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The Bris Melach, Covenant of Salt, which Hashem made with the earthly waters after He created a division between the waters above and the waters below, is the reason that salt is included in the Temple service. In his Elef HaMagen, Horav Eliezer Papo, zl, author of the Pele Yoeitz, writes that the words melach/timlach have the same letters as mechal/timchol, forgiveness. He comments that the greatest korban, sacrifice, one can bring before Hashem is to be maavir al midosav, voluntarily surrender his right (or feeling that he is right) to retaliate for insult or injury. To be a forgiving person takes incredible character and faith in Hashem. When one realizes that whatever occurs is from Hashem, and that the individual who hurt him is Hashem's agent, one learns to forgive – even though he (thinks that he) has every reason not to.

A kollel fellow in Eretz Yisrael was experiencing unusual pain, and he finally went to the doctor, who, after taking a number of tests, presented him with a dreaded diagnosis. The man and his family were broken-hearted. Since he was very close with Horav Chaim Kanievesky, Shlita, the Kollel fellow went to the sage to petition his counsel and blessing. He understood the overriding importance of one's personal prayer; thus, he planned to travel to Meron to pray at the holy site of Rabbi Shimon bar Yochai's grave. He stopped first to speak with Rav Chaim.

The sage said to him, "Do you remember that I visited your home eight years ago?" "Yes, I remember; how could I forget such a visit?" he replied. The reason for the visit was an unfortunate incident that had taken place twenty years earlier. Apparently, someone had caused the kollel fellow's wife serious injury which resulted in her father leaving this world a broken-hearted man. After a while, the individual who had caused his wife harm married, but, although a few years had passed, he had yet to be blessed with a child. He went to Rav Chaim to ask that the sage intercede with the woman who had been harmed. Rav Chaim presented her with a note stating that she completely forgave the man who had harmed her. "Please sign this note," Rav Chaim asked. "Rebbe, I cannot sign. The pain and hurt that resulted is too much to bear. How can I even look at it?" she replied. "I understand," said Rav Chaim. "Nonetheless, please sign." "If the Rav asks me to sign – I will, but I am not prepared to forgive him," she said. Rav Chaim was relentless: "Nonetheless, I ask that you override your feelings and forgive him." A few more minutes passed, and she relented, signed and forgave the one who had harmed her so badly that, twenty years later, the pain still flared up within her. Rav Chaim asked to have a copy made of the note, and he kept the original.

Now, Rav Chaim told the kollel fellow, "Take the note with you to Meron and pray that if there is a Divine decree against you, it should be rescinded, just as your wife forgave the one who had years ago harmed her."

We all have requests of Hashem, but what are we willing to do in order to warrant a positive response? Perhaps this is why maavir al midosav is such an incredible z'chus, merit. It takes a lot, and one must be very special to forgive when the pain is so intense.