

And Moshe listened, and it was good in his eyes. (10:20)

Having just tragically lost his two sons, Aharon *HaKohen* was an *onein*, one who had just lost a close relative and, thus, could not partake of the sacrificial offerings. Hashem told Moshe *Rabbeinu* that, despite Aharon's *aninus*, he was permitted to eat of those sacrifices that had been offered exclusively for the *Mishkan's* consecration. Moshe erred by extending this Heavenly dispensation to all *korbanos*. Aharon was, therefore, correct in not eating from the other sacrifices. Moshe chastised him for not listening to his instructions to eat from all the *korbanos*. Aharon was very proper, respectfully replying to his brother, "If you heard from Hashem regarding one-time offerings, that does not permit you to sanction eating all of the offerings." Moshe's reaction to his brother's rebuke is recorded for posterity in the Torah: "Moshe listened, and it was good in his eyes." *Rashi* explains that Moshe accepted his error, conceded his mistake, and was not embarrassed to intimate that, indeed, he had not heard the Almighty permit the other *korbanos*.

Horav A. Hensch Leibovitz, zl, quotes the *Sefer HaZikaron*, which teaches that there are three types of reaction to a dispute. First is the individual who cannot or will not accede his error. He will not admit that he was wrong, and he knowingly and blatantly denies the truth. Next is the one who begrudgingly admits his error, and, with embarrassment, is forced to act against his will. Third is the one who is personified by Moshe *Rabbeinu*, one who jubilantly acknowledges his error, and, without any embarrassment, is delighted in seeing his disputant emerge victorious from their debate. Moshe was neither upset nor hurt by Aharon's victory over him. He was truly elated by his brother's proving him incorrect.

The *Rosh Yeshivah* wonders how Moshe could actually be happy in defeat. While it is true that he had learned a new verity, it surely must have been painful for him to be proven wrong. If the point was for Moshe to learn a new law, it could have been done without his suffering humiliation. Furthermore, since he was the one who was Hashem's medium for giving the Torah to *Klal Yisrael*, did one more law make that much of a difference?

The *Rosh Yeshivah* offers a simple analogy to illuminate this query. A person falls on the ground, hurts himself, but, as he gets up, he notices a fifty dollar bill. The pain of the fall still smarts, but the fifty dollar bill goes a long way to soothe it. He certainly wishes that he could have discovered the bill without having to fall down and hurt himself. If, however, he falls down and finds the winning ticket to the power ball lottery for one hundred million dollars – well, in this case, he feels no pain, jumping for joy at his "good fortune" in falling down! The fall changed his life. He cannot thank Hashem enough for "allowing" him to fall.

Moshe loved the truth and Torah more than people love money. He was absolutely ecstatic at the opportunity to learn more Torah – even though he was already proficient in every area of Torah erudition. Since his joy was so overwhelming, there was no shame, no pain in losing out to Aharon. His loss was insignificant in contrast to the incredible benefit of learning the truth and discovering a new Torah law. Indeed, his loss was his source of joy.

There is a personal lesson to be derived from the three levels of reaction to the truth which the *Sefer Hazikaron's* presents. Which category defines us – and why? Are we being honest with ourselves?