

### 1. Vayikra 19:17, 18

לֹא־תִשְׁנֵא אֶת־אָחִיךָ בְּלִבְבְּךָ הֹכֵחַ תּוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חָטָא:

You shall not hate your brother in your heart. Reprove your kinsman but incur no guilt because of him.

לֹא־תִקַּח וְלֹא־תִטַּר אֶת־בְּנֵי עַמֶּךָ וְאֶהְבֵּת לְרֵעֶךָ כְּמִוֶּךָ אֲנִי יְהוָה:

You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am the LORD.

### 2. Ramban Vayikra 19:17

ויאמר הכתוב אל תשנא את אחיך בלבבך בעשותו לך שלא כרצונך אבל תוכיחנו מדוע ככה עשית עמדי ולא תשא עליו חטא לכסות שנאתו בלבך ולא תגיד לו כי בהוכיחך אותו יתנצל לך או ישוב ויתודה על חטאו ותכפר לו ואחרי כן יזהיר שלא תנקום ממנו ולא תטור בלבבך מה שעשה לך כי יתכן שלא ישנא אותו אבל יזכור החטא בלבו ולפיכך יזהירנו שימחה פשע אחיו וחטאתו מלבו ואחרי כן יצוה שיאהב לו כמוהו:

The verse here is thus stating: “do not hate your brother in your heart when he does something to you against your will, but instead you are to reprove him, saying, ‘Why did you do thus to me?’ and you will not bear sin because of him by covering up your hatred of him in your heart and not telling him, for when you will reprove him, he will justify himself before you [so that you will have no cause to hate him], or he will regret his action and admit his sin, and you will forgive him.” After that He admonishes [in the following verse] that you are not to take vengeance of him, nor bear a grudge in your heart against him because of what he has done to you, for it is possible that he will not hate him, but yet he will remember in his heart his neighbor’s sin against him; therefore He admonished him that he is to erase his brother’s sin and transgression against him from his heart. Following that admonition, He commanded that he love him as himself.

### 3. Shabbos 54b

פָּרְתוּ שֶׁל רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: וְחָדָא פְּרָה הוּיָא לִיה? וְהָא אָמַר רַב, וְאָמַרִי לָהּ אָמַר רַב  
יְהוּדָה אָמַר רַב: תְּרִיסָר אֲלִפֵי עֲגָלֵי הָוָה מְעַשֵּׂר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה מֵעֲדָרֶיהָ כָּל שָׁתָא  
וְשָׁתָא.

The mishna relates that the cow of Rabbi Elazar ben Azarya would go out on Shabbat with a strap between its horns, contrary to the will of the Sages. The Gemara asks: Did Rabbi Elazar ben Azarya have only one cow? Didn't Rav say, and some say that Rav Yehuda said that Rav said: Rabbi Elazar ben Azarya would tithe from his herds 12,000 calves each and every year? There were 120,000 calves born in his herds annually. There is no way, then, to speak of the cow of Rabbi Elazar ben Azarya.

תָּנָא: לֹא שְׁלוּ הֵיטְהָ אֶלָּא שֶׁל שְׁכִינְתּוֹ הֵיטְהָ, וּמִתּוֹךְ שֶׁלֹּא מִיחָה בָּהּ נִקְרְאתָ עַל שְׁמוֹ.

The Gemara answers: It was taught in the Tosefta: The cow was not his; rather, it was his neighbor's. And because he did not protest her conduct and tell her that doing so is prohibited the cow was called by his name to his discredit, as if it were his.

#### 4. Rashi Vayikra 19:17

וְלֹא תִשָּׂא עָלָיו חַטָּא. לֹא תִלְבִּין אֶת פְּנֵי בְרֵכָיִים

though rebuking him thou shalt not expose him to shame (lit., make his face grow pale) in public, in which case you will bear sin on account of him

#### 5. Sefer Hachinuch mitzvah 239

מִשְׁרָשֵׁי הַמִּצְוָה. לִפִּי שִׁישׁ בְּזֵה שְׁלוֹם וְטוֹבָה בֵּין אַנְשִׁים, כִּי כְּשִׁיחָטָא אִישׁ לְאִישׁ וְיוֹכִיחֵנוּ  
בְּמִסְתָּרִים יִתְנַצֵּל לְפָנָיו וְיִקְבֵּל הַתְּנַצְלוֹתוֹ וְיִשְׁלֵם (י"ג וְיִשְׁלֵם) עִמּוֹ, וְאִם לֹא יוֹכִיחֵנוּ יִשְׁטַמְנוּ  
בְּלִבּוֹ וְיִזְיֵק אֵלָיו לִפִּי שְׁעָה אוֹ לְזָמַן מִן הַזְּמָנִים, כְּמוֹ שֶׁנֶּאֱמַר בְּרָשָׁעִים (שְׁמוֹאֵל ב' יג כב) וְלֹא  
דַּבֵּר אֶבְשָׁלוֹם עִם אֲמִנוֹן. וְכֹל דְּרָכֵי הַתּוֹרָה דְּרָכֵי נֹעַם וְנִתְיֹבּוּתִיהָ שְׁלוֹם.

It is from the roots of the commandment [that it is] because there is peace and goodness between people with this. As when a man sins to a man, and he rebukes him privately, he will apologize in front of him, and [the other] will accept his apology and he will be whole (some have the variant, at peace) with him. But if he

does not rebuke him, he will loathe him in his heart and injure him at the time or at some [other] point in time, as it is stated about evildoers (II Samuel 13:22), "And Avshalom did not speak with Amnon." And 'all the ways of the Torah are pleasant and its paths are peace.'

#### 6. Devarim 29:28

הַנְּסִתְּתָרְתָּ לַיהוָה אֱלֹהֵינוּ וְהַנְּגַלְתָּ לָנוּ וּלְבָנֵינוּ עַד-עוֹלָם לַעֲשׂוֹת אֶת-כָּל-דִּבְרֵי הַתּוֹרָה הַזֹּאת:

Concealed acts concern the LORD our God; but with overt acts, it is for us and our children ever to apply all the provisions of this Teaching.

Rashi: I do not threaten to punish you because of secret thoughts for these belong to the Lord our God and He will exact punishment from that individual; but those things which are revealed belong to us and to our children that we may put away the evil from our midst; and if we do not execute judgment upon them, the whole community will be punished. — There are dots on the words לנו ולבנו to suggest that even for the revealed sins (those committed openly), He did not punish the community until they had crossed the Jordan — from the moment when they took upon themselves the oath on Mount Gerizim and Mount Ebal and had thus become responsible for one another

#### 7. Kli Yakar Vayikra 19:17

ולפי שנאמר ולא תשא עליו חטא מכלל שאם לא תוכיחו אז יהיה חטאו נשוא עליך וזה לפי שכל ישראל ערבים זה בעד זה,

#### 8. Sha'arei Teshiva 3:19

And know that a creature is obligated to be a faithful agent and understanding servant in all of the craftful work of his Master. And a faithful worker will be quick at this craft and supervise the craft of his fellow workers. His eyes will be upon their ways, to see if they are faithful; and he will warn them and inform about the work they should do. For his desire and want is that the work of his Master be done without deceit. Therefore, he strengthens those doing the work [to do it right].

## 9. Arachin 16b

מנין לרואה בחבירו דבר מגונה שחייב להוכיחו שנאמר (ויקרא יט, יז) הוכח תוכיח הוכיחו ולא קבל מנין שיחזור ויוכיחו

From where is it derived with regard to one who sees an unseemly matter in another that he is obligated to rebuke him? As it is stated: "You shall rebuke [hokhe'ah tokhiah] your neighbor." If one rebuked him for his action but he did not accept the rebuke, from where is it derived that he must rebuke him again? The verse states: "You shall rebuke [hokhe'ah tokhiah]," and the double language indicates he must rebuke in any case.

עד היכן תוכחה רב אמר עד הכאה ושמאל אמר עד קללה ורבי יוחנן אמר עד נזיפה

Until where does the obligation of rebuke extend? Rav says: Until his rebuke is met by hitting, i.e., until the person being rebuked hits the person rebuking him. And Shmuel says: Until his rebuke is met by cursing, i.e., he curses the one rebuking him. And Rabbi Yoḥanan says: Until his rebuke is met by reprimand.

תניא א"ר טרפון (תמיהני) אני אם יש בדור הזה שמקבל תוכחה אם אמר לו טול קיסם מבין עיניך אמר לו טול קורה מבין עיניך אמר רבי אלעזר בן עזריה תמיהני אם יש בדור הזה שיודע להוכיח

It is taught in a baraita that Rabbi Tarfon says: I would be surprised if there is anyone in this generation who can receive rebuke. Why? Because if the one rebuking says to him: Remove the splinter from between your eyes, i.e., rid yourself of a minor infraction, the other says to him: Remove the beam from between your eyes, i.e., you have committed far more severe sins. Rabbi Elazar ben Azaria says: I would be surprised if there is anyone in this generation who knows how to rebuke correctly

## 10. Yevamos 65b

כשם שמצוה על אדם לומר דבר הנשמע כך מצוה על אדם שלא לומר דבר שאינו נשמע

Just as it is a mitzva for a person to say that which will be heeded, so is it a mitzva for a person not to say that which will not be heeded.

## 11. Shabbos 55a

אָמַר לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא לַגַּבְרִיאֵל: לֵךְ וּרְשׁוּם עַל מִצְחָן שֶׁל צְדִיקִים תִּיּוֹ שֶׁל דִּיּוֹ שֶׁלֹּא יִשְׁלְטוּ בָּהֶם מַלְאָכֵי חֲבָלָה. וְעַל מִצְחָם שֶׁל רְשָׁעִים תִּיּוֹ שֶׁל דָּם כְּדֵי שִׂישְׁלְטוּ בָּהֶן מַלְאָכֵי חֲבָלָה.

The Holy One, Blessed be He, said to the angel Gabriel: Go and inscribe a tav of ink on the foreheads of the righteous as a sign so that the angels of destruction will not have dominion over them. And inscribe a tav of blood on the foreheads of the wicked as a sign so that the angels of destruction will have dominion over them.

אָמְרָה מִדַּת הַדִּין לִפְנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא: רְבוּנוֹ שֶׁל עוֹלָם! מַה נִּשְׁתַּנּוּ אֵילּוּ מֵאֵלּוּ? אָמַר לָהּ: הִלְלוּ צְדִיקִים גְּמוּרִים וְהִלְלוּ רְשָׁעִים גְּמוּרִים. אָמְרָה לִפְנֵיו: רְבוּנוֹ שֶׁל עוֹלָם! הֲיֵה בִּידָם לְמַחֲוֹת וְלֹא מִיחוּ!

The attribute of justice said before the Holy One, Blessed be He: Master of the Universe, how are these different from those? He said to that attribute: These are full-fledged righteous people and those are full-fledged wicked people. The attribute of justice said to Him: Master of the Universe, it was in the hands of the righteous to protest the conduct of the wicked, and they did not protest.

אָמַר לָהּ: גְּלוּי וְיָדוּעַ לִפְנֵי שָׂאֵם מִיחוּ בָּהֶם לֹא יִקְבְּלוּ מֵהֶם. (אָמַר) [אָמְרָה] לִפְנֵיו: רְבוּנוֹ שֶׁל עוֹלָם! אִם לִפְנֵיךְ גְּלוּי, לָהֶם מִי גְּלוּי?

He said to that attribute: It is revealed and known before Me that even had they protested the conduct of the wicked, they would not have accepted the reprimand from them. They would have continued in their wicked ways. The attribute of justice said before Him: Master of the Universe, if it is revealed before You that their reprimand would have been ineffective, is it revealed to them?

## 12. Melachim 1 19:11-14

וַיֹּאמֶר צָא וְעַמְדָתְךָ בְּהַר לִפְנֵי יְהוָה וְהִנֵּה יְהוָה עֹבֵר וְרוּחַ גְּדוּלָּה וְחִזְקַת מִפְּרֻקֵי הָרִים וּמִשַּׁבְּרֵי סְלְעִים לִפְנֵי יְהוָה לֹא בְּרוּחַ יְהוָה וְאַחַר הָרוּחַ רָעַשׁ לֹא בְּרַעַשׂ יְהוָה:

“Come out,” He called, “and stand on the mountain before the LORD.” And lo, the LORD passed by. There was a great and mighty wind, splitting mountains and shattering rocks by the power of the LORD; but the LORD was not in the wind. After the wind—an earthquake; but the LORD was not in the earthquake.

וְאַחַר הָרֶעַשׁ אֵשׁ לֹא בָאֵשׁ יְהוָה וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דְקָה:

After the earthquake—fire; but the LORD was not in the fire. And after the fire—a soft murmuring sound.

וַיְהִי | כִשְׁמַע אֱלֹהֵיו וַיִּלֶּט פָּנָיו בְּאֲדָרְתּוֹ וַיֵּצֵא וַיַּעֲמֵד פֶּתַח הַמְעָרָה וְהִנֵּה אֵלָיו קוֹל וַיֹּאמֶר  
מֵה־לָּךְ פֶּה אֱלֹהֵיו:

When Elijah heard it, he wrapped his mantle about his face and went out and stood at the entrance of the cave. Then a voice addressed him: “Why are you here, Elijah?”

וַיֹּאמֶר קָנָא קִנְאַתִּי לַיהוָה | אֱלֹהֵי צְבָאוֹת כִּי־עָזְבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל אֶת־מִזְבְּחֹתֶיךָ הָרְסוּ  
(וְאֶת־נְבִיאֶיךָ הָרְגוּ בַחֶרֶב וְאֹתְךָ אָנִי לְבַדִּי וַיְבַקְשׁוּ אֶת־נַפְשִׁי לְקַחְתָּהּ: 0)

He answered, “I am moved by zeal for the LORD, the God of Hosts; for the Israelites have forsaken Your covenant, torn down Your altars, and have put Your prophets to the sword. I alone am left, and they are out to take my life.”

### 13. Rambam Hilchos Dei'os 6:7

הַמוֹכִיחַ אֶת חֲבֵרוֹ. בֵּין בְּדַבָּרִים שְׂבִינוּ לְבִינוּ. בֵּין בְּדַבָּרִים שְׂבִינוּ לְבֵין הַמָּקוֹם. צָרִיךְ לְהוֹכִיחַ  
בֵּינוּ לְבֵין עַצְמוֹ. וַיְדַבֵּר לוֹ בְּנִחַת וּבְלִשׁוֹן רַחֵם וַיִּזְדַּעַן שְׂאִינוּ אוֹמֵר לוֹ אֶלָּא לְטוֹבָתוֹ לְהַבְיִאוֹ  
לְחַיֵּי הָעוֹלָם הַבָּא

He who rebukes his fellow, whether it be regarding a sin committed between man and man, or whether it be regarding matters between man and God, it is essential that the rebuke be administered only between them both; and he shall speak to him calmly, employing soft language, telling him that he does not speak of it to him, save for his own good, to bring him to a life in the world to come.

### 14. Minchas Chinuch 239:7

ובשאר דוכ את דאינו בכלל אחיו 'ע במס' ע"ז אפשר דאינו חייב להוכיחו גם כן  
דאינו בכלל רעהו אך מ"מ נ"ל דאם ספק אצלו דאפשר  
דיקבל ממנו חייב להוכיחו דיחזור למוטב ויהיה בכלל אח  
In other cases, where he is not your "brother," it is possible that one is not  
obligated to rebuke him, for he is not within the  
category of "friend." However, it still appears to me that if he might accept  
it, one is obligated to rebuke him in order to  
bring him to the good, such that he will be your "brother."

15. Mishlei 9:8

אַל-תִּוְכַח לְיָץ פֶּן-יִשְׂנֹאֲךָ הוֹכַח לְחָכָם וַיֵּאֱהָבֶךָ:

Do not rebuke a scoffer, for he will hate you; Reprove a wise man, and he will love you.

16. Tamid 28a

תניא רבי אומר איזו היא דרך ישרה שיבור לו האדם יאהב את התוכחות שכל זמן  
שתוכחות בעולם נחת רוח באה לעולם טובה וברכה באין לעולם ורעה מסתלקת מן  
העולם שנאמר (משלי כד, כה) ולמוכיחים ינעם ועליהם תבא ברכת טוב

It is taught in a baraita that Rabbi Yehuda HaNasi says: Which way of life is an upright path that a person should select for himself; what should be his guiding principle? One should love admonition, for as long as statements of admonition from the wise are heard in the world, pleasantness comes into the world, goodness and blessing come into the world, and evil departs from the world, as it is stated: "But to those who admonish shall be delight, and a good blessing shall come upon them" (Proverbs 24:25)