

## Reprove your fellow (19:17)

Usually when the Torah repeats a word it is providing emphasis. In this case the emphasis placed upon the word "*hochei'ach*", reprove, tells us, "you shall surely reprove". **Horav David Feinstein, Shlita**, goes a step further. He suggests that while the emphasis is apparently upon the reproach, the focus, however, is not on the one who has sinned, but rather on the *mochi'ach*, the one who is reproof. There must be constant reproof. This means that prior to reproofing someone else, one should first go through a bit of self-censure, chastising himself repeatedly in order to ensure that his own behavior is above reproach. How can we expect our criticism to be accepted if we ourselves are far from being the models of virtue? When the recipient sees that the one who is reproofing him is looking out for the sinner's own good with no ulterior motives, then the words might strike that critical chord in his heart and inspire him to mend his ways.

*Horav Feinstein* notes that Aharon *Ha'kohen* exemplified this concept. Everyone loved and revered him, even those who were unfortunately on the receiving end of his *mussar*, reproach. The Torah attests to Aharon's personal demeanor in *Malachi 2:6*, "*He went with me in peace and righteousness. Therefore, he turned many back from sin*". Aharon represented the Torah scholar in his whole being. His virtue was manifest in his total personality. He received the respect of people because he deserved it. Just by seeing his personal example, many sinners were inspired to perform *teshuvah* and repent their ways. Aharon *Ha'kohen* did not simply give *mussar*; he represented the essence of *mussar*!