

כל המעביר על מדותיו מעבירין לו על כל פשעיו הרב שרגא נוינגר

During the *zman* of the *Yomim Noraim*, every one of us is looking for *zechusim*. People are into *segulos* to be *zoche b'din*. There is such a *segula* in Chazal found in *מס' ר"ה דף יז*: מעבירין אמר רבא כל המעביר על מדותיו: לו על כל פשעיו שנאמר נושא עון ועובר על פשע, למי נושא עון למי שעובר על פשע.

If a person takes criticism from someone else and just lets it go away without responding or letting it affect him, in that *zechus* the *Eibishter* takes away his *pesho'im*. Rashi explains this act as someone not being *medakdek* in giving back the same *midda* which the other person pained him with. Instead, he leaves it and goes about his business, just moving forward. We see that Rashi is actually saying two different things. First, the person does not return the *midda* in kind, and second, he totally lets it go and doesn't give even a lesser amount of response. This second *knaytch* is what the Gemara describes as, "שומר חרפתם ואינן משיבים", which we said in the *selichos* of *Yom Gimmel*. To not respond at all is a *zechus*, a *middas chassidus*, and not even a *chiyuv*.

The Gemara in *פסע מס' יומא לו*: defines *פשע* as *aveiros* which a person does to rebel against the *Eibishter*. The *koach* of מעביר על מדותיו is so strong as to waive a person's most *chamurdigge aveiros*. If we look at Rashi's *lashon*, we see a *gevaldigge chiddush* in how strong it is. In simple *svara*, one might reason that מעביר על מדותיו works for a person to have *middas haRachamim* overtake the *middas haDin* he may have on *aveiros* he committed. It is strictly affecting *middas haRachamim* to surge on his *cheshbon*. However, Rashi specifically states, "אין מדת הדין מדקדקת אחריהם...". The *middas haDin* itself does not take effect, rather it abandons his *pesho'im* and wipes them clean. That is how deep this *koach* runs.

The Mashgiach, HaRav Dovid Kronglass *zt"l*, used to say over the following from the Shelah HaKadosh: The *posuk* says, "לב נשבר ונדכה אלקים לא תבוזה". When a person has a *lev nishbar v'nidkeh*, then even Elokim—the *middas HaDin*, is *lo sivzeh*. The Torah HaKadosha is *machshiv middos tovos* and high *madreigos* in such a strong way.

Perhaps this is a *teretz* to the Maharsha's *kashya* as to why the Gemara says "מעבירין על כל פשעיו", when it should instead say "נושא על כל פשעיו" to match the *posuk*, "נושא עון". It could be the "נושא" would only express that the person escapes the *middas haDin* which still pursues him because the *middas haRachamim* carries him. The *lashon* of "מעבירין" connotes that even *middas haDin* does not have any *taynos* on him because of his *moiradigge madreiga*.

The Chida brings the following in his sefer (מערכת מ' אות כג) concerning the *inyan* of מעביר על מדותיו. He heard a story from Maharach ben Attar that one time a wealthy *gvir* was *mevazeh* the *kavod* of a talmid chochom and the Maharach told him to be *mochel* the *gvir* and make shalom. The talmid chochom was *mochel* him instantly because the Zohar HaKadosh says that any *aveiros* in Klal Yisroel harm the Shechina (*chas v'shalom*), so to speak. Had he not been *mochel*, there would have been an *aveiro* on the *cheshbon* of the *gvir* and pain to the Shechina, *kaviyachol*. We see that the *koach* of מעביר על מדותיו brings a *nachas ruach* to the *Eibishter*. The *מדה כנגד מדה* of the person not being *makpid* is for HaKadosh Boruch Hu to not be *makpid* on him.

We can *shtell tzu* another Maharsha in *מס' תענית* on the story of Eliyahu haNavi pointing out two brothers in the *shuk* to be going directly to Gan Eden, because they were comedians who worked to make everyone happy. The Maharsha explains that they got this *zechus* because the Shechina is pained whenever people are depressed. Because these brothers worked to relieve people of their anguish and thereby took "pain" away from the Shechina, they were *zoche* to go directly to Gan Eden.

This does not mean that in every single case and every single situation a person has to make themselves a *shmatteh*, but we can work on ourselves to be less *makpid* and to let things go because it is a *moiradigge segula* with massive *koach* to be *zoche b'Din*.

It seems *pashut* that this *segula* would not work for someone to consciously commit a פשע with *da'as* to fix it up with מעביר על מדותיו.

I want to bring up a *ha'oro* on Rabbeinu Yona which seems like a big *chiddush*. In שער ראשון עיקר שביעי (הכניעה), he says that every *ba'al teshuva* must work to lower his ego and come to the *madreiga* of מעביר על מדותיו which is a "פתח תקוה נכבד מאד". It sounds like he means that מעבירין על כל פשעיו works for a person only after he does *teshuva*. This seems to be a *chiddush* because the *pashut* reading in the Gemara is that act of מעביר על מדותיו directly triggers מעבירין על כל פשעיו, even before *teshuva*. Either Rabbeinu Yona means that it works *davka* after *teshuva*; or he is saying that there is a *bechina* of פשעיו מעבירין על כל פשעיו even before *teshuva*, yet there is another level of *segula* in *teshuva* itself.

When the Chinuch discusses this *inyan* of מעביר על מדותיו in מצוה של"ח, the איסור of אונאת דברים, he says that it is not a *chiyuv* for one to remain silent no matter what when someone else is verbally attacking him. A person is not expected to be like a silent, unmoving stone, especially when his silence would suggest his approval of the insults. Rather, a person is allowed to answer back but he should do so in a softer fashion, sticking up for himself and deflecting the insult while still not getting angry at the instigator. Try to do it in a nice and proper manner.

He says that one is allowed to respond to someone else in the same way that they are acting. He makes a comparison to the *din* of במחנתר – בא – if one's house is invaded in the night, one has the right to kill the invader because the *ganav* knows that people will defend their home and property, therefore he is prepared to deal with him. Since the *ganav* is prepared to do what is necessary if it comes to that, the Torah says he is judged by his end result and the *ba'al habayis* may rise up and kill him. Just like one doesn't need allow a *ganav* to ransack his house without reacting, so too when one faces verbal assault they need not sit quietly and take it. However, there is a group of people whose level of *chassidus* is such that they can even go without answering and will remain silent, even though they don't need to, lest their anger overtake them. They are what the Gemara describes as those who take בושה and don't give בושה. Those who take insult and do not answer are ascribed the *posuk*, "ויהבונו כצאת השמש בגבורתו".

We see an interesting thing from the Chinuch. We don't require everyone to always stay silent in the face of insult. We don't hold people to expectations they are holding by. It is a super *chassidus* to remain silent. However, there are many cases where it doesn't take super *chassidus* to abstain from responding. We can work on ourselves to be more patient and realize the scope of the *segula* to be מעביר על מדותיו. We can step back and say, "who is being *mevazeh* me already?" or, "what is he saying already?" There are situations where we can take it. If we keep in mind how much of a *segula* מעביר על מדותיו truly is, we can find ourselves easily being able to overcome insults and let them go.

There is one final *ha'oro* I would like to leave with on this Chinuch, which is *haskafically* and perhaps *halachically* an interesting question. Without getting into all the details of the *sugya* of במחנתר בא, it is clear that the case is that the *ganav* is not coming to kill, he is just coming for money. The Rambam calls this case a *reshus* for the *ba'al habayis* to kill him, but one is not required to. When the Chinuch *shtells tzu* במחנתר בא to מעביר על מדותיו to show that one is allowed to stand up for himself, and adds that there is a level of מדת חסידות in not responding, does there exist a מדת חסידות by במחנתר בא to let the *ganav* go and not stand up to him? It may depend on the situation and what his *matzav* is and how much he will lose. Is there such a מדת חסידות?

Everyone should have a *Gut g'Bentchte Yor* and we should all be *zoche zayn* to reach some *madreiga* in our daily lives of מעביר על מדותיו to be *zoche* to the powerful *segula* it brings.