

## The Obligation to Give Rebuke - *Tochacha* - Part 1:

### The Mitzva:

1. The Torah says “ *Hochei’ach tochiach es amisecha*” - “Reprove your fellow Jew”
2. We have a responsibility to give *Tochacha* (rebuke) to a Jew who we see is transgressing a Mitzva whether it is toward Hashem or toward his fellow man.
3. This obligation is incumbent upon men and women, in all places and at all times.
4. Anyone who has the ability to rebuke either his family, city, or even the entire world, and does not protest, even though he is a complete Tzaddik, will be held accountable for those sins committed, and will be heavenly punished for that sin.
5. Rambam: “There are 24 deeds which hold back Teshuvah: Four are the commission of severe sins. God will not grant the person who commits such deeds to repent because of the gravity of his transgressions. They are..... One who sees his son becoming associated with evil influences and refrains from rebuking him. Since his son is under his authority, were he to rebuke him, he would have separated himself [from these influences]. Hence, [by refraining from admonishing him, it is considered] as if he caused him to sin. Included in this sin are also all ***those who have the potential to rebuke others, whether an individual or a group, and refrain from doing so***, leaving them to their shortcomings.
6. Rambam: “ Every community should appoint a Rav, who is both G-d fearing and well-liked by the people, so that he can speak to the Kehilla and help them correct their ways” much as the prophets did in their times.
7. Even though you are required to judge people favourably in your heart, you must still question the person diplomatically, and if you find that he indeed transgressed, you should give him *Tochacha*.
8. A person should check himself thoroughly that he is not violating the same Mitzvah which he is giving someone else *Tochacha* for. If an honest examination reveals that he too is lacking in this area, he should correct his behaviour before rebuking others in the same area.
9. According to some, this Mitzvah is relevant only toward someone who will be pleased to hear the *Tochacha*. If the recipient will respond with hatred and possibly revenge, then the other person is freed from this Mitzvah.

### What Is Included in This Obligation?

1. This Mitzvah applies not only after the fact, but it also includes the obligation to stop a Jew who intends to sin from carrying out his intent.
2. We are required to offer reproof for improper behaviour even when no specific Torah prohibition is at stake. (e.g. drunkenness)
3. This Mitzvah applies even when we see someone violating a mitzvah unintentionally - because of a lack of knowledge or out of forgetfulness.