge against us and pays us back for all the wrong that we did him!”</p> <p>So they sent this message to Joseph, “Before his death your father left this instruction:</p> <p>So shall you say to Joseph, ‘Forgive, I urge you, the offense and guilt of your brothers who treated you so harshly.’ Therefore, please forgive the offense of the servants of the God of your father.” And Joseph was in tears as they spoke to him.</p>	<p>שָׁמָּה תִּקְבְּרֵנִי וְעִתָּה אֶעֱלֶה-נָא וְאֶקְבְּרָה אֶת-אָבִי וְאֲשׁוּבָה:</p> <p>וַיֹּאמֶר פְּרֹעֹה עֲלֶיהָ וַיִּקְבֹּר אֶת-אָבִיו כַּאֲשֶׁר הִשְׁבִּיעָהּ:</p> <p>וַיַּעַל יוֹסֵף לִקְבֹּר אֶת-אָבִיו וַיַּעֲלוּ אִתּוֹ כָּל-עַבְדָּי פְּרֹעֹה זִקְנֵי בֵיתוֹ וְכָל זִקְנֵי אֶרֶץ-מִצְרָיִם:</p> <p>וְכָל בַּיִת יוֹסֵף וְאֶחָיו וּבֵית אָבִיו רֶק טַפָּם וְצֹאנָם וּבְקָרָם עֲזָבוּ בְּאֶרֶץ גֹּשֶׁן</p> <p>.....</p> <p>וַיַּעֲשׂוּ בְנָיו לּוֹ כַּכֵּן כַּאֲשֶׁר צִוָּם:</p> <p>וַיִּשְׂאוּ אֹתוֹ בְּנָיו אֶרְצָה כְּנָעַן וַיִּקְבְּרוּ אֹתוֹ בְּמַעְרַת שְׂדֵה הַמַּכְפֵּלָה אֲשֶׁר קָנָה אַבְרָהָם אֶת-הַשְּׂדֵה לְאַחֲזַת-קֶבֶר מֵאֵת עֶפְרָן הַחִתִּי עַל-פְּנֵי מִמְרָא:</p> <p>וַיֵּשֶׁב יוֹסֵף מִצְרַיִם הוּא וְאֶחָיו וְכָל-הָעֹלָמִים אִתּוֹ לִקְבֹּר אֶת-אָבִיו אַחֲרֵי קָבְרוֹ אֶת-אָבִיו:</p> <p>וַיִּרְאוּ אַחֲוֵי-יוֹסֵף כִּי-יָמַת אָבִיהֶם וַיֹּאמְרוּ לוֹ יִשְׁטַמְנוּ יוֹסֵף וְהַשֵּׁב יֵשִׁיב לָנוּ אֵת כָּל-הַרָעָה אֲשֶׁר גָּמְלָנוּ אֹתוֹ:</p> <p>וַיִּצְווּ אֶל-יוֹסֵף לֵאמֹר אָבִיו צִוָּה לִפְנֵי מוֹתוֹ לֵאמֹר:</p> <p>כִּה־תֵּאֱמָרוּ לְיוֹסֵף אֲנִי שָׂא נָא פֶשַׁע אֲחֵיךָ וְחַטָּאתָם כִּי-רָעָה גָּמְלוּךָ וְעִתָּה שָׂא נָא לִפְשַׁע עַבְדֵי אֱלֹהֵי אָבִיו וַיִּבֶךְ יוֹסֵף בְּדַבְרָם אֵלָיו:</p> <p>וַיֵּלְכוּ גַם-אֶחָיו וַיִּפְּלוּ לִפְנָיו וַיִּאֲמְרוּ הִנְנּוּ לְךָ לַעֲבָדִים:</p>
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<p>His brothers went to him themselves, flung themselves before him, and said, “We are prepared to be your slaves.”</p> <p><b>But Joseph said to them, “Have no fear! Am I a substitute for God?</b></p> <p><b>Besides, although you intended me harm, God intended it for good, so as to bring about the present result—the survival of many people.</b></p> <p>And so, fear not. I will sustain you and your children.” Thus he reassured them, speaking kindly to them.</p> <p>So Joseph and his father’s household remained in Egypt. Joseph lived one hundred and ten years.</p> <p>Joseph lived to see children of the third generation of Ephraim; the children of Machir son of Manasseh were likewise born upon Joseph’s knees.</p> <p>At length, Joseph said to his brothers, “<b>I am about to die. God will surely take notice of you and bring you up from this land to the land that He promised on oath to Abraham, to Isaac, and to Jacob.</b>”</p> <p><b>So Joseph made the sons of Israel swear,</b> saying, “When God has taken notice of you, <b>you shall carry up my bones from here.</b>”</p> <p><b>Joseph died</b> at the age of one hundred and ten years; and he was <b>embalmed and placed in a coffin [BUT NOT BURIED] in Egypt.</b></p>	<p>וַיֹּאמֶר אֲלֵהֶם יוֹסֵף אֶל־תִּירְאוּ כִּי הִתַּחַת אֱלֹהִים אָנֹכִי:</p> <p>וְאַתֶּם חֲשַׁבְתֶּם עָלַי רָעָה וְאֱלֹהִים חֲשַׁבָה לְטוֹבָה לְמַעַן עֲשֶׂה כִּי־וַיִּהְיֶה לְהַחֲלִית עִם־רַב:</p> <p>וְעַתָּה אֶל־תִּירְאוּ אֲנֹכִי אֲכַלְפֵּל אֶתְכֶם וְאֶת־טַפְּכֶם וְיִגְדַּלְתֶּם וְיִדְבַּר עַל־לְבָבְכֶם:</p> <p>וַיֵּשֶׁב יוֹסֵף בְּמִצְרַיִם הוּא וּבֵית אָבִיו וַיְחִי יוֹסֵף מֵאָה וָעֶשְׂרִי שָׁנָיִם:</p> <p>וַיֵּרָא יוֹסֵף לְאֶפְרַיִם בְּנֵי שְׁלֹשִׁים גֹּם בְּנֵי מְכִיר בֶן־מְנַשֶּׁה יְלָדָיו עַל־בְּרֵכֵי יוֹסֵף:</p> <p>וַיֹּאמֶר יוֹסֵף אֶל־אֶחָיו אֲנֹכִי מֵת וְאֱלֹהִים פִּקְדוּ יִפְקְדוּ אֶתְכֶם וְהָעֵלָה אֶתְכֶם מִן־הָאָרֶץ הַזֹּאת אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב:</p> <p>וַיִּשְׁבַּע יוֹסֵף אֶת־בְּנָיו יִשְׂרָאֵל לֵאמֹר פִּקְדוּ יִפְקְדוּ אֱלֹהִים אֶתְכֶם וְהָעֵלְתֶם אֶת־עַצְמוֹתַי מִזֶּה:</p> <p>וַיָּמָת יוֹסֵף בֶּן־מֵאָה וָעֶשְׂרִי שָׁנָיִם וַיְהִי־טוֹ אֹתוֹ וַיִּישָׂם בָּאָרוֹן בְּמִצְרַיִם:</p>
<p><b>Rebuke the Wise - Talmud Arachin 16b</b></p> <p>Rabi Yochanan ben Nuri said: "Let the Heavens and the Earth give testimony that Rabbi Akiva was punished on my account more than four or five times by Rabban Gamliel, the head of the</p>	<p>ואמר רבי יוחנן בן נורי מעיד אני עלי שמים וארץ שהרבה פעמים לקה עקיבא על ידי שהייתי קובל עליו לפני</p>





<p>Sanhedrin, because of complaints I submitted about him.</p> <p>And I swear that with each successive complaint, Rabbi Akiva increased his love for me, as is written: <b>Don't rebuke the cynic for he will hate you. Rebuke the wise and he will love you.</b> (Mishlei 9:8)</p>	<p>רבן [גמליאל, ראש הסנהדרין]</p> <p>וכל שכן שהוספתי בו אהבה לקיים מה שנאמר: <b>'אל תוכח ליץ פן ישנאך הוכח לחכם ויאהבך'</b> (משלי ט:ח).</p>
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### For Reflection - Things We Have to Say

Before Rebuking or Criticizing: Check if you are clear about

1. **WHAT** - What is my **positive aim** is for the other person or for our relationship?
2. **WHEN** – When is the right timing? When will this person feel confident enough or close enough to me for me to share with them my critique? Have I asked them if they are willing to hear?
3. **HOW** – How will the tone of my voice tell them that I am critiquing them because of my love or care or concern for them?