

Attribute #2 Who Pardons Iniquity

1. Question #1: How is this attribute different than the first one? The first one shows G-d's tolerance to let the person do the sin, and the second just seems to show that G-d shows more tolerance in sustaining the sin. This does not seem to be a new attribute; rather an "increase in the degree of tolerance."
2. Question #2: Is this and the first attribute really how we would act to our children or other people? Would we (or even should we) allow, enable, support, sustain, and bear their wrongful behavior or would we stop, prevent, discipline, and punish them?
3. Answer to Question #1: Attribute #1 is letting the person be his own person by making the decision. If you would restrain

him, you would be taking away his ability to decide; i.e. his humanness. This is something that G-d never does. Attribute #2 is supporting them, thereby almost giving his decision an aura of credibility. The person is actually “living off of you” and drawing his nourishment from you while still doing something inimical to your wishes.

4. Question: What does it mean that G-d “sustains” the angel? What are the dynamics?
5. Answer: Once G-d gives the angel existence and sustains it, the angel no longer has the need to destroy the source of its existence, since it no longer feels a negative existence. By G-d giving credence to the evil angel and allowing to have a sense of existence, it will not turn against the one who created it.

6. Answer to Question #2: This attribute is only operative where the person involved is the aggrieved party. The aggrieved party has the right to tolerate someone else hurting them and to support someone who is hurting them. However, a third party does not have the right to tolerate and support someone who is hurting someone else. In the 13 attributes, it is G-d who is the aggrieved party; that is the only time when a person is required to reflect those attributes.
7. To the extent that you are the aggrieved party, you must mirror these attributes. To the extent that you are concerned over G-d's honor and the injury to the Jewish people, you are not allowed to tolerate and support the negative behavior.
8. It is extremely important to make it very clear why you are not tolerating and

supporting negative behavior that is directed toward a third party.

9. When you rebuke someone else, you are obligated to stop him from affronting G-d or others; but if you are the injured party trying to protect your own honor, you are not allowed to do it, because you have to be like G-d.
10. You have to support such people until the time where they can see the mistake/folly of their ways. If it has reached the point of hopelessness, you are not obligated.
11. You can support a person and give rebuke at the same time if it is done correctly. Moreover, if you are supportive, it is more likely that your rebuke will be accepted. Your education can be more effective if the person feels that you believe in him.

- “He should tolerate one who sinned against him until the sinner mends his ways or the sin disappears of its own accord.”
1. Definition of “Nosei Avon” is to help someone carry the burden of the sin which they did, even if that sin was done against you.
 2. Lesson: Even after you may forgive the person, the germ of the sin is still there; hence, there is always the possibility that the sin will be repeated (since the actual sin is only a symptom of the real problem).
 3. This attribute teaches us to hang on to the relationship and not throw the person away – even if they sinned against you and the conflict (see below) is still there. Why? Because the sin is what he did – it does not necessarily define who they are.

- “He who commits a single transgression acquires against himself a single accuser.” (Avos 4:13)
1. Human beings are connected to higher spiritual planes of existence (via our soul which is connected to them). Therefore, when a person does something wrong down here, the sin has ramifications/negative effects on the Universe on all levels – even on a spiritual level.
 2. That metaphysical destruction (spiritual contamination) of your sin becomes your “prosecuting angel.”
 3. Aka “*mazikim*”, “*Malachei Chavala*” – the negative spiritual force created by your sin, is that which testifies against you in the Heavenly court, and eventually actually punishes you.

4. That negative force that was created by your sin, “burns itself up” on becoming your pain/punishment.
5. Question: Why does suffering as the result of a sin help you?
6. The pain which the sinner suffers is what the sinner himself created. The negative force which he himself created, burns itself up by becoming the pain that the person himself experiences; and that is how things get corrected. Why? Because the contamination that the person put into the universe is no longer existent, since it burned itself up in becoming the person’s pain. (It wore its existence out by punishing him, which is exactly ‘measure for measure.’)
7. This is the mystical secret behind “*Mamtik mar b’mar*” – making sweetness by combining bitter with bitter, as

revealed through the story of Moshe throwing a bitter stick into bitter water in order to make the water sweet.

8. When a person sins, there are two types of bitterness in the world: 1) The sinner is bitter as he hurts his character; 2) The sinner has put bitterness into the world by contaminating it. What does G-d do? He mixes the contamination and the sinner together. What is happening? The bitterness which the person put into the world is turning back on him. At the end you are left with sweetness. Why? There is no bitterness left in the world, because the contamination wore itself out on becoming the pain that befell the sinner. The sinner also no longer has any internal bitterness, because he has had his atonement as the suffering undid the damage which he did to himself. We now

see how the mixture of the two bitter entities leaves sweetness in its wake, as the situation goes back to its original sweet pre-sin state.

9. It should be noted that if a person does not do Teshuva after sinning, that non-Teshuva itself is worse than the sin itself. (See parable of R' Yonah in the beginning of Shaarei Teshuva)
10. Therefore, if a person does not do Teshuva, he will continue to have suffering, because the person is exponentially multiplying his sin.
11. On the other hand, Teshuva out of love before the suffering ever begins, creates such a new pure state of energy in the Universe which repairs the wrong that the previous evil did, thereby obviating the need for the sinner to undergo pain. This

type of Baal Teshuva comes out ahead as his sins become merits.

- “It is the *Yetzer Hora*, it is *the Satan*, it is the *Angel of Death*.” (Talmud Baba Basra 16a)
1. R’ Tzadok HaCohen explains this concept on a psychological level:
 2. The Yetzer Hora starts off external to the person, as the person contemplates to do the sin. This “temptation” or “urge to do evil” is not really the person. The urge is out there, but the person has not yet done it. The Talmud says that an evil thought is not regarded as a deed.
 3. When the person does the sin, he now ingests the external Yetzer Hora, and it

becomes internal. It becomes the Satan inside of the sinner. The sin begins to gnaw at the person, and gives him the pain of the “guilty conscience.”

4. Why does this happen? Up to this point the person really and truly does not want to sin, but now he has done this sin. E.g. an honest person who lies. He really is a truthful person and believes in the value of telling the truth, but he now has told a lie. What has happened? The person has created a conflict within himself. This person has within himself a straight and honest soul, and yet has done something that conflicts with his true identity and it gnaws at him.
5. This itself is a punishment, as the Zohar says, “The sin itself is the punishment.” This conflict is what is killing the person inside, like a spiritual cancer.

6. One of two things can happen now. Either the person does Teshuva or he develops a cognitive dissonance. In the latter scenario, the evil becomes a part of the personality of the person, and he no longer feels the conflict of the traumatic situation that he is in. This is the “angel of Death”, where the evil has taken him over.
7. Talmud Sukkah 52b says that the Yetzer Hora first appears as a wayfarer, then as a guest (who begins to take over your house) and finally becomes the “man” (the master who runs the house).
8. So G-d could justly say “Go to the person who ingested the spiritual toxin and let it do its thing, and let the pathway of evil inclination, Satan, and angel of Death run its natural course.”

- Question: Why doesn't G-d just wipe away the sin immediately after the person sins? Because then that would mean that there was no consequence to that sinful action. That situation can never exist, as that would mean that the person's action had no meaning – which is not a just judgement.
- Real meaning of the Attribute: G-d “carries” the effects of the sin, not allowing the ramifications of the sin to take effect immediately. This could be analogous to a bank “carrying” the person until he can catch up on his mortgage payments.
- Practical Lesson: A person must be tolerant of another person's transgression even though the effect of what he did bad

to you is still fresh and exists (just like the destructive angel that the sinner creates with his sin) and the ramification of the sin is still there, until the situation corrects itself.