

## The Effect of Sin

If we know the effect of sin, then *teshuva* will be much easier. They ask *Chochma*, what is the punishment of the sinner? Evil chases after the sinner. They ask *Nevuah* what is the punishment of the sinner? He should be killed. They ask G-d what is the punishment of the sinner? Do *teshuva* and you will be atoned as it says “show sinners the way to do teshuva.” What do you mean ask *Chochma*, ask *Nevuah*? Don’t they both come from G-d! Just ask G-d! What do you mean what’s the punishment? It says straight out in the torah which punishments you get. So what’s the question of the gemara? Lets say a person gets drunk and starts dancing in front of his friends and making a fool of himself. While he’s drunk, he says things that might hurt his friend, secrets that were not supposed to be shared with anyone else. The guy starts to get very rowdy and is thrown into jail for night and he’s fined. The guy pays the fine and is let out of jail, is the story over? No. No matter how long he spends in jail or how big of a fine he pays, his friend is still hurt for life. He’s going to have to live with the embarrassment.

A person’s conscience is more powerful than the punishment for sin. Sometimes even a physical effect can get into a person’s conscience. For example, Rav Blachman used to smoke for 20 years. One day he was feeling pains in his chest. He went to the doctor to check it out. The doctor first showed him a perfectly normal lung with no passageways blocked. Then he showed him his own lung, which was black and almost all the passageways were blocked. The doctor told him if he goes on like this, he will be dead in 5 years. Once the doctor told him that, he never picked up another cigarette. Why? Because the power of a person’s conscience is much more powerful than any physical pain. The fact that you know that you’re close to death will scare you and remain in your conscience.

So they ask *Chochma*, what is the punishment of the sinner? He will be pursued by his evil. **After** he paid the fine, **after** he is punished, he can never escape the memory of it, it’s always his conscience. They ask *Nevuah* what is the punishment of the sinner? He should be killed. Just like we know there are physical diseases that range the body there are also spiritual diseases. For example, we know that everyone loves to shop. We were put in this world to acquire torah and not physical things.

G-d gave you a soul a clean soul, look what you did to it! We blackened it with sin! A person takes his soul and destroys it after he does a sin a couple of times. He doesn’t even feel bad about doing the sin anymore. Is it up to clean up after us? . They ask G-d what is the punishment of the sinner? The person has to do teshuva and he will be atoned. Even though there is no internal logic to teshuva (you can never forgive), but g-d still gives us the opportunity. *Kaparah*, is to cover up, our sin is there but G-d covers it up. On Yom Kippur we purify ourselves fully so there is no sin anymore.

There is a story about a boy who was a horrible kid, always causing trouble to his parents. Every time the kid would do something bad, the parent would go into a room in the house and put a nail into the wall. Next to the nail, the parent would right down what the kid did wrong. After a while, the walls were filled with nails and the parent brought the kid into the room. The boy ran up to the nails and read the bad things that he had done, he could not believe it! “I never did this!”, he exclaimed and started to cry. He

felt horrible, but the father told him that every day the kid would go without doing something wrong he would take out a nail. The boy started to act very well, and after a while, the nails were gone. The parent brought the child back into the room and showed him the walls. The boy felt the walls and started to cry, “but there are still holes in the walls, they were made because of me.” The father said, “don’t worry I’m going to break these walls and build brand new walls.

On Yom Kippur, G-d gives us a new chance. He gives us a chance to break down those old walls and build new ones. A person has done teshuva has built new walls for himself. Be-ezraat Hashem, we should all tear down our old walls and build new ones and in this tzechut Mashiach will come Bemehayra be-yamaynoo amen!