

**Fill Your Own Cup – Year Two**

*You Are Wrong AND I Love You: How Do We Love Those We Think Are Mistaken*

**1) Adam Grant, Think Again: The Power of Knowing What You Don't Know**

Confidence is a measure of how much you believe in yourself. Evidence shows that's distinct from how much you believe in your methods. You can be confident in your ability to achieve a goal in the future while maintaining the humility to question whether you have the right tools in the present. That's the sweet spot of confidence. We become blinded by arrogance when we're utterly convinced of our strengths and our strategies. We get paralyzed by doubt when we lack conviction in both. We can be consumed by an inferiority complex when we know the right method but feel uncertain about our ability to execute it. What we want to attain is confident humility: having faith in our capability while appreciating that we may not have the right solution or even be addressing the right problem. That gives us enough doubt to reexamine our old knowledge and enough confidence to pursue new insights.

**2) Dr. Erica Brown, Alive in Paradox, Sh'ma Journal**

<https://forward.com/shma-now/elu-velu/402172/alive-in-paradox/>

We all wrestle with the kinds of contradictions implied by the Jewish sensibility *elu v'elu* – sometimes both rather than one or the other can be valid positions and even achieve holiness. Some of us, however, use a lot of psychic energy trying to eliminate these distinctions, which rarely works. Sometimes, it's best to lean into the discomfort of a paradox, taking time to reflect on what makes us uncomfortable with uncertainty, with the rough edges of contradiction. Can we learn to live with the fact that not everything can be made whole and contradiction-free – to live with the inner noise of a self that is inherently inconsistent? Yes. And when we do, we just might find that living with paradoxes makes us more compassionate, more interesting human beings. Rousseau wrote that he would “rather be a man of paradoxes than a man of prejudices.” Prejudices make us overly certain. Paradoxes help us stay humble and attuned to the changes within.

**3) Babylonian Talmud Tractate Yevamot 13b - 14b**

**Mishna:**

...Although Beit Hillel prohibit the rival wives to the brothers and Beit Shammai permit them, and although these disqualify these women and those deem them fit, Beit Shammai did not refrain from marrying women from Beit Hillel, nor did Beit Hillel refrain from marrying women from Beit Shammai...

**Gemara:**

Come and hear: Although Beth Shammai and Beth Hillel are in disagreement on the questions of rivals, sisters, an old bill of divorce, a doubtfully married woman, a woman whom her husband had divorced and who stayed with him over the night in an inn, money, valuables, a perutah and the value of a perutah, **Beth Shammai did not, nevertheless, abstain from marrying women of the families of Beth Hillel, nor did Beth Hillel refrain from marrying those of Beth Shammai. This is to teach you that they showed love and friendship towards one another, thus putting into practice that which is written: Love truth and peace.**

**תלמוד בבלי מסכת יבמות יג: ד'**

אף על פי שאלו אוסרין ואלו מתירין, אלו פוסלין ואלו מכשירין, לא נמנעו בית שמאי מלשא נשים מבית הלל, ולא בית הלל מבית שמאי. כל הטהרות והטמאות שהיו אלו מטהרין ואלו מטמאין, לא נמנעו עושין טהרות אלו על גבי אלו:

... ת"ש, אע"פ שנחלקו ב"ש וב"ה בצרות ובאחיות בגט ישן ובספק אשת איש ובמגרש את אשתו ולנה עמו בפונדק בכסף ובשוה כסף בפרוטה ובשוה פרוטה לא נמנעו ב"ש מלישא נשים מבית הלל ולא ב"ה מבית שמאי ללמדך שחיבה וריעות נוהגים זה בזה לקיים מה שנאמר (זכריה ח, יט) האמת והשלום אהבו

**4) Babylonian Talmud Tractate Eruvin 13b:**

Rabbi Abba said in the name of Shmuel: For three years, the House of Hillel and the House of Shammai argued. One said, 'The law is in accordance with our opinion,' and the other said, 'The law is in accordance with our opinion.' A heavenly voice spoke: "These and these are the words of the living God, but the law is in accordance with Beit Hillel."  
A question was raised: Since the heavenly voice declared: "Both these and those are the words of the Living God," why was the law established in accordance with the opinion of Hillel? It is because the students of Hillel were kind and gracious. They taught their own ideas as well as the ideas from Beit Shammai. Not only this, but they went so far as to teach Shammai's opinions first.

**תלמוד בבלי מסכת עירובין יג:**

א"ר אבא אמר שמואל שלש שנים נחלקו ב"ש וב"ה הללו אומרים הלכה כמותנו והללו אומרים הלכה כמותנו יצאה בת קול ואמרה אלו ואלו דברי אלהים חיים הן והלכה כב"ה  
  
וכי מאחר שאלו ואלו דברי אלהים חיים מפני מה זכו ב"ה לקבוע הלכה כמותן מפני שנוחין ועלובין היו ושונין דבריהן ודברי ב"ש ולא עוד אלא שמקדימין דברי ב"ש לדבריהן

**5) Babylonian Talmud Tractate Chagiga 15a-15b**

Gemara cites a related story: The Sages taught: There was once an incident involving Aher, who was riding on a horse on Shabbat, and Rabbi Meir was walking behind him to learn Torah from him. After a while, Aher said to him: Meir, turn back, for I have already estimated and measured according to the steps of my horse that the Shabbat boundary ends here, and you may therefore venture no further.  
Rabbi Meir said to him: You, too, return to the correct path. He said to him: But have I not already told you that I have already heard behind the dividing curtain: "Return, rebellious children," apart from Aher?...  
When Rav Dimi came from Eretz Yisrael to Babylonia, he said: In the West, Eretz Yisrael, they say: Rabbi Meir ate a half-ripe date and threw the peel away.

**תלמוד בבלי מסכת חגיגה טו.**

**טו:**  
תנו רבנן: מעשה באהרן שהיה רוכב על הסוס בשבת, והיה רבי מאיר מהלך אחריו ללמוד תורה מפיו, אמר לו: מאיר, חזור לאחריך, שכבר שיערתי בעקבי סוסי עד כאן תחום שבת. אמר לו: אף אתה חזור בד. אמר לו: ולא כבר אמרתי לך כבר שמעתי מאחורי הפרגוד: "שובו בנים שובבים" — חוץ מאחר...  
כי אתא רב דימי, אמר, אמרי במערבא: רבי מאיר אכל תחלא, ושדא שיחלא לברא.

**6) Knowledge At Wharton - A Key to Better Leadership: Confident Humility, Adam Grant**

<https://knowledge.wharton.upenn.edu/article/a-key-to-better-leadership-confident-humility/>

**Nano Tool**

Confidence and humility are often seen as opposites. But if you reflect on the leaders you admire most, chances are that they embody both of these qualities in tandem. I call it confident humility.  
Confident humility is being secure enough in your expertise and strengths to admit your ignorance and weaknesses. In [Think Again](#), I highlighted evidence that confidence without humility breeds blind arrogance, and humility without confidence yields debilitating doubt. Confident humility allows you to believe in yourself while questioning your strategies...

**Action Steps**

1. Create a learning culture (as opposed to a performance culture where the emphasis is solely on results) by acknowledging what you don't know, challenging best practices, and rewarding people who test new ideas even if they don't work. Evidence shows those in learning cultures innovate more and make fewer mistakes.
2. Give yourself the benefits of doubt; doubts can motivate you to work harder and smarter by putting you in a beginner's mindset. When you question your knowledge and strategies, you become motivated to seek out new insights, which can broaden and deepen your learning.
3. Identify a conflicting piece of information or opinion. Research suggests that acknowledging even a single reason why we might be wrong can be enough to curb overconfidence. Two favorite questions are "How do you know?" and "What if we're wrong?"