

A Dvar Torah to encourage matters of Yiras Shomayim prepared to be shared and discussed with your family at the Shabbos table



## פרשת בהר - בחקותי

# 51

# FORGIVING ANOTHER

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לימוד הדבר תורה לזכות ר' שלום מרדכי הלוי שי' בן רבקה לגאולה קרובה מן המיצר אל המרחב

### THE NEED TO FORGIVE

One is forbidden to refrain from doing good for another because he dislikes them. The רב"ד explains that although in the משל generally given, the first person who does not share is not mentioned as doing נקמה, because his intention was out of concern for his tool and not out of spite. If however, one does not lend something because of his hate for the other, he transgresses נקמה as well.

(פי' הראב"ד לתו"כ פ' קדושים)

לחז"ל explain the rationale of the איסור of נקמה: If while cutting, one would accidentally cut himself, would he hit his hand as a reprimand? Similarly, one should consider his friend as a part of himself, and automatically, he will not think of doing נקמה.

(ירושלמי נדרים פ"ט ה"ד)

The חיד"א relates a story which he personally heard from the אור החיים הקדוש, Reb Chaim Ben Atar: There was a wealthy man with powerful influence in the kingdom who embarrassed a Talmid Chochom. Fearing the repercussion, the אור החיים asked the Talmid Chochom to forgive the rich man. The Talmid Chochom replied that he had done so immediately afterwards, and explained, "The זוהר says, that the עבירות of the Yidden are a burden for the wings of the שכינה. Not wanting to burden Hashem, I quickly forgave him." The אור החיים was very pleased with this reply. In his seforim, the חיד"א repeats this story numerous times, "Being that it is precious to me, and it is a fundamental in עבודת ה'."

(דבש לפי מערכת ח')

Rava said: Whoever is forgiving, all his עבירות are forgiven. Rashi explains that since such a person is not so particular with others, Hashem is not so particular with him.

The קדוש של"ה writes, that if one who is unforgiving to those who make him angry, the malochim will demand that he be repaid exactly מדה כנגד מדה.

(ראש השנה י"ז ע"א, של"ה שער אותיות ענוה)

The ספר החינוך explains: A person must know that all that happens to him, whether positive or negative, comes from Hashem. Therefore, when someone does something bad to him, he should not have thoughts of taking revenge, for it is his own עבירות that caused it.

(ס' החינוך מצוה רמ"א)

At a farbrengen (ש"פ פנחס תרפ"ז), the Friediker Rebbe spoke about the importance of bringing the understanding of Chassidus (השכלה) into עבודה, affecting the מדות of the heart. The Friediker Rebbe added that only through עבודה, can one reach the level of a 'חסיד', which implies a forgiving person.

(סה"ש תרפ"ז ע' 174)

The Rebbe writes in a letter that the appropriate way to respond to a verbal attack is by acting ignorant, as if it was not noticed.

In another letter, the Rebbe directed the person who was embarrassed by another, that he should accept upon himself extra זהירות (carefulness) in mitzvos, because through him an עבירה was brought upon his friend.

(אג"ק ח"ב ע' ס"ב, לקו"ש חכ"ד ע' 598)

### REPAYING WITH LOVE

The Medrash relates that although when יוסף הצדיק was placed in the pit, his brother Shimon had him stoned, nevertheless, when Shimon fell in his hands in Mitzrayim, he took care of him and had him served the best food. The זוהר writes that one should repay bad with good, just as יוסף did.

(ילקוט שמעוני וישב קמ"ב, תניא ספ"ב)

In Spain, one of the חכמים, Reb Shmuel Hanagid, had the position of second to the king, and because of his great intelligence and righteousness, the king loved him and gave him much respect. Near the king's palace was a store belonging to a goy who greatly envied Reb Shmuel. Whenever he would see Reb Shmuel passing by, he would go outside and curse him, but Reb Shmuel never paid any attention. Once, when Reb Shmuel was taking a walk with the king, the goy came out, and as he usually did, began cursing Reb Shmuel. The king became angry and ordered Rebbi Shmuel to cut off the storeowner's evil tongue.

After some investigation, Reb Shmuel found out that this goy was a pauper, so he began sending him money on a steady basis, thus positively influencing the storeowner's attitude. Some time later, when Reb Shmuel took a walk again with the king, the goy came out and began praising Reb Shmuel. The king, who had not heard what the goy had called out, asked Reb Shmuel why he had not followed his instructions to cut off the storeowner's tongue. "I did do as you commanded," answered Reb Shmuel. "I cut off his bad tongue and replaced it with a good tongue..."

(כצאת השמש בגבורתו ע' קל)

