



The Joy of Torah - For Life

Parshas Ki Sisa - Rebuking with Humility!

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When Moshe came down from Har Sinai after the golden calf, he said to Aharon - :הַטָּאָה גְּדוֹלָה: - "מה-עָשָׂה לָךְ הָעָם הַזֶּה כִּי-הִבְאֵת עָלָיו הַטָּאָה גְּדוֹלָה: "What did this nation do to you that you brought upon them this great sin." Ramban's pshat in this is, "Why do you hate this nation so much that you would cause them to do this avairah and be destroyed for it? You're supposed to help them, rebuke them, atone for them and pity them, but you acted like an enemy towards them." The Ramban also says that Moshe should've rebuked him on his personal avairah before getting into how he made Klal Yisrael's sin, but Moshe had so much humility that in respect for Aharon's honor he didn't talk about Aharon's personal sin, and instead just talked to him about causing Klal Yisrael's sin. But what's the difference between these 2 rebukes? They're both telling Aharon what he did wrong. Why did Moshe's humility prevent him from saying "You sinned", but not, "You caused Klal Yisrael to sin", if both of those are terrible things? IN many ways causing others to sin is even worse and we can certainly assume that for Aharon, in his greatness, felt worse about causing others to sin than his own!

We have to say that telling someone "You sinned," or "You ate pork", is arrogance over someone intrinsically. That posture of one person telling someone else he sinned creates a dynamic of inappropriately lording over someone. So even though maybe Aharon cared more about the sin he caused others, since Moshe didn't have to say the words "You sinned", there was less of an impact on the people involved. Sometimes words have their own energy and impact based on their intrinsic meaning and they therefore have an impact more than we may think.