

יומא פו

Even though *עצומו של יום מכפר* on everything, and *מכפר* is *תשובה* is *הכיפורים*, there are *עבירות* that are forgiven right away, and *עבירות* that are only forgiven after a passage of time. A person who is *עובר* a *מצות עשה* that does not have *כרת*, and does *תשובה* is forgiven right away. A person who does a *לא תעשה* with no *כרת* or *מיתה בידי שמים*, his *תשובה* is *תולה* until *יום כיפור*. A *לא תעשה* that has a *כרת* or *מיתה בידי שמים*, his *תשובה* and *יום כיפור* are *תולה* until he gets *יסורין*. If he made a *חילל ה'* (i.e., it was done in front of people), then it is *תולה* until *מיתתו*.

A *חילל השם* is when a *תלמיד חכם* does not pay his bill immediately, as the greater a person is, he must hold himself to a higher standard (not paying a bill on time can easily be misconstrued as not paying at all). The goal of all must be to be *מקדש שם שמים*.

The truest level of *תשובה* is when a person finds himself in similar circumstances as when he initially sinned, but does not succumb.

While it is good for a person to confess his sins to others, this is only with regards to *עבירות שבין אדם לחבירו*, but *עבירות שבין אדם* *רבש"ע* should only be admitted to the *למקום*.

When a person's *עבירות* are being weighed against his *מצות*, only *עבירות* performed three times are counted (as three times connotes that the sin has become part of the person) and once

the עבירה has been committed three times, the first two are counted as well.

Even if one did תשובה for an עבירה on a previous יום כיפור, it is still a good thing to do תשובה again on subsequent ימי הכיפורים.