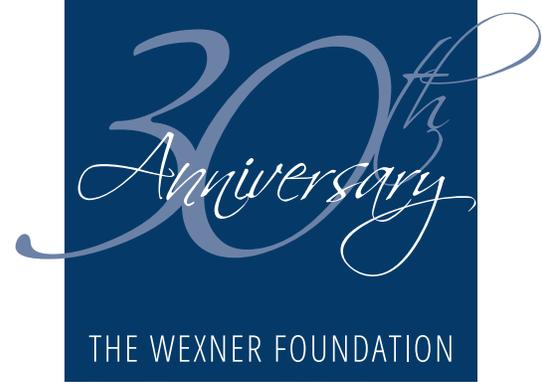


HOW TO SAY "YOU'RE WRONG" AND "I'M SORRY:" ESSENTIAL LEADERSHIP LESSONS PROFESSOR DEBORAH LIPSTADT



LEVITICUS 19:17-18

לֹא־תִשְׁנֵא אֶת־אָחִיךָ בְּלִבְבְּךָ הֹכֵחַ תּוֹכִיחַ אֶת־עַמִּיתְךָ וְלֹא־תִשָּׂא עָלָיו חֲטָא: לֹא־תִקֶּם וְלֹא־תִטַּר אֶת־בְּנֵי עַמְךָ וְאֶהְבֵּת לְרֵעֶךָ כְּמוֹךָ אָנִי ה'.

YOU SHALL NOT HATE YOUR BROTHER IN YOUR HEART. YOU SHALL SURELY REBUKE YOUR FELLOW, BUT YOU SHALL NOT BEAR A SIN ON HIS ACCOUNT. YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.

RAMBAM: MISHNEH TORAH: DE'OT

(The Laws of Personal Development)

CHAPTER SIX

HALACHA 3: Each man is commanded to love each and every one of Israel as himself as [Leviticus 19:18] states: "Love your neighbor as yourself." Therefore, one should speak the praises of [others] and show concern for their money just as he is concerned with his own money and seeks his own honor. Whoever gains honor through the degradation of a colleague does not have a share in the world to come.

HALACHA 4: Loving a convert who has come to nestle under the wings of the Shechinah [fulfills] two positive commandments: one for he is [also] included among the "neighbors" [whom we are commanded to love] and one because he is a convert and the Torah (Deuteronomy 10:19) states: "and you shall love the converts".....

HALACHA 5: Whoever hates a [fellow] Jew in his heart transgresses a Torah prohibition as [Leviticus 19:17] states: "Do not hate your brother in your heart."

HALACHA 6: When one person wrongs another, the latter should not remain silent and despise him as [II Samuel 13:22] states concerning the wicked: "And Avshalom did not speak to Amnon neither good, nor bad for Avshalom hated Amnon." Rather, he is commanded to make the matter known and ask him: "Why did you do this to me?", "Why did you wrong me regarding that matter?" as [Leviticus 19:17] states: "You shall surely admonish your colleague." If, afterwards, [the person who committed the wrong] asks [his colleague] to forgive him, he must do so. A person should not be cruel when forgiving

HALACHA 7: It is a mitzvah for a person who sees that his fellow Jew has sinned or is following an improper path [to attempt] to correct his behavior and to inform him that he is causing himself a loss by his evil deeds as [Leviticus 19:17] states: "You shall surely admonish your colleague."

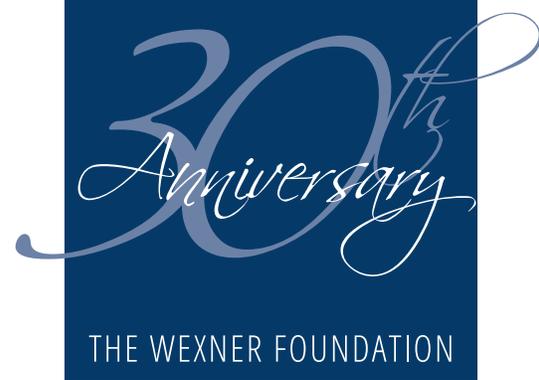
A person who rebukes a colleague - whether because of a [wrong committed] against him or because of a matter between his colleague and God - should rebuke him privately. He should speak to him patiently and gently, informing him that he is only making these statements for his colleague's own welfare, to allow him to merit the life of the world to come. If he accepts [the rebuke], it is good; if not, he should rebuke him a second and third time. Indeed, one is obligated to rebuke a colleague who does wrong until the latter strikes him and tells him: "I will not listen."

Whoever has the possibility of rebuking [sinners] and fails to do so is considered responsible for that sin, for he had the opportunity to rebuke the [sinners].

HALACHA 8: At first, a person who admonishes a colleague should not speak to him harshly until he becomes embarrassed as [Leviticus 19:17] states: "[You should]... not bear a sin because of him." This is what our Sages said: Should you rebuke him to the point that his face changes [color]? The Torah states: "[You should]... not bear a sin because of him."

From this, [we learn that] it is forbidden for a person to embarrass a [fellow] Jew. How much more so [is it forbidden to embarrass him] in public. Even though a person who embarrasses a colleague is not [liable for] lashes on account of him, it is a great sin. Our Sages said: "A person who embarrasses a colleague in public does not have a share in the world to come." Therefore, a person should be careful not to embarrass a colleague - whether of great or lesser stature - in public, and not to call him a name that embarrasses him or to relate a matter that brings him shame in his presence

HOW TO SAY "YOU'RE WRONG" AND "I'M SORRY:" ESSENTIAL LEADERSHIP LESSONS PROFESSOR DEBORAH LIPSTADT



DEUTERONOMY 30:1-10

וְהָיָה כִּי-יָבֵאוּ עֲלֶיךָ כָּל-הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וְהִשְׁבַּתְתָּ אֶל-לִבְבְּךָ בְּכָל-הַגּוֹיִם אֲשֶׁר הִדִּירְךָ ה' אֱלֹהֶיךָ שָׁמָּה: וְשָׁבַת עַד-ה' אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקוֹלוֹ כְּכֹל אֲשֶׁר-אָנֹכִי מְצַוְךָ הַיּוֹם וּבָנִיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ: וְשָׁב ה' אֱלֹהֶיךָ אֶת-שְׁבוּתְךָ וְרַחֲמֶךָ וְשָׁב וּקְבַצְךָ מִכָּל-הָעַמִּים אֲשֶׁר הִפִּיצְךָ ה' אֱלֹהֶיךָ שָׁמָּה: אִם-יְהִי נִדְחָךְ בְּקִצֵּה הַשָּׂנִים מִיָּמִים מִשָּׁם יִקְבָּצְךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ: וְהִבִּיאֶךָ ה' אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר-יְרָשׁוּ אֲבֹתֶיךָ וְיִרְשֶׁתָּהּ וְהִיטְבָה וְהִרְבָּךְ מֵאֲבֹתֶיךָ: וְמִלֵּךְ ה' אֱלֹהֶיךָ אֶת-לִבְבְּךָ וְאֶת-לִבְבֵי זָרְעֶךָ לְאֵהָבָה אֶת-ה' אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ לְמַעַן חַיֶּיךָ: וְנָתַן ה' אֱלֹהֶיךָ אֶת כָּל-הָאֲלוֹת הָאֵלֶּה עַל-אֵיבֶיךָ וְעַל-שִׁנְאֶיךָ אֲשֶׁר רָדְפוּךָ: וְאַתָּה תִּשׁוּב וְשָׁמַעְתָּ בְּקוֹל ה' וְעָשִׂיתָ אֶת-כָּל-מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם: וְהוֹתִירְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל מַעֲשֵׂה יָדְךָ בְּפָרִי בְּטָנְךָ וּבְפָרִי בְּהֵמָתְךָ וּבְפָרִי אֲדָמָתְךָ לְטוֹבָה כִּי לֹא יָשׁוּב ה' לְשׁוּשׁ עֲלֶיךָ לְטוֹב כְּאֲשֶׁר-שָׂשׂ עַל-אֲבֹתֶיךָ: כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשָׁמֵר מִצְוֹתָיו וְחֻקֹּתָיו הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי תִשׁוּב אֶל-ה' אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ:

"GOD WILL REMOVE THE BARRIERS FROM YOUR HEARTS... AND YOU WILL REPENT AND OBEY GOD, KEEPING ALL OF HIS COMMANDMENTS.... FOR YOU WILL RETURN TO THE LORD YOUR GOD WITH ALL YOUR HEART AND SOUL."

RAMBAM: MISHNEH TORAH: LAWS OF REPENTENCE

CHAPTER 1

HALACHA 1 If a person transgresses any of the mitzvot of the Torah, whether a positive command or a negative command - whether willingly or inadvertently - when he repents, and returns from his sin, he must confess before God, blessed be, He as [Numbers 5:6-7] states: "If a man or a woman commit any of the sins of man... they must confess the sin that they committed."

This refers to a verbal confession. This confession is a positive command. How does one confess?: He states: "I implore You, God, I sinned, I transgressed, I committed iniquity before You by doing the following. Behold, I regret and am embarrassed for my deeds. I promise never to repeat this act again." These are the essential elements of the confessional prayer. Whoever confesses profusely and elaborates on these matters is worthy of praise.

Those who bring sin offerings or guilt offerings must also [confess their sins] when they bring their sacrifices for their inadvertent or willful transgressions. Their sacrifices will not atone for their sins until they repent and make a verbal confession as [Leviticus 5:5] states: "He shall confess the sin he has committed upon it." Similarly, those obligated to be executed or lashed by the court do not attain atonement through their death or lashing unless they repent and confess. Similarly, someone who injures a colleague or damages his property, does not attain atonement, even though he pays him what he owes until he confesses and makes a commitment never to do such a thing...

HALACHA 3: At present, when the Temple does not exist and there is no altar of atonement, there remains nothing else aside from Teshuvah...

CHAPTER 2:

HALACHA 1: [Who has reached] complete Teshuvah? A person who confronts the same situation in which he sinned when he has the potential to commit [the sin again], and, nevertheless, abstains and does not commit it because of his Teshuvah alone and not because of fear or a lack of strength.

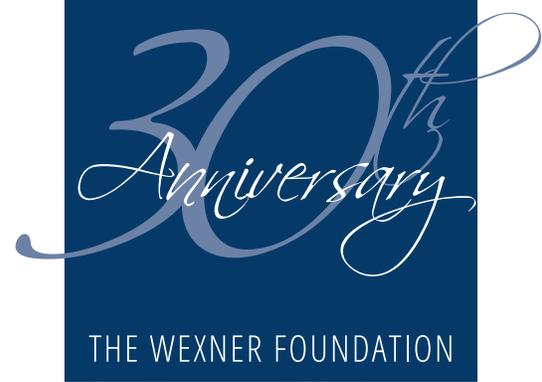
For example, a person engaged in illicit sexual relations with a woman. Afterwards, they met in privacy, in the same country, while his love for her and physical power still persisted, and nevertheless, he abstained and did not transgress. This is a complete Baal-Teshuvah...

HALACHA 5: It is very praiseworthy for a person who repents to confess in public and to make his sins known to others, revealing the transgressions he committed against his colleagues. He should tell them: "Though I sinned against so and so, committing the following misdeeds.... Behold, I repent and express my regret." Anyone who, out of pride, conceals his sins and does not reveal them will not achieve complete repentance as [Proverbs 28:13] states: "He who conceals his sins will not succeed."

When does the above apply? In regard to sins between man and man. However, in regard to sins between man and God, it is not necessary to publicize one's [transgressions]. Indeed, revealing them is arrogant.

HOW TO SAY “YOU’RE WRONG” AND “I’M SORRY:” ESSENTIAL LEADERSHIP LESSONS

PROFESSOR DEBORAH LIPSTADT



HALACHA 9: Teshuvah and Yom Kippur only atone for sins between man and God; for example, a person who ate a forbidden food or engaged in forbidden sexual relations, and the like. However, sins between man and man; for example, someone who injures a colleague, curses a colleague, steals from him, or the like will never be forgiven until he gives his colleague what he owes him and appeases him.

[It must be emphasized that] even if a person restores the money that he owes [the person he wronged], he must appease him and ask him to forgive him. Even if a person only upset a colleague by saying [certain] things, he must appease him and approach him [repeatedly] until he forgives him.

If his colleague does not desire to forgive him, he should bring a group of three of his friends and approach him with them and request [forgiveness]. If [the wronged party] is not appeased, he should repeat the process a second and third time. If he [still] does not want [to forgive him], he may let him alone and need not pursue [the matter further]. On the contrary, the person who refuses to grant forgiveness is the one considered as the sinner...

HALACHA 10: It is forbidden for a person to be cruel and refuse to be appeased. Rather, he should be easily pacified, but hard to anger. When the person who wronged him asks for forgiveness, he should forgive him with a complete heart and a willing spirit. Even if he aggravated and wronged him severely, he should not seek revenge or bear a grudge...

