



RABBI SHALOM

ROSNER

Rav Kehilla, Nofei HaShemesh
Maggid Shiur, Daf Yomi, OU.org
Senior Ra"m, Kerem B'Yavneh

*In memory of
Shulamit bat Chaim Mordechai Budow a"h
By her grandchildren*

Avoid Stubbornness

לֹא תִשָּׂא שְׂמֵעַ שְׂוֵאָה (שמות כג:א)

You shall not accept a false report (Shemos 23:1)

The gemara in Sanhedrin (7b) derives from this pasuk that a judge should not hear testimony from one party in a dispute, absent the other party. The Rambam (*Sefer Hamitzvos Lo Ta'ase 281*), explains that the reasoning behind this prohibition is to prevent a judge from being persuaded by one party, without providing the adversarial party to present their case.

Rav Chaim Shmulovitz (*Sichas Musar*) posits that after a judge hears a person's testimony it is more easily accepted and at a later date when the other party presents their position, it is an uphill battle to convince the judge what he had initially heard was in fact incorrect. In other words, we do all we can to prevent a judge from forming an early, and perhaps immature opinion based on half a story (one side's testimony).

Even with respect to judges, we fear human nature, which tends to lead us to form opinions which are later difficult to change.

This is not only true with respect to judges but affects individuals as well. First impressions often form one's opinion and it is then difficult to persuade one to recognize the truth in a differing view. The gemara in Sanhedrin (88b) declares "who is worthy of Olam Haba? A modest person and one who bows" *איזהו בן העולם הבא ענוותן ושבפל ברך*. What does bowing add to one who is modest? The *Masores Hashas* interprets this to refer to an individual that is able to change his mind. To constantly re-evaluate and not stubbornly follow his earlier decision if it is flawed. The term "bow" relates to bowing to his mistakes, he is not afraid to change course when proven wrong.

Stubbornness is a self-defeating character trait. It is often difficult for someone to admit that their initial reaction or understanding was erroneous. They continue to justify their position, notwithstanding that a neutral observer can clearly decipher their false pretense.

In *Sefer Yirmiyahu*, (28:15-17) Yirmiyahu warns a false prophet Hanania ben Azor that he will die within the year, which in fact occurs. Hazal tell us that he died on Erev Rosh Hashana (the last day of the year), but with his last breath pleaded with his children not to inform anyone of his death until the next day to

Refuah Shleima AFS

disprove Yirmiyahu's prophecy, since they would think he died during the following year. Imagine, until the very end deceiving oneself and trying to deceive others, out of stubbornness! Rather than repent he wasted his last words on falsity.

A similar scenario occurs in Sefer Melachim Alef (17:34). After conquering and destroying Jericho, Yehoshua warns the nation: *“cursed be the man before Hashem that rises up and builds this city, Jericho; with (the loss of) his first-born shall he lay its foundation, and with (the loss of) his youngest son shall he erect its gates.”* (Yehoshua 6:26). Yet in Sefer Melachim, we are told of an individual named Chiel who in fact attempts to rebuild Jericho. Notwithstanding that his eldest son dies as he lays the foundation, he continues to build the city, and his children continue to perish. Why would someone attempt to challenge this decree? Moreover, once inflicted in accordance with the decree and losing a son, one would expect such an individual to admit his mistake and cease his activity immediately. Yet, his unfortunate stubbornness led to his demise.

The pasuk we cited earlier may have been addressed to a judge, but it relates to each individual as well. We should take particular care to not quickly formulate opinions and relate to them as the ultimate truth. To try to defend a position that we know is false to avoid embarrassment. We need to be open minded and flexible and be able to hear and consider differing views and *haskafos*. Like waze at times suggests, we should not be afraid to recalculate our path to ensure that we are in fact heading in the proper direction and acting correctly. ■

The Leak Detectives
Experts in non-invasive leak detection

**Water Leaks? Mold and Mildew?
Peeling or Bubbling Paint?**

- Infrared Thermal Imaging Inspections
- Certified Professional Trained Inspectors
- Comprehensive Reports
- Inspections for Insurance Claims
- Pipe Cameras, Tracer Gas,
- Acoustic Testing, Balloon Tests and More
- Waterproofing, Plumbing, Roofing
- Inspection Before Purchasing

Leak detection is a service that uses advanced technology to identify and eliminate all forms of water intrusion

Friendly Anglo Service
Call today for a free phone consultation!
053-712-0322

We proudly service all of Israel

Shabbos Bistro
Premium delicious shabbes meals

Opening hours:
Thursday 12:00-02:00
Friday 7:30-13:30

קהילות
התאחדות

We make Deliveries!

02-9964469 | 054-8777347
Iben Shafrut 5, Rehavia, Jerusalem