4. For on the day of Atonement, all sin shall be made clean for you.

However, sin also has a polluting quality. The Jewish view recognizes a state of impurity of sin (tamei, hezeke). This idea is found in Scripture and in the Halakha. The concept of sin in the Halakha has many concrete references to the "impurity of sin." In the Halakha, we also find many concrete references to the "impurity of sin."
not turn. This annoyed Cain exceedingly, and his countenance fell.

*And HASHEM said to Cain, 'Why are you
annoyed, and why has your countenance fallen?
'Surely, if you improve yourself, you will be
forgiven. But if you do not improve yourself, sin
rests at the door. Its desire is toward you, yet you can
conquer it.'*

According to Ramban: 'If you do
not improve your ways evil will
come upon you not only because of
your brother, for at the door of your
house your sin lurks causing you to
stumble in all your endeavors.'

The sinner also mourns. What does the sinner mourn? He mourns that which he has irretrievably lost. What has he lost? Everything. The sinner has lost his purity, his holiness, his integrity,
his spiritual wealth, the joy of life, the spirit of sanctity in man; all that gives meaning to life and
content to human existence. The mourner mourns the soul of the beloved one he has lost; the sinner—his own soul, which he has lost.

Mourning inevitably contains a masochistic element. The mourner tortures and torments himself; he hates himself. In the bereavement of sin there is also a clear masochistic element. [The
sinner begins to sense a feeling of contempt and disgust toward himself; he experiences masochistic self-hatred. The sin is seen as an abomination, an object of revulsion, something utterly nauseating. The feeling generated by sin is not a moral sensation; the moral sense in man is not such a powerful
force. The feeling of sin which drags a person to repentance is an aesthetic sensation, or more cor-
rectly, a negative aesthetic reaction. The sinner feels disgust at the defilement of sin. The suffering
of sin lies in the feeling of nausea toward the defiling, disgusting uncleanness of the sin.
22 I erased your transgressions like a thick cloud, and like a cloud have I erased your sins; return to Me for I have redeemed you.

The verse states “I have erased your sins as a haze and your transgressions as a vanished cloud; return to me for I have redeemed you” (Isaiah 44:22). The erasure of sin resembles the dissipation and disappearance of the clouds which obscure the shining sun. When a man achieves repentance of purification, all the clouds above disperse and he feels the pure rays of the sun shining upon him and his entire being is permeated with: “For I have redeemed you.”