

## The Mystical Key to Relationships – Tomer Devora

**First Attribute:** *TOLERATE other people's weaknesses*

**Second Attribute:** *GIVE others enough time to change*

**Third Attribute:** *REACH OUT to others who regret their mistakes, and help them remove the damage they created.*

**Fourth Attribute:** *REJOICE with others; and SUFFER with their suffering. SHARE one soul.*

**Fifth Attribute:** *SOFTEN your anger and help people change.*

**Sixth Attribute:** *DO NOT PUNISH others or take revenge.*

### Chapter 7: He will again show us compassion:

The Holy One, Blessed Be He, does not behave as man behaves. For when a person is provoked, he cannot bring himself to love the one who offended him to the same degree as before, even after he is appeased. But if a person sins and afterwards repents, his stature before the Holy One, Blessed Be He, is even greater than before.

This is the intention of a statement our sages made "The perfectly righteous cannot stand where repentant sinners stand." They explain as follows:

"Why is the letter *hei* (ה) shaped like a porch? So that anyone who wants to go astray can do so!" The explanation of this is as follows; The physical world was created with the letter *hei* for the Holy One, Blessed Be He, created the world in such a way that it is wide-open to evil and sin. There is no area where the opportunity to sin, the evil urge, and blemishes of the soul are absent! It is just like a wide-open, unfenced porch, which has no barriers against danger, as symbolized by the gap at the bottom of the *hei*. Anyone who desires to forgo the World to Come has many exits, since wherever he turns, he can find evil and sin through which he can enter the domain of the Outside Forces.

And yet, the *hei* also has a gap in the top left corner, symbolizing repentance, which will be accepted by G-d. But why shouldn't a person reenter by the same path through which he left? Answer our sages: "Because this will have no effect!" For it is not enough for a repentant sinner to guard himself against sin the same way a perfectly righteous person does. A saint who has not sinned requires only a minor barrier, whereas for a repentant sinner, a small barrier is insufficient – he needs a number of tough restraints, since this frail defense was already smashed through once, and if he approaches the fence again, his evil urge might seduce him.

Therefore, he should not re-enter via the same path by which he left, through the part of the porch he broke through. Rather, he should ascend to the narrow gap at the top of the *hei*,

representing the restraints and penances he accepts upon himself in mending the broken fence, and he should enter through there.

For this reason, "the perfectly righteous cannot stand where repentant sinners stand" – for the latter did not enter through the same door as the righteous such that they should stand together. Instead, they mortified themselves in order to ascent through the upper door, and they inflicted penances on themselves and distanced themselves from sin much more than the righteous. They have therefore ascended and attained the level of the *hei* that is called "the Fifth Palace of Gan Eden" that is to say, the roof of the *hei*, whereas the righteous have entered only through the lower opening of the *hei* – the entrance to the porch.

Therefore, when a person does *teshuvah* תשובה – that is *tashuv hei* תשוב ה', when he returns the *hei* to its proper place, then the Holy One, Blessed Be He, will return his Shechinah to him. And the Holy One, Blessed Be He, will restore His love for the repentant person not only as it was originally but in an even greater measure. This is the explanation of the attribute "He will again show us compassion": He will increase His compassion for Israel, perfecting us and drawing us closer to Himself.

This is also how a person should behave towards his fellow. He should not nurse the hatred born of anger he once felt. Rather, when he sees that his fellow desires his friendship, he should show him even greater compassion and love than before, saying, "He is like the penitents in whose place even the perfectly righteous cannot stand." In this way, a person will draw his fellow very close to himself – much closer than he would draw those who have behaved perfectly righteously towards him, never wronging him.

- Main Point: GROW CLOSER to someone who is sorry