



Halakha Source Sheet עיוני הלכה
All of Israel is Responsible One to the Other
Rabbi Karen Reiss Medwed

Question: What is the obligation of Kol Yisrael Areivim Zeh L'Zeh

Rashi on B'Chukotai

כמפני חרב. כָּאֱלוּ בּוֹרְחִים מִלִּפְנֵי הוֹרְגִים, שְׂיֵהָא בְּלִבְכֶם פָּחַד, וְכָל שְׂעָה סְבוּרִים שְׂאָדָם רוֹדְפָם; וּמְדַרְשׁוּ וְכָשְׁלוּ אִישׁ בְּאַחִיו, זֶה נִכְשָׁל בְּעוֹנוֹ שֶׁל זֶה, שְׂכָל יִשְׂרָאֵל עֲרִבִין זֶה לְזֶה (ספרא; סנהדרין כ"ז):
As though before a sword. As though they are fleeing before killers — that their hearts will be in a panic, and at every moment they think that a person is pursuing them. And its midrashic explanation is: “They will stumble over one another” — one by the sin of the other, since all Israel is responsible for one another.

Bavli Shevuot 39a

וכל עבירות שבתורה מכל העולם לא והכתיב (ויקרא כו, לז) וכשלו איש באחיו איש בעון אחיו מלמד שכל ישראל ערבים זה בזה

The Gemara asks: **And** with regard to **all of the other transgressions in the Torah**, is punishment **not** exacted **from the entire world**? **But isn't it written: “And they shall stumble one upon another”** (Leviticus 26:37)? This verse is homiletically interpreted to mean that they shall stumble spiritually, **one due to the iniquity of another**, which **teaches that the entire Jewish people are considered guarantors for one another**. Apparently, any transgression makes the entire world liable to be punished.

Sha'arei Teshuva 3

החלק ה' - מי שיש בידו למחות ואינו מוחה. ואין בפיו תוכחות. ועל מעשה חטאים לא ילטוש עין ולא ישגיח. ולא יהיה להם לאיש מוכיח והנה נצטוינו לבער הרע מקרב עמנו. שנאמר (דברים יג) ובערת הרע מקרבך. ואמרו רבותינו - כל מי שיש בידו למחות באנשי ביתו ואינו מוחה נתפש על אנשי ביתו. יש בידו למחות באנשי עירו ואינו מוחה נתפש על אנשי עירו. יש בידו למחות בכל העולם ואינו מוחה נתפש על כל העולם. ונאמר (ויקרא כו) וכשלו איש באחיו ודרשו בו ז"ל איש בעון אחיו ואמרו כל ישראל ערבים זה לזה.

The sixth section: One who has the ability to protest, but does not protest and has no words of reprimand in his mouth; and does not use the swords of his eyes and does not take responsibility for the deeds of sinners. So he will not be a man of reprimand, whereas we were commanded to



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destroy the evil from within our nation - as it is stated (Deuteronomy 13:6), “and you shall destroy the evil within you.” And our Rabbis said (Shabbat 54b), “Anyone who is in a position to protest against the members of his household and does not protest, is apprehended for the members of his household; if he is in a position to protest against the people of his city, and does not protest, he is apprehended for the people of his city; if he is in a position to protest the whole world, and does not protest, he is apprehended for the whole world.” And it is stated (Leviticus 26:37), “A man shall stumble over his brother.” And they, may their memory be blessed, expounded (Sanhedrin 27b), “‘A man over’ the iniquity of ‘his brother.’” And they said that all of Israel is responsible for one another.

Sha'arei Teshuvah (Gates of Repentance) is one of three works, along with Iggeret ha-Teshuvah and Sefer HaYirah, that belong to the standard Jewish ethical works of the Middle Ages. It was written by Rabbeinu Yonah Gerondi, reportedly to atone for his earlier attacks on Maimonides and to emphasize his repentance

שבט אחים ואחיות

70 years on the road I'm traveling and looking
At what was and what will be
And how my soul is still this nation
From catching the sunrise
From the sunrises of Masada
From Jerusalem with its palaces
From the beaches of the Kinnere
From the parties of Tel Aviv
My father dreamed and prayed
To live in the Land of Israel
Today my children ask me
What is the story of Israel?

This is my home, this is my heart
And I will not leave
Our ancestors, our roots
We are the flowers, the melodies
A tribe of brothers and sisters

The same neighborhood, the same street
Jacob's twelve sons
Brought together after their wanderings
In the place of their longing
A man is his native landscape
He digs lines in the palm of his hand



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Between the prayers and the oaths
The smell of orchard of citrus
And in my mother's eyes
I'll always find my place
The guitar is playing
An ancient tune that is right
This is a my home
This is my heart
And I will not leave
Our ancestors, our roots
And we are the flowers, the melodies
A tribe of brothers and sisters
From the beginning, everything is sewn
Patches, patches of the story
Like two words, they connect
The golden needle of a poet
Here I am from, here I belong
And every friend of mine is like a brother
You are beating in my heart
I am east and west

Conclusion:

1. There is a responsibility of Israel to each other
2. The responsibility has obligations and a commitment
3. The responsibility is for positive and negative actions.