

The Lecture Series With Reb T (Biweekly): **“The Disparagement of Embarrassment”**

Sources from Sefaria (unless noted otherwise); Lookout for the *Points To Carryover (PTC's)*

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-For the refuah sheleimah of Livia Margalit bat Ilana Devorah and for anyone sick or needing a yeshuah or refuah

What's one of the worst feelings in the world? When did you ever feel truly awful at the hands of another or actions around you?

Think about a time when you felt so ashamed, so embarrassed, and so low. What happened? What caused it? What was the reaction? How did it feel and how did it affect your day, week, month, year, and life?

Embarrassment is one of the worst feelings in the world. The feeling of wanting to be swallowed up by the Earth to avoid the humiliation. The feeling of being ashamed at the hands or events of people or things around you.

The dictionary defines “Embarrassment” as “a feeling of self-consciousness, shame, or awkwardness.” It is also defined as “the state of feeling foolish in front of others. : something or someone that causes a person or group to look or feel foolish.” The word “Embarrass” has the definition of “to cause (someone) to feel awkward, self-conscious, or ashamed.”, or if it happens to you, for you to be caused to feel this. The term “humiliate” means “to make (someone) feel ashamed and foolish by injuring their dignity and self-respect, especially publicly.” To feel humiliated is to be made to feel this by someone or something else.

It is not a feeling I or anyone would wish on anyone or should never have to be experienced by anyone. It is truly a terrible feeling.

I could still remember instances in my own life of supreme embarrassment. (the details have been written out and embellished for story like fashion)

I picture myself as a middle schooler. It was an English test. I thought I did a good job. As we awaited to get our tests back, I felt the nervousness in my bones and very being. Did I do a good job? Maybe I didn't do so well, maybe I didn't even pass! I thought I did well, but who knows? I anxiously awaited getting the test back. Finally, it was my turn. The teacher roared my last name, (Think a made up name, i.e. SHRINKELMAN!) and I went up to receive my test. Looking back, I wonder why she used my last name and not my first. I went up to receive my test, and she loudly shouted as if spitting in my face, “HERE'S YOUR TEST. MAKE SURE TO SEE ME AFTER CLASS. I WANT TO TALK TO YOU ABOUT IT.” I was mortified and humiliated. I wanted to sink through the floor and disappear. The whole class obviously heard her screams and they

pretended to try to look away from smirking or commenting, but I knew they heard. I was utterly embarrassed. This story still stays with me almost twenty years later.

Such is the power and damage embarrassment can inflict, even years later. It is a such a destructive force, that has to be so carefully handled and avoided as much as we can. The tone we use, the loudness we talk in, the setting we are in, should all be considered and handled properly. I think of another example from a similar time in my own life, when I was a little younger (the details again have been written out and embellished for story like fashion)

*I envision myself in middle school, participating in a city wide spelling bee. I can remember the boxes of Entenmann's cookies handed out to us at the table as we listened to instructions for the contest. In those days, I don't remember getting the word used in a sentence. I think to how I got there, spelling some hard words correctly in my own school, moving on to compete in the city. I was so thoroughly nervous that my whole being was shaking. I sat with the other competitors facing the audience of family members and others, with the judges in front of them. I heard different words being asked to spell, which I don't officially remember but probably had words such as "Library," "Dentist," and others similar. It was just two people away from my turn, and I felt the sheer panic and terror course through my body. (At that time in my life I also had massive stage fright and was not into speaking at all). Then, it was about to be my turn! Aaah, so terrifying! Then it **was** my turn. I stood up to the bright lights above and around me. The spelling judge, one of a few judges, asked me, (and I believe this is the word I was asked to this day, although I may be wrong) "Please spell AUXILIARY for us." I think to myself, "AU-WHAT?!? What is that? I had no clue to what that was referring to. How is a middle school child of 11 or 12 supposed to know what that is? I tremble to myself, thinking, this is it, it's over. I have no idea of this word or how to spell it. They don't give sentences for the word and I have no context for the word or where it would fit in. I begin to spell and hope for the best...." AUXILIARY! A —U — at this point, everyone is looking expectantly at me, and then I spell out the next letter—Z — and then, immediately the judge bellows : "INCORRECT! PLEASE SIT DOWN. YOU HAVE BEEN ELIMINATED." I stay frozen in place in shock. WHAT?!? I'm Out? Just like that? And in such a heartless way of informing me, in front of everyone here??? So Mortifying. Humiliating! I sink down into my chair, feeling utterly defeated and ashamed. At that point, I felt that I had never felt so embarrassed in my whole short life. And this feeling of embarrassment of "failure" from that day stays with me for nearly twenty years within me.*

The way we interact with and deal with others, even the words we use and mannerisms we speak in and how we say things can make **all** the difference. The coldness of the words we speak and the tone we use, the harshness of such statements, utterly defeating and cutting down to the person involved, is a feeling that unfortunately is present in many people, many situations, and found in many places.

Why is it so though? Why does this feeling do such torment to us?

The Gemara teaches in [Berachot 43b](#)

And Rav Zutra bar Toviya said that Rav said; and some say Rav Hana bar Bizna said that Rabbi Shimon Hāsida said; and some say Rabbi Yoḥanan said in the name of Rabbi Shimon ben Yoḥai: **It is preferable, from an ethical perspective, for one to throw himself into a fiery furnace rather than humiliate another in public.** From where do we derive this? **From Tamar, the daughter-in-law of Judah, when she was taken out to be burned, as it is stated: “As she was brought forth, she sent to her father-in-law, saying I am pregnant by the man to whom these belong...”**

And the Gemara in Kesubos explains likewise

[תלמוד בבלי כתובות סז ב](#)

נוח לו לאדם שימסור עצמו לכבשן האש ואל ילבין פני חבירו ברבים

It is better for a person to jump into a fiery furnace, rather than embarrass his friend in public

Why is it that so? Why is it better to jump in a fire than embarrass another?

[Bava Metzia 58b](#) explains that

He who publicly shames his neighbour is as though he shed blood

And

Verbal wrong is more heinous than monetary wrong

[Sanhedrin 107a](#) explains that

אבל המלביץ פני חבירו ברבים אין לו חלק לעולם הבא

But one who humiliates another before the multitudes has no share in the World-to-Come.

So we see it is a very bad thing. is there another type of reason behind the statements brought here, to avoid embarrassment?

[talmudology.com](#) explains

The phrase used to denote embarrassment in the Talmud is **להלבין פני חבירו – to whiten the face of another. At first, embarrassment causes the face to redden as the blood pools; then, as it drains away the victim is left "white with shame."...**

There appear to be four social triggers that result in blushing: a) a threat to public identity; 2) praise or public attention 3) scrutiny, and oddly enough, 4) accusations of blushing. ...

As we have seen, in the Talmud embarrassing another person is called הלבנת פני חבר - literally translated as "making the face of another turn white." This is of course quite the opposite of what actually occurs when a person blushes, and seems to suggest another, deeper level of embarrassment, (though it's not something discussed in the scientific literature). According to the Talmud, the person is so embarrassed that the blood drains from his face, causing him to turn pale...

Embarrass The archaic use of this word meant to hamper or impede. Today we use it to mean to cause someone to feel awkward, self-conscious, or ashamed.

[ליקוטי מוהר"ן כ"א:ז:ה'5:21:7:5](#)

This is the aspect of “**embarrassed**,” because embarrassment is when “the redness [of the cheeks] disappears and is replaced with whiteness”.

PTC. Make sure not to cause the damage to another that results in the outer expression of the face change

This is the famous kamtza and bar kamtza story many learn on tisha b'av, about the supreme embarrassment involved and the horrific aftermath:

[Gittin 55b:16-18-56a1-5](#)

Apropos the war that led to the destruction of the Second Temple, the Gemara examines several aspects of the destruction of that Temple in greater detail: **Rabbi Yoḥanan said: What is the meaning of that which is written: “Happy is the man who fears always, but he who hardens his heart shall fall into mischief” (Proverbs 28:14)?**

Jerusalem was destroyed on account of Kamtza and bar Kamtza. The place known as **the King’s Mountain was destroyed on account of a rooster and a hen.** The city of **Beitar was destroyed on account of a shaft from a chariot.**

The Gemara explains: **Jerusalem was destroyed on account of Kamtza and bar Kamtza.** As there was a certain man whose friend was named **Kamtza** and whose enemy was named **bar Kamtza.** He once made a large feast and said to his servant: **Go bring me my friend Kamtza.** The servant went and mistakenly brought him his enemy **bar Kamtza.** The man who was hosting the feast came and found **bar Kamtza sitting** at the feast. The host said to **bar Kamtza.** **That man is the enemy of that man, that is, you are my enemy. What then do you want here? Arise and leave.** **Bar Kamtza said to him: Since I have already come, let me stay and I will give you money for whatever I eat and drink.** The host said to him: **No.** **Bar Kamtza said to him: I will give you money for half of the feast.** The host said to him: **No.** **Bar Kamtza then said to him: I will give you money for the entire feast.** The host said to him: **No.** Finally, the host **took bar Kamtza by his hand, stood him up, and took him out.** After having been cast out from the feast, **bar Kamtza said to himself: Since the Sages were sitting there and did not protest the actions of the host, I will therefore go and inform against them to the king. He went and said to the emperor: The Jews have rebelled against you.** The emperor said to him: **Who says?** **Bar Kamtza said to him: Go and test them; send them an offering, and see whether they will sacrifice it.** The emperor went and sent with him a choice **three-year-old calf.** While **bar Kamtza was coming** with the calf to the Temple, **he made a blemish on the calf’s upper lip. And some say he made the blemish on its eyelids, a place where according to us, it is a blemish, but according to them, it is not a blemish.** The Sages thought to sacrifice the animal as an offering **due to the imperative to maintain peace with the government.** **Rabbi Zekharya ben Avkolas said to them:** If the priests do that, people will say that **blemished animals may be sacrificed as offerings on the altar.** The Sages thought to kill him [Bar Kamtza] so that he would not go and speak against them. **Rabbi Zekharya said to them:** If you kill him, people will say that **one who makes a blemish on sacrificial animals is to be killed.** **Rabbi Yoḥanan says: The excessive humility of Rabbi Zekharya ben Avkolas destroyed our Temple, burned our Sanctuary, and exiled us from our land.**

[Gittin 57a:5ה:א:ה:טז](#)

To conclude the story of Kamtza and bar Kamtza and the destruction of Jerusalem, the Gemara cites a *baraita*. It is taught: **Rabbi Elazar says: Come and see how great is the power of shame, for the Holy One, Blessed be He, assisted bar Kamtza, who had been humiliated, and due to this humiliation and shame He destroyed His Temple and burned His Sanctuary.**

PTC. See how powerful one act of embarrassment is that could destroy the whole world! Be very careful with another's honor and don't insult those around you

[Pirkei Avot 5:20כ:ה:מ:שנה](#)

יהודה בן תימא אומר... עז פנים לגיהנם, ובשפת פנים לגן עדן

Judah ben Tema said...the arrogant is headed for Gehinnom and the blushing for the garden of Eden.

[Berachos 12b](#)

And Rabba bar Hinnana Sava said in the name of Rav: **One who commits an act of transgression and is ashamed of it, all of his transgressions are forgiven.** Shame is a sign that one truly despises his transgressions and that shame has the power to atone for his actions (Rabbi Yoshiyahu Pinto), as it is stated: **“In order that you remember, and be embarrassed, and never open your mouth anymore, because of your shame, when I have forgiven you for all that you have done, said the Lord, God”** (Ezekiel 16:63)...

[Yevamot 79a](#)

David said: **There are three distinguishing marks of this nation, the Jewish people. They are merciful, they are shamefaced, and they perform acts of kindness.**

[Nedarim 20a:12ב:א:ידרים](#)

It is taught in a *baraita*: **“That His fear may be upon your faces”** (Exodus 20:17); this is referring to shame, as shame causes one to blush. **“That you not sin”** (Exodus 20:17) **teaches that shame leads to fear of sin. From here the Sages said: It is a good sign in a person that he is one who experiences shame. Others say: Any person who experiences shame will not quickly sin, and conversely, one who does not have the capacity to be shamefaced, it is known that his forefathers did not stand at Mount Sinai.**

PTC. Sometimes shame is good, especially in relation to misdeeds, as that proves we have a conscience and are hallmarks of the Jewish people

[English Explanation of Pirkei Avot 3:11:2ב:א:מ:שנה](#)

One who causes his fellow's face to blush in public: a well-known aggadah teaches that one who causes his fellow to be **embarrassed**, it is as if he had killed him.

[English Explanation of Pirkei Avot 5:20:3ג:א:מ:שנה](#)

One who is embarrassed and blushes at his mistakes, will learn from them and will not continue to sin. Judaism does not seek out perfection, but rather moral progress.

[Sotah 5a](#)

Rabbi Yoḥanan said: The Hebrew word for person, *adam*, written: *Alef, dalet, mem*, is an acronym for *efer*, dust; *dam*, blood; and *mara*, bile, alluding to man's insignificance. Similarly, the Hebrew word for flesh, *basar*, written: *Beit, sin, reish*, is an acronym for *busha*, shame; *seruha*, putrid; and *rimma*, worm, also alluding to his insignificance...

[Sotah 7b](#)

For example, **Judah admitted that he sinned with Tamar and was not embarrassed to do so, and what was his end? He inherited the life of the World-to-Come. Reuben admitted his misdeed and was not embarrassed, and what was his end? He too inherited the life of the World-to-Come...**

[Sotah 32b](#)

The Gemara asks: **But should one really say that which is to his discredit in a loud voice? But didn't Rabbi Yoḥanan say in the name of Rabbi Shimon bar Yoḥai himself: For what reason did the Sages institute that the *Amida* prayer should be recited in a whisper? So as not to embarrass transgressors who confess their transgressions during their prayer.**

[Bava Kamma 86a](#)

§ The mishna teaches: How is payment for **humiliation** assessed? **It all depends on the stature of the one who humiliates the other and the one who is humiliated.**

[Bava Batra 93b](#)

The *baraita* continues: **Rabban Shimon ben Gamliel says:** If the owner had invited guests to eat the food and due to the worker's actions he was unable to serve them, then the worker must **give him compensation for his humiliation and compensation for the humiliation of his guests.**

[Zevachim 101a](#)

Moses (ויקרא י, כ) וישמע משה וייטב בעיניו הודה ולא בוש משה לומר לא שמעתי אלא אמר שמעתי ושכחתי **immediately conceded** to Aaron, as the verse states: **“And Moses heard, and it was good in his eyes”** (Leviticus 10:20). **And Moses was not embarrassed** and did not attempt to justify himself **by saying: I did not hear** of this *halakha* until now. **Rather, he said: I heard it, and I forgot it**, as the verse indicates by stating: “Moses heard.”

PTC. When we own up to misdeeds without justifying them and try to be careful of the feelings of those around us, it leads to meriting olam habah

[Duties of the Heart, Second Treatise on Examination 5:28-29](#) [הזכות הלבבות, שער שני - שער הבחינה 5:28-29](#)
[ה:כה-כט](#)

...Afterwards, reflect on the feeling of shame with which man alone has been endowed. How high is its value! How numerous are its uses and advantages. Were it not for this feeling, men would not show hospitality to strangers. They would not keep their promises, grant favors, show kindness, nor abstain from evil in any way. Many precepts of the Torah are fulfilled only out of shame. A large number of people would not honor their parent if it were not for shame, and certainly would fail to show courtesy to others...

[משנה תורה, הלכות חובל ומזיק ג:ז:3 Mishneh Torah, One Who Injures a Person or Property 3:7:3](#)

Although the person who verbally insults people is exempt from paying compensation, it is a grave sin. Only an evil fool reviles and abuses people. The ancient sages declared: "Anyone who puts a worthy Jew to shame in public has no share in the world to come."

[חגיגה ה' א:ט"ז:9 Chagigah 5a:9:9](#)

Rabbi Hanina bar Pappa said: Anyone who does something sinful and regrets it, he is forgiven immediately.

[רבינו יונה על פרקי אבות ב:ה:ב:2:5 Pirkei Avot 2:5:2:5](#)

...A person prone to being ashamed cannot learn: The trait of shame is good in every matter except for study, as the matter is stated (Psalms 119:46), "I will speak of Your testimonies, and not be ashamed in the presence of kings." As when David, peace be upon him, was running away from Shaul and he stood in front of kings of the nations of the world, he was not ashamed of speaking words of Torah and of the commandments - even if they mocked him and ridiculed his words. As shame is not good in study...

[אורחות צדיקים ג:כט-ל:29-30 Orchot Tzadikim 3:29-30:29-30](#)

From the sense of shame one reaches humility, for he humbles himself before people because of his sense of shame. And one reaches the state of sincere modesty, since one with a sense of shame will not do any wrong acts openly. The Sages said, "Of good children — a sense of shame is written on their faces, for he who has a sense of shame — it is a sign that he is from the seed of Abraham, Issac and Jacob" (Yebamoth 79a). The Sages said, "A sense of shame is known at a time of anger" (when even his wrath does not cause a man to do or say something of which he will be ashamed...

PTC. Shame can be a powerful force when used correctly to guide us to do mitzvot and good for others and the world

[ברכות ד' א:ט"ז:9 Berakhot 4a:9:9](#)

And I was not embarrassed. Forgoing royal dignity should make me worthy to be called pious.

[ברכות ד' א:י"א:11 Berakhot 4a:11:11](#)

Because David was not embarrassed to admit his errors, he merited that Kilav, who, according to tradition, was exceedingly wise, would descend from him.

[ברכות י"ב ב:ט"ט:9:12b Berakhot](#)

Shame is a sign that one truly despises his transgressions and that shame has the power to atone for his actions, as it is stated: "In order that you remember, and be **embarrassed**..."

[ברכות מ"ו א:ד'4:46a Berakhot](#)

The host breaks bread so that he will break bread generously, whereas a guest might be **embarrassed** to break a large piece for himself and other guests;

[שבת ס"ג א:כ"ו63a:26 Shabbat](#)

one who enters into a partnership with a needy person, is the greatest of them all, since in that case the needy person is not **embarrassed** when receiving the assistance.

[שבת ק"ד א:ד'4:104a Shabbat](#)

It is to teach that one should give charity discreetly so that the poor person will not be **embarrassed** by him.

[שבת קנ"ו ב:ג'3:156b Shabbat](#)

Today, there was one of us who did not have bread, and when it came time to gather the bread, he was **embarrassed** because he did not have any to give....When I came to the person who did not have bread, I rendered myself as one who was taking from him so that he would not be **embarrassed**. Shmuel said to him: You performed a mitzva.

[מועד קטן כ"ז א:כ"ד27a:24 Moed Katan](#)

And the poor were **embarrassed** because they were buried in a different manner. The Sages instituted that everyone's face should be covered, due to the honor of the poor.

[אור החיים על שמות כ"ה ב:ז'7:25 Exodus Or HaChaim](#)

We read in Taanit 24 that the charity collectors were careful to keep out of sight of destitute people so as not to **embarrass** them into contributing something they could not afford to give away.

[מועד קטן כ"ז א:כ"ב27a:22 Moed Katan](#)

And the poor were **embarrassed**, as everyone would see that they were poor. The Sages instituted that everyone should bring the meal in baskets of peeled willow branches, due to the honor of the poor.

[ביאור אנגלי על משנה מועד קטן ג:ז'א'1:7:3 Moed Katan English Explanation of Mishnah](#)

When bringing food to the mourner, they should bring it in plain baskets. A source in the Talmud relates that originally people would use fancy silver and gold vessels, but poor people would be **embarrassed** that they could not afford such fancy funerals and mourning homes. As a response the rabbis decreed that everyone must bring in a simple vessel. The mourning home is not a place where one should be showing off one's wealth.

PTC. We should try to be sensitive to others and not embarrass them even in a small way we might not have been though of otherwise; realize even small acts of kindness to avoid embarrassment can make all the difference

[פסחים ק"י א:10:110a Pesachim](#)

It is improper for a student to raise difficulties against his rabbi during a public lecture, lest the rabbi be **embarrassed** by his inability to answer.

[חגיגה ה' א:12:5a Chagigah](#)

Although he performed a good deed, he **embarrassed** the pauper, as in this case of Rabbi Yannai, who saw a certain man who was giving a dinar to a poor person in public....He said to him: It would have been better had you not given it to him than what you did, as now you gave it to him and **embarrassed** him.

[בבא מציעא צ"ז א:13:97a Bava Metzia](#)

Rava was **embarrassed** that he had ruled incorrectly.

[זבחים ק"א א:12:101a Zevachim](#)

And Moses was not **embarrassed** and did not attempt to justify himself by saying: I did not hear of this halakha until now. Rather, he said: I heard it, and I forgot it.

—>Rashi also is not embarrassed to say “I don’t know” sometimes (“my heart tells me” like by ephod though)

[מדרש תנחומא, ויגש ה':ט"ו5:15 Midrash Tanchuma, Vayigash](#)

When Joseph saw that they were extremely **embarrassed**, he said to them: Come near to me, I pray you .

[רש"י על בראשית מ"ה:ד:א'1:4:45 Rashi on Genesis](#)

Come to me" - He saw them backing away and told himself "Now my brothers are **embarrassed**." He called to them in soothing language and showed them that he was circumcised.

PTC. We can make others feel less embarrassed by showing empathy and performing small powerful acts

[מדרש תנחומא, ויחי ג':ז:3:7 Midrash Tanchuma, Vayechi](#)

When R. Yohanan was about to leave this world, he said to those who were to arrange his funeral: Bury me in colorful garments that are neither wholly white nor black, so that if I should stand among the righteous I shall not be humiliated, and if I stand among the wicked I shall not be embarrassed. When R. Josiah was about to depart from this world, he told those standing at his side: Summon my disciples. He said to them: Bury me in white garments, for I am not ashamed to stand before my Maker for any act that I have committed.

[Midrash Tanchuma, Mishpatim 12:5'ה'ב:משפטים י"ב:ה'5:מדרש תנחומא](#)

You find that Korah and his followers would not have been destroyed had they not **embarrassed** Moses and Aaron.

[Tosafot on Berakhot 18a:13:1'א'ג:א'י"ג:א'י"ח:תוספות על ברכות י"ח א'י"ג:א'13:1'א'ג](#)

He is **embarrassed** by his inability to perform the mitzvos....Even though the dead also have tzitzis on their shrouds as we see from the Gemara in M'nochos, they are **embarrassed** by the fact that the living are obligated to perform the mitzvos and the dead are not

[Shulchan Shel Arba 1:31'א"ל:שלחן של ארבע א'ל"א:31'א"ל](#)

spread a cloth over the bread on the table when saying the blessing, for thus it was the custom of the old-timers to cover the bread when they would recite birkat ha-mazon, so that the bread won't be **embarrassed**

PTC. We should be respectful even of the dead and even non living things and show proper etiquette not to embarrass them (i.e. tuck in tsitsis in cemetery)

[Tosafot on Berakhot 34b:31:1'א'א:תוספות על ברכות ל"ד ב'ל"א:א'1:31'א'א](#)

However, if one tells others that he has sinned it appears that he is not ashamed about his sin, and we have said earlier in the first perek whosoever does something, a sin, and is **embarrassed** because...Being **embarrassed** about the sin which brings about forgiveness is therefore praiseworthy.

[Sefer Chasidim 649:1'א'ט:ספר חסידים תרמ"ט:א'1:649'א'ט](#)

And he replied: "Never did I return insult to a person who cursed or **embarrassed** me, instead I would be patient with him and forgive anyone who would cause me distress"

—Reminds me of the story in [Shmuel Bet: 16](#)

As King David was approaching Bahurim, a member of Saul's clan—a man named Shimei son of Gera—came out from there, hurling insults as he came. He threw stones at David and all King David's courtiers, while all the troops and all the warriors were at his right and his left. And these are the insults that Shimei hurled: "Get out, get out, you criminal, you villain! The LORD is paying you back for all your crimes against the family of Saul, whose throne you seized. The LORD is handing over the throne to your son Absalom; you are in trouble because you are a criminal!" Abishai son of Zeruiah said to the king, "Why let that dead dog abuse my lord the king? Let me go over and cut off his head!" But the king said, "What has this to do with you, you sons of Zeruiah? He is abusing [me] only because the LORD told him to abuse David; and who is to say, 'Why did You do that?'" David said further to Abishai and all the courtiers, "If my son, my own issue, seeks to kill me, how much more the Benjaminite! Let him go on hurling abuse, for the LORD has told him to. Perhaps the LORD will look upon my punishment and recompense me for the abuse [Shimei] has uttered today." David and his men continued on their

way, while Shimei walked alongside on the slope of the hill, insulting him as he walked, and throwing stones at him and flinging dirt

[ספר החינוך רל"ט:א'1:239 Sefer HaChinukh](#)

And this teaches that at the beginning of the rebuke it is fitting for a person to rebuke privately, with soft expressions and calm words, so that he not be **embarrassed**.

[אורחות חיים להרא"ש א'כ"א:21:1 Orchot Chaim L'HaRosh](#)

If you are cursed or **embarrassed** to not respond to them but be from the insulted.

PTC. We should try our best to take insults and embarrassment and criticism that come our way, if Hashem sends it to us through a messenger without reacting or responding

[משנה תורה, הלכות תלמוד תורה ד'ו:6:4 Mishneh Torah, Torah Study](#)

The teacher should not be asked questions about a different subject, but only about the subject in which they are engaged, so that he should not get **embarrassed**.

[משנה תורה, הלכות תשובה ז'ח'8:7 Mishneh Torah, Repentance](#)

For so long as they are **embarrassed** and ashamed by their actions which happened in the past, their merit increases and their value rises.

[משנה תורה, הלכות מתנות עניים י'ד'4:10 Mishneh Torah, Gifts to the Poor](#)

Anyone who gives tzedakah to a poor person with a scowl and causes him to be **embarrassed**,¹⁸³ Literally: causes his face to fall in shame. even if he gave him a thousand zuz, has destroyed and lost any merit

[משנה תורה, הלכות מתנות עניים י"י:10:10 Mishneh Torah, Gifts to the Poor](#)

Such was the way of the sages who would tie coins to their garments and would throw the bundle over their shoulder so the poor could come up [behind them] and take [them] without being **embarrassed**.

[ספר החינוך מ"ט:א'1:49 Sefer HaChinukh](#)

And even if he did not hit him, but only **embarrassed** him, the court must cause him pain through his money, that he should pay the one **embarrassed**, according to this amount.

[רבנו בחיי, בראשית כ"ב:א'3:22 Rabbeinu Bahya, Bereshit](#)

Any guest who entered by one door would leave by another so as to avoid feeling **embarrassed** by other travelers who would see him.

PTC. When giving to others, make sure to do so with a smile and not make them feel even small embarrassment

[זבח פסח על הגדה של פסח, מגיד, Ha Lachma Anya 3:1](#), [הא לחמא עניא ג'א'](#)

Do not be **embarrassed** because you are needy; so were our ancestors in Egypt.” He says this out of humility speaking to the heart of the needy.

[ברטנורא על משנה אבות ב'ה:ג'3:5](#)

A person prone to being ashamed cannot learn": Since one who is **embarrassed** to ask, lest they will make fun of him, will always remain with his questions.

[ספורנו על ויקרא כ"ה:ל"ו:א'1:36](#)

אל תקח מאתו, because this is the ethically good way to extend a loan to your financially **embarrassed** brother without charging him interest or something in lieu of interest.

[קב הישר נ"ג:כ"ג:53](#)

If one knows that a colleague will be unable to answer a question he must not ask him, so that he will not be **embarrassed**, Heaven forbid.

[מנחת עני על הגדה של פסח, מגיד, הא 3:3](#), [הא לחמא עניא ג'א'](#)

This is the bread of affliction: The Seder begins with this invitation to the needy to join us in the Passover meal so that they won't be **embarrassed** by sitting at the table of someone wealthier than them

[כלי יקר על שמות ל"ד:ל"ג:א'1:33](#)

Moshe, in his great humility, was **embarrassed** when people gaped at the radiance of his face.

[דרכ ה', חלק רביעי, בתלמוד תורה ה'5](#)

So he should surely be **embarrassed** by his mortal lowliness, and shake from His loftiness, may He be blessed.

[שב שמעתתא, הקדמה ל"ה:35](#)

When Rachel found out the plot to have Leah be that impostor, she gave Leah the signs to prevent her from being **embarrassed**.

[מדרש אגדה, בראשית ל"ב:ב'2:22](#)

The Holy Blessed One remembered Rachel's modesty who passed on the signs to her sister that Jacob gave her so that her sister should not be **embarrassed**.

PTC. Be kind and considerate to others, understanding others and trying to help out with keeping feelings in mind

[מערכת היידענהיים על 3:4](#), [הגדה של פסח, מגיד, הא לחמא עניא ג'ד'](#)

The expression "Our ancestors" is a way of telling the needy that they need not be **embarrassed** by their poverty since all of us come from very poor ancestors.

[Kitzur Shulchan Arukh 42:4:ד"ב מ"ב ערוך קיצור שלחן ערוך](#)

Do not be irritable during the meal because the guests and the family members will be **embarrassed** to eat, for they may think that you are angry and irritable because you begrudge them their food.

[Kitzur Shulchan Arukh 193:10:י"ג קצ"ג:י"ג ערוך קיצור שלחן ערוך](#)

A person who has stomach problems should not be visited, because he may be **embarrassed**.

[Nedarim 41b:3:ג"ב מ"א ב'ג"ב נדרים](#)

Rabbi Yohanan said: One does not visit a person suffering from buredam, an intestinal illness, nor is the name of that illness mentioned, because it is **embarrassing** for the one suffering from the illness

PTC. Be mindful of people's conditions and situations if they would be embarrassed to be called or visited

[Yismach Yisrael on Pesach Haggadah, Magid, In the Beginning Our Fathers Were Idol](#)

[Worshippers 1:2:ב'א' אבותינו א'ב'י' 1:2:ב'א' ישמח ישראל על הגדה של פסח, מגיד, מתחילה עובדי עבודה זרה היו אבותינו א'ב'י' 1:2:ב'א'](#)

The evil inclination tries to dishearten us by saying, "Aren't you **embarrassed** to come before God considering the extent of your sins and transgressions?"

[Mishnah Berurah 1:6:א'ר"ו:א' משנה ברורה](#)

THAT ARE MOCKING YOU - If he's an average person who in the company of great men, he shouldn't be **embarrassed** to learn or to do the mitzvah.

[Mishnah Berurah 606:3:ג"ו:א' משנה ברורה](#)

If, however, the other would be **embarrassed** by learning the details of the transgression, then one should not mention specifics.

PTC. Don't let the evil inclination embarrass you or get you down, you are much more than any transgression or fault or habit

Think about the Gazlan versus the Ganuv

[Bava Kamma 79b](#)

שאלו תלמידיו את רבן יוחנן בן זכאי מפני מה החמירה תורה בגנב יותר מגזלן אמר להן זה השוה כבוד עבד לכבוד קונו וזה לא השוה כבוד עבד לכבוד קונו

§ The Gemara concludes its discussion of theft with several aggadic statements. **His students asked Rabban Yohanan ben Zakkai: For what reason was the Torah stricter with a thief**

than with a robber? Only a thief is required to pay the double, fourfold, or fivefold payment, not a robber. Rabban Yohanan ben Zakkai **said to them** in response: **This one, the robber, equated the honor of the servant to the honor of his Master, and that one, the thief, did not equate the honor of the servant to the honor of his Master.** The robber fears neither God nor people, as he is not afraid to rob in public. The thief does not fear God but he does fear other people (staying at night under cover of darkness), which demonstrates that he is more concerned about humans than God.

[Weekday Siddur Sefard Linear, The Morning Prayers, Morning Supplications](#) [לימות 2 תפלת שחרית, בקשות ב' החול, תפלת שחרית, בקשות ב'](#)

A Jew must always fear God, in private as well as in public.

[Machzor Rosh Hashanah Ashkenaz Linear, The Morning Prayers, First Day of Rosh Hashana, Amidah](#) [מחזור לראש השנה - אשכנז, תפילת שחרית, יום ראשון של ראש השנה, עמידה נ"א 51](#)
Especially on this great and awesome Day of Judgment, who among us is not embarrassed and ashamed to appear before the King of kings garbed in sackcloths of sin.

PTC. Remember to fear Hashem in public and private, Hashem knows and sees all

[English Explanation of Pirkei Avot 1:12:2](#)

According to a legend in Avoth de Rabbi Nathan, when two men had quarreled with each other, Aaron would go and sit down with one of them and say to him: “My son, mark what your fellow is saying! He beats his breast and tears his clothing, saying, ‘Woe unto me! How shall I lift my eyes and look upon my fellow! I am ashamed before him, for I it is who treated him badly.’” He would sit with him until he had removed all anger from his heart, and then Aaron would go and sit with the other one and say to him the same thing that he had said to the first. And when the two men met each other they embraced and kissed one another. Aaron brought peace between Jews. A lesson that Jews have learned throughout history, and that they continue to learn today, is that when peace reigns between them, even if they worship idols, they can have their independence. And when Jews fight with one another, no matter how many commandments they keep, they are easily conquered. Hillel also teaches that one should love other people. Hillel taught that it was much easier to influence people with love than with fear, for love is truly the best motivation in life. By acting in such a manner, Aaron was able to draw people closer to Torah. According to another story about Aaron, he would make a habit of associating with evil people until they grew embarrassed and thought, “Woe unto us! If Aaron knew what we are like, what our life is like, he would resolve never again to set eye upon us. He must think we are worthy people. We ought at least to try to make our conduct correspond to his thinking.” In that way they would be drawn to association with him and learning Torah from him.

PTC. Try to make peace with others and work out any feelings of embarrassment

[Siddur Edot HaMizrach, Post Meal Blessing](#) [כ"ג 23 ברכת המזון, ברכת המזרח, סידור נוסח עדות המזרח](#)

May it be Your Will that we will not be **embarrassed** in this world & we will not be denigrated in the next world.

[Arakhin 16b:5:ה' ט"ז ב'ה':](#)

Therefore, the verse states: “Do not bear sin because of him”; the one giving rebuke may not sin by **embarrassing** the other person.

[Arakhin 16b:6:ו' ט"ז ב'ה':](#)

Rabbi Elazar ben Azaria says: I would be surprised if there is anyone in this generation who knows how to rebuke correctly, without **embarrassing** the person he is rebuking.

[Daat Zkenim on Genesis 29:35:א' ט"ז ל"ה:](#)

דעת זקנים על בראשית כ"ט:ל"ה:א', הפעם אודה לה, “this time I give thanks to the Lord;” she foresaw that her son Yehudah would admit having wronged Tamar and **embarrassing** himself greatly in the process.

[Tur HaAroch, Genesis 26:14:א' ט"ז ל"ד:](#)

When Yitzchok possessed more than the king, the matter became **embarrassing** for the king to host a commoner richer than himself.

[Rashi on Devarim 1:3](#)

ויהי בארבעים שנה בעשתי עשר חדש באחד לחודש AND IT CAME TO PASS IN THE FORTIETH YEAR, IN THE ELEVENTH MONTH, ON THE FIRST OF THE MONTH, [MOSES SPAKE] — This tells us that he reproved them only shortly before his death (Jewish tradition holds that Moses died on the seventh day of the twelfth month; cf. [Megillah 13b](#)). From whom did he learn this? From Jacob, who reproved his sons only shortly before his death. He said, “Reuben, my son, I will tell you why I have not reproved you for your unfital conduct during all these years: it was in order that you should not leave me and go and join Esau, my wicked brother”. — And on account of four things one should not reprove a person except shortly before one's death: that one should not reprove him and again have to reprove him; and that his fellow whom he reproves should not, when he afterwards happens to see him, feel ashamed before him, etc.; as it is set forth in Siphre. And similarly, Joshua reproved Israel only shortly before his death (cf. [Joshua 24:1—29](#)), and so, too, Samuel, as it is said, ([I Samuel 12:3](#)) “Behold, testify against me”, and so, also, David reproved his son Solomon only shortly before his death (cf. [1 Kings 2:1—9](#)). אחריו הכתו AFTER HE HAD SMITTEN [SIHON] — Moses said: If I reprove them before they enter at least a part of the land, they will say, “What claim has this man upon us? What good has he ever conferred upon us? He only comes (his purpose is only) to vex us and to discover some pretext for leaving us in the wilderness, for he really has not the power to bring us into the land” On this account he waited until he had defeated Sihon and Og before them and had given them possession of their land — and only after that did he reprove them ([Sifrei Devarim 3:2](#)).

[Rashi on Deuteronomy 1:1](#)

"These are the words..." Because these were words of rebuke. Here (Moses) recounts all the places that they angered God. Therefore, he left the details out and mentioned them only by means of implication on account of Israel's dignity.

"To all Israel" If Moses had delivered the rebuke to only some of the nation, those who remained in the market would have said, "You heard (rebuke) of the son of Amram but you failed to answer him thus and thus. If we had been there, we would have answered his rebuke." Therefore, Moses gathered everyone together and said to them, "If any of you would like to disagree, go ahead!"

PTC. Be careful when giving rebuke and what time/how to do it, avoid if you can, but if necessary, do it in a loving manner at the right time with soft words

[הטור הארוך, ויקרא כ"ג:מ"ד:א' 1:23:44:Leviticus Tur HaAroch](#)

It is in the nature of blemishes that he or she who is afflicted with such a blemish tries to hide it, as it is something **embarrassing**.

[עין יעקב \(מאת שמואל צבי גליק\), שבת כ"ד:ב' 2:24:Shabbat Ein Yaakov \(Glick Edition\)](#)

To-day we had a man among us, who, [I knew] had no bread, and seeing that he would be put in an **embarrassing** position, I said to the company, 'I will make the collection to-day.'

[ביאור אנגלי על משנה בבא קמא ח'ז:א' 1:8:7:Mishnah Bava Kamma English Explanation](#)

Introduction The first half of our mishnah teaches that a person is not forgiven for **embarrassing** another person merely by paying whatever fine was imposed upon him. He must ask for forgiveness.

[ביאור אנגלי על משנה הוריות ג'ז:ב' 2:3:7:Horayot English Explanation](#)

This is because it is more **embarrassing** for a woman to be poorly clothed than for a man.

[Ta'anit 26b](#)

The Mishna describes a remarkable Yom Kippur custom during Temple times:

There were no happier days for the Jews than the fifteenth of Av and Yom Kippur. On those days, the young women of Jerusalem would go out in borrowed white clothes in order to avoid embarrassing those who did not own any.... They would dance in the vineyards, saying: "Young man! Please look and choose someone. Do not look at beauty, look at the family. 'Grace is deceptive, beauty is illusory; it is for her fear of the Lord that a woman is to be praised. Extol her for the fruit of her hand, and let her works praise her in the gates' ([Mishlei 31:30-31](#))."

[דף שבועי על מגילה כ"ח א' 18:28a:Megillah Daf Shevui](#)

Zera never called a friend by an **embarrassing** nickname that he had....

PTC. Very often we have the power to avoid situations of embarrassment for others, make sure to do so to help those around you

Points to Carryover:

-Make sure not to cause the damage to another that results in the outer expression of the face change

-From Kamtza and Bar Kamtza, see how powerful one act of embarrassment is that could destroy the whole world! Be very careful with anoit'er honor and don't insult those around you

-Sometimes shame is good, especially in relation to misdeeds, as that proves we have a conscience and are hallmarks of the Jewish people

-When we own up to misdeeds without justifying them and try to be careful of the feelings of those around us, it less to meriting olam habah

-Shame can be a powerful force when used correctly to guide us to do mitzvot and good for others and the world

-We should try to be sensitive to others and not embarrass them even in a small way the might not have been though of otherwise; realize even small acts of kindness to avoid embarrassment can make all the difference

-We can make others feel less embarrassed by showing empathy and performing small powerful acts

-We should be respectful even of the dead and show proper etiquette not to embarrass them (i.e. tuck in tsitsis in cemetery)

-We should try our best to take insults and embarrassment and criticism that come our way, if Hashem sends it to us through a messenger without reacting or responding

-When giving to others, make sure to do so with a smile and not make them feel even small embarrassment

-Be kind and considerate to others, understanding others and trying to help out with keeping feelings in mind

-Be mindful of people's conditions and situations if they would be embarrassed to be called or visited

-Remember to fear Hashem in public and private, Hashem knows and sees all

-Try to make peace with others and work out any feelings of embarrassment

-Be careful when giving rebuke and what time/how to do it, avoid if you can, but if necessary, do it in a loving manner at the right time with soft words

-Very often we have the power to avoid situations of embarrassment for others, make sure to do so to help those around you