

In the Gemora Yomah, Pay Vav Omud Aleph, we learn how Rabbi Shmuel explains that there are three types of Teshuva, that if you do Teshuva for a positive commandment you are immediately forgiven. If you do Teshuva for a negative commandment the Teshuva hangs until Yom Kippur when you are forgiven. If you violate a commandment which has the death penalty and you do Teshuva, Teshuva and Yom Kippur are suspended and then different afflictions wipe it away. But if you desecrate G-d's name neither Teshuva, Yom Kippur or afflictions wipe it away. Everything is suspended until death. The Rambam basically repeats this Gemora except that he uses the word, instead of wipe away, that they complete for him or finish for him the Kapora. We know that there are two aspects to Yom Kippur. There is the aspect of Mohel which means to forego punishment and there is an aspect of Yom Kippur of Soleach which means to make pure. Kapora means to make restitution in preparation for the punishment to be foregone. This Gemora and this Rambam are talking about foregoing punishment. They are talking about what is necessary in order to have the punishment foregone. There are three concepts in Halacha which apply here. One is the concept of Mashehu. Mashehu means that sometimes a little bit to be considered like the whole. If you have just a little teeny bit of Chometz and you put it in things which are otherwise Pesachdik the whole thing becomes Chometz. G-d even when He deals with us in punishment tells us that just a little bit is sufficient. We know that this is the same thing when we refer to Terumah. If you just set aside a little bit for Terumah you can use all the rest of the grain, but if you did not put aside any of the grain all the rest is Tevel and you cannot use it. There is also a concept in Halacha of Chaleepin which means that many times you possess an object by doing a act which has nothing to do with the object. For example, the person buying an object puts out a scarf or a handkerchief and the other person grabs hold of it. That is Haleepin. Today we shake hands. G-d can many times make sure that our punishment is done by changing to something altogether different like momentary annoyance and things of that nature. He can use things that have already happened to us. For example, when people do evil things many times they feel terribly and the results of their feeling terribly can be the only punishment that is necessary. G-d when He acts under strict justice can still

mediate any punish if we do Teshuva. Of course, we all know that G-d not only acts under Din but also under Chesed and, therefore, He will forgive us if we will do Teshuva. We also speak about being redeemed from evil. Redemption can come from two ways. It can come from the periphery in, or it can come from the center out. The first conquest of the land of Israel came from the periphery in. The second time when Ezra came, it came from the center, from Jerusalem, out. There is still an argument whether the Kedusha of Ezra's time still holds. Teshuva can either come from inside a person because of an overwhelming emotional experience or it can come from outside a person by the realization that he is not being consistent. We know that if we do Teshuva G-d will forgive us both on the side of Din and by the side of mercy.