

I need this for my life!--wonderfull chizuk
Posted by Mordechai - 07 Nov 2011 20:59

I have been waiting for a long time to start a thread here but after seeing some familiar names here like Bardichev and Obormottel aand others I will also share the beautifull divrei torah I come across.

here's a part of Tomer Devorah

VII He Will Again Have Compassion Upon Us

The Holy One, Blessed is He, does not behave as a human being behaves.

When a man has been provoked by a friend, he cannot bring himself to love as formerly the one who offended him, even when he has been appeased.

But in the sight of The Holy One Blessed is He, the repentant sinner has a higher status than the man who has never sinned. This is the meaning of the Rabbinic teaching (Berachot 34b) that in the place where the penitent stands the perfectly righteous cannot stand. The reason for this has been

expounded by the Rabbis in the chapter 'He Who Builds' (Menachot 29b)

where it is stated that the letter "He" is shaped like an exedra so that

whomsoever wishes to go astray may do so. That is to say, the world was created by means of the letter "He" and the Holy One, Blessed is He, created the world wide open in the direction of sin and evil. As the exedra, the world is not fully enclosed but is broken open towards the direction of evil.

Consequently, he who wishes to go astray need not turn in those directions where there is no sin and iniquity by which to enter in the province of the Outside Ones. But the "He" is open at the top left-hand corner so that if the

sinner repents he can be received back there. Upon which the Talmud asks:

‘And why should he not re-enter by the same way as he went out?’ and the reply is given: ‘This will have no effect,’ meaning that the repentant sinner cannot be content to be fenced around from sinning as are the perfectly righteous. For a slight fence is sufficient to act as a barrier against sin for those who have not sinned. But such a barrier will not suffice for the penitent. He requires new and difficult fences. For the slight fence has been broken through and if he tries to draw near in that direction his evil inclination will find it easy to tempt him. He needs to be very far removed from sin. Consequently, he cannot enter at the opening of the exedra where it is breached. He must ascend to enter through the narrow opening, tormenting and mortifying himself until the breaches have been healed. This is why the righteous cannot stand in the place of the penitents. For the latter have not entered by the door of the righteous, but they have tormented themselves, ascending through the upper door. They have far deeper mortified and separated themselves from sin than have the righteous. They have therefore ascended until they stand in the spiritual degree of “He”, namely, the fifth palace of the Garden of Eden which is the roof of the “He”, while the righteous have ‘entered at the opening of the He at the entrance to the exedra.

Consequently, when man repents and this means that he restores the He to its proper place (TESHUVA= TASHUV HE) and he causes the Shechina to return to Kudsha Berich Hu, he does not return only to G-d's former love but that love is increased more and more. This is the meaning of: “He will again

have compassion upon us”: that He will increase His mercies towards Israel
and perfect them and draw them near to Him.

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