



Adapted from the sefer חמין במוצאי שבת and חדוותא דזעיר אנפין collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Parshas Shemini 5760

The Midrash, (ויקרא רבה י"ג:א) explains that when Moshe Rabeinu heard Aharaon Hakohen's reasons for not eating the חטאת while in a state of אנינות, he announced to the entire camp, "I was mistaken with regards to the *halachah*, and my brother Aharon came and taught me".

This Midrash teaches us how to react when we realize that we were mistaken. Who could be greater than Moshe Rabeinu? He learned directly from Hakadosh Baruch Hu, and was greater than all other *neviim*. Nonetheless, he wasn't ashamed to admit that the opinion he had expressed was mistaken. He even announced his retraction to all of Am Yisrael, ensuring that everyone would hear about his mistake.

Moshe Rabeinu's ability to unabashedly publicize his mistake, was only possible because of his great *anavah* - humility. An arrogant leader, even if forced to admit his mistake, certainly wouldn't have announced, "My brother Aharon came and taught me".

Chazal taught us, אין אדם עומד על דברי תורה אלא אם כן נכשל בהם (גיטין מג.) - A person can't truly understand matters of Torah, unless he has failed in them. Everyone makes mistakes, because Hakadosh Baruch Hu created us out of coarse physical material. That aspect of our being makes us susceptible to error. Unfortunately, no matter how lowly we are, our high opinion of ourselves makes us reluctant to admit our mistakes. On rare occasions, we may go so far as to admit to ourselves that we made a mistake, but only after ensuring that no one else will hear of it. That approach is a reprehensible manifestation of arrogance.



[1]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

Gedolei Yisrael throughout the ages have followed in the footsteps of Moshe Rabeinu. For example, in *Shailos U'teshuvos Beis Yosef*, (דיני כתובות סימן י"א), Rav Yosef Karo zt"l brings a *teshuvah* of Rav Yosef Tziach zt"l (A Rav of Damascus and a contemporary of the *Beis Yosef*), who writes:

“...and I take back my decision, for this has always been my way for all of my life. I am never ashamed to say that my previous statements were mistaken, and it is my glory and honor to admit to the truth.”

The Gaon Rav Simcha Zissel of Kelm zt"l trained his *talmidim* to develop the power of **מח שליט על הלב** - the mind ruling over the emotions of the heart. One Shabbos, the *shliach tzibur* got confused and used the *nigun* of Yom Tov instead of the usual Shabbos *nigun*. When he realized his mistake, he became totally confused, and for the rest of *chazaras ha'shatz* he didn't manage to return to the proper *nigun*.

Rav Simcha Zissel remarked, **א חוצפא פון א נברא!** - what a creature of *chutzpah*! Because he made a mistake, he totally lost his equilibrium, and therefore was unable to correct his error. If he hadn't been such a *baal gaavah*, he would have gone to the *amud* fully aware that he is a human being who can make mistakes. Then, upon realizing his mistake, he would have been able to resume with the correct *nigun*. Unfortunately, because he was so arrogant, he wasn't able to bear the humiliation of this very public mistake, and lost the ability to correct himself.

This principle is an integral part of the mitzvah **והגדת לבנך** - telling your child the story of *yetzias Mitzrayim*. A father who is able to admit mistakes, and tell his child, “That which I did to you, or said to you, was my mistake” will strengthen the bond that connects parent and child. Then, that connection will enable him to positively influence his children. This applies to parents and children, teachers and students, and husbands and wives. Not only is there nothing humiliating about



[2]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

admitting a mistake. In fact, that admission actually expresses a person's nobility and greatness.

Moshe Rabeinu didn't worry that publicizing his mistake would weaken the *emunas chachamim* of even one Jew. So too, parents or Rabbanim shouldn't fear that by admitting mistakes, their children or students will no longer look up to them. The opposite is true. By admitting their mistakes, they will develop a closer relationship with their children and students. That closeness enables a person to fulfill the mitzvah of והגדת לבנך in the best way possible.

Im yirtzeh Hashem, if we admit our mistakes, we will benefit from Hashem's mercy, as the *pasuk* in Mishlei says:

מְכַסֶּה פְּשָׁעָיו לֹא יִצְלִיחַ וּמוֹדֶה וְעֹזֵב יִרְחַם (משלי כ"ח: י"ג)

One who conceals his transgression will not succeed, and one who admits and abandons them will receive mercy.

ונזכה לשפע של רחמים מבעל הרחמים אכי"ר



[3]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com