

Part 2 — *Arba'ah Chilukei Kaparah* — The Four Categories of *Kaparah*

The *Gemara*¹ tells us that there are four different categories of *kaparah*:

Avar al aseï v'shav (One who violated a **positive mitzvah** and returned), *eino zaz misham ad sh'mochlin lo* (doesn't move from there until he has been **forgiven**)...

Avar al lo ta'aseh v'asah teshuva (One who violated a **prohibition** and did *teshuva*), *teshuva toleh v'Yom HaKippurim m'chapeir* (*teshuva* suspends [the judgment] and Yom Kippur does the **kaparah**)...

Avar al Krisus u'Misus Beis Din v'asah teshuva (If one violated what is obligated to be **cut off or killed** and did *teshuva*), *teshuva v'Yom HaKippurim tolin v'yissurin m'markim* (*teshuva* and Yom Kippur suspend [the judgment] and *yissurim* **purges**)...

Aval mi sh'yeish Chilul Hashem b'yado — *ein lo koach b'teshuva litlos, v'lo b'Yom Kippurim l'chapeir, v'lo b'yissurin l'mareik, ella kulan* (*teshuva*, Yom HaKippurim, *v'yissurim*) *tolin, umisah m'mareket* — But one who has **Chilul Hashem** in his hand, there is no ability for *teshuva* to suspend, and not for Yom Kippur to be *m'chapeir*, and not for *yissurim* to purge, but rather all of them (*teshuva*, Yom Kippur, and *yissurim*) suspend [the judgment], and death **purges**.

Mitzvot Asei (Violations of Positive Mitzvot)

Rav Chaim Vital² explains the significance of a *mitzvat aseï* —

Just like a person has 248 physical limbs, similarly the soul has 248 spiritual limbs, meaning 248 aspects of spirituality. The task of a person is to build these 248 spiritual limbs through fulfilling the 248 *mitzvat aseï* with their physical limbs. The fulfillment of every specific *mitzvat aseï* opens up that particular spiritual limb to be able to accept that mitzvah. One is thus able to build each section of his spiritual structure.

Based on this, the *Sifsei Chaim*³ writes —

Nullifying a *mitzvat aseï*, G-d forbid, deprives this spiritual limb, and causes the transgressor to be spirituality deficient, like one with a disability. In the words of the *Mesilat Yesharim*⁴ — “True *shleimut* (wholeness and completion) is only through clinging to Hashem... This means striving to connect with Hashem through the actions which bring about this result, which are the *mitzvat*.”

In this world, we cannot discern these serious deficiencies. People who appear to be healthy and complete are destined to be revealed to everyone in the world of truth like amputees, G-d forbid. How great will be the pain and difficulty for a person to be seen as an amputee?

In addition to this, *teshuva* needs to rectify the denigration of the command of Hashem. The violation of a *mitzvat aseï* doesn't only involve the [passive] transgression of “*shev v'al ta'aseh* — sitting and not doing,” but also “*kum v'aseï* —

¹ *Yuma* 86a

² *Sha'arei Kedusha*

³ *Arba'ah Chilukei Kaparah*

⁴ First chapter

[actively] getting up and doing” the denigration of Hashem, and the rebellion against Him.

The Maharal⁵ explains —

The concept of teshuva is a return to Hashem. When one has violated a *mitzvat aseï*, which means he has not acquired the mitzvah he should have acquired... teshuva is *m'chapeir* for this, and he immediately gets *mechilah*... Violating a *mitzvat aseï* is simply sitting idle from the mitzvah and not bringing oneself close to Hashem. Teshuva is, therefore, *m'chapeir*, since it is returning to Hashem.

Rav Shimshon Pinkus⁶ writes —

We understand that for *mitzvot aseï* (positive *mitzvot*) there is definitely *kaparah* with teshuva alone.

Why would violations of *mitzvot lo ta'aseï* (prohibitions) require Yom Kippur while violations of *mitzvot aseï* don't require Yom Kippur? While a *mitzvat aseï* is what one is obligated to do for his Creator, the nullification of a *mitzvat aseï* doesn't actually cause damage or destruction... This is because the entire *cheftsa* (reality) of the *aveirah* is simply the debt which he is obligated to make up for his Creator. Once he nullifies this debt [with the teshuva], he has necessarily nullified the *aveirah*. Therefore, the *mechilah* itself is *m'chapeir*, since the matter has been completely eliminated...

Teshuva is specifically required, however, to get the *kaparah*, even for a *mitzvat aseï*. The reason is that the violation of a *mitzvat aseï* was caused by a lacking of *yirat Shamayim* (fear of Heaven) in one's soul. Rabeinu Yona writes similarly⁷ about the severity of a *mitzvat aseï* — one who doesn't fulfill it is lacking *yirat Shamayim*, and is called evil, just like one who violated prohibitions. If one does teshuva, it makes sense that one could then achieve *kaparah*, and no trace would be left of the *aveirah* at all. The teshuva will have repaired the lack of *yirat Shamayim* in his soul which caused him to be called evil, and the debt of the *mitzvat aseï* will have been addressed by the *mechilah*. Furthermore, the damage and destruction with prohibitions, which also require *kaparah*, is not relevant with a *mitzvat aseï*. The *teshuva* [alone] is, therefore, able to achieve a complete *kaparah*.

If, however, one does not do teshuva, but merely acquires *mechilah* through *tefillah*, or a mitzvah with the spiritual ability to be *mocheil* for *aveirot*; while there will be *mechilah*, the damage in the soul caused by the violation of the mitzvah which was done, will remain in existence. Since the transgressor did not do teshuva, and is still a *rasha* (evil person), this damage [in his soul] means that he will still lack *kaparah*. Therefore, none of the things which facilitate *mechilah* with *aveirot* are mentioned among the four categories of *kaparah*. They do accomplish *mechilah*, but not *kaparah*. Only teshuva can achieve *kaparah* for the violation of a *mitzvat aseï*.

Mitzvat Lo Ta'aseh (Violations of Prohibitions)

The *Sifsei Chaim* then addresses the case of one who violated a *mitzvat lo ta'aseh* —

Teshuva on prohibitions shield one from *yissurim*, but Yom Kippur is necessary for one to get a *kaparah*. The word *kippur* is a term of cleansing and purification.

⁵ *Gur Aryeh: Devarim 5:12*, note #13 – *Netiv HaTeshuva* – chapter 3

⁶ *Sichot Rav Shimshon Pinkus – B'inyan Chilukei Kaparah*

⁷ In the third section of *Sha'arei Teshuva*

He quotes the Maharal who explains why *kaparah* for the violation of a prohibition requires both teshuva and Yom Kippur —

One who did the act of an *aveirah* distanced himself from his previous level. He diminished himself and made himself spiritually impure through the *aveirah*, as opposed to when he had merely violated a *mitzvat asei*... The teshuva alone, which is simply a return to Hashem, is not able to be *m'chapeir* for this deficiency which was created in his soul... The teshuva is, therefore, suspended and Yom Kippur will be [required] for a *kaparah*."

The *Sifsei Chaim* clarifies —

How is the sanctity of Yom Kippur able to be *m'chapeir* and remove this spiritual impurity [of violating a prohibition]? The proper understanding of this is found in the *Mishnah*⁸— "*Amar Rebbe Akiva — Ashreichem Yisrael, lifnei mi atem m'taharin, umi m'taheir eschem? Avichem sh'b'Shamayim —* Rebbe Akiva said — Yisrael is fortunate, before Whom are you purified, and Who purifies you? Your Father in Heaven... *v'Omer — Mikveh Yisrael Hashem, Mah mikveh m'taheir et hat'mei'im, af HaKadosh Boruch Hu m'taheir et Yisrael —* And he said — G-d is the *mikvah* of Israel — Just as a *mikvah* purifies the impure, even G-d purifies Israel."

The essence of Yom Kippur is *m'chapeir*, just like the purification of a *mikvah*.

Rebbe Akiva emphasizes — "Before Whom are you purified, and Who purifies you?" Our obligation is to make every effort through the fulfillment of all the essentials of the teshuva... But how will this purification actually happen? "*Avichem sh'b'Shamayim —* Our Father in Heaven" — the closeness to Hashem itself is the purification.

The greatness of Yom Kippur is clear to us — the essence of the day is *m'chapeir*. It has a special ability beyond any other day of the year.

But, the *Ohr Yisrael*⁹ explains, all of this depends on the degree to which we do the proper preparation to rectify our ways... In fact, even a small amount of preparation is very beneficial, with nothing in the physical realm to compare to it... In addition, a commitment on Yom Kippur itself, even a small one, will yield a *kaparah*, much more so than that same commitment any other day of the year.

The *Sifsei Chaim* concludes —

There are two sides with Yom Kippur — first the special *mechilah* from Hashem... and secondly, the mitzvah from our side to return in teshuva...

This gift is so great that Rebbe says the essence of the day itself is *m'chapeir*, even if one did not do teshuva. And even though the *Chachamim* don't agree with this, they agree that the essence of the day is *m'chapeir*, just as long as one does do teshuva. Their intention is that the person must work and prepare himself well for Yom Kippur, in order to be able to receive the intrinsic power of this day. With us as well, this is our entire task — to prepare ourselves well to be able to merit the *kaparah* of the essence of the day.

The Maharal explains —

Since Hashem has no relationship with *chet*, *chet* is also removed from whatever clings to Him. Through clinging to the source of purity, the *chet* is nullified completely. As a result of the *innui nefesh* (affliction of the soul) and removal of physicality from *Yisrael* on Yom Kippur, *Yisrael* will then cling to Hashem, and this is what will remove the *chet* from *Yisrael*.

This is similar to how a *korban* is able to be *m'chapeir* for the violation of a prohibition — Drawing closer to Hashem through bringing an offering is the opposite of the violation of the prohibition which had caused the person to be distanced from

⁸ End of *Masechet Yuma* (8:9)

⁹ #7

Hashem. There is no requirement, however, to require a *korban* for *kaparah* with the nullification of a *mitzvat ase*. This nullification was not an act of distancing, to then necessitate a *korban* to bring one close. It was simply an absence of closeness.¹⁰

Rav Shimshon Pinkus¹¹ writes —

Besides the debt one owes for violating a prohibition, there is also the destruction from the *cheftsa* (reality) of the *aveirah*, and the *tumah* (spiritual impurity) which clings to the soul of the transgressor. Teshuva is, therefore, only able to begin the process [of the *kaparah*]. While teshuva has the ability to attain a complete *mechilah*, it is not able to actually repair anything, and, therefore, the damage will still exist. Only Yom Kippur accomplishes *kaparah*, meaning to wipe away every last trace of the *aveirah*, and purify the person from the destruction which the *aveirah* caused.

When it comes to *mechila*, however, it appears that teshuva is not the only way to obtain it. Hashem can give *mechila* for the debt from an *aveirah* for many reasons. One example would be if one davened for *selichah* and *mechilah*. Hashem could then give *selichah* and *mechilah* even without teshuva. Another example is that a *chatan* (man who just got married) has *mechilah* for his *aveirot* without *teshuva*. And, similarly, none of the things listed in the Rabbinical writings as being spiritual facilitators for *mechilah* speak about teshuva.

While a *chatan* can have *mechilah* for every one of his *aveirot*, this will give him no *kaparah* at all. *Mechilah* can be a gift, even without teshuva, but until he does do teshuva, he will still be called a *rasha*. It is very appropriate that the concept of a *chatan* getting *mechilah* for his *aveirot* is learned from Eisav HaRasha (the evil Eisav), who also married an evil woman. Eisav was not transformed into a *tzadik* through the *mechilah* for his *aveirot*. He remained just as evil as before, since he never did teshuva and, therefore, attained no *kaparah*. He merely gained a *mechilah* through being a *chatan*. Yom Kippur, however, isn't about *mechilah*, but rather *kaparah*, and to wipe away the *aveirah*. Therefore, if one doesn't do teshuva, and the *aveirah* remains fully existent, one will be unable to have *kaparah* for it.

Rav Aryeh Kaplan¹² concludes —

As soon as a person does *teshuva* in his heart, he is immediately considered a *tzadik*... All he needs to do is completely abandon his *aveirah*. Similarly, *teshuva* alone helps to protect a person from judgment, both in this world and the next.

Until one's *aveirah* is completely *m'chapeir*, however, it leaves a stain on his soul preventing the complete acceptance of his good deeds, just as dirt on a cloth prevents it from accepting dye. The damage done to his soul must be repaired by *kaparah*, just as a broken vessel needs to be repaired. Furthermore, *kaparah* may be necessary in order that the *aveirah* not constantly reinforce itself until *teshuva* becomes almost impossible.

Yom Kippur is a day when the power of evil is diminished, and G-d's light shines into every soul. Therefore, since the violation of prohibitions blackens the soul, the power of holiness on Yom Kippur is required to cleanse it and restore it to its pristine purity.

¹⁰ *Gur Aryeh: Vayikra* 1:2, note #264

¹¹ *Sichot Rav Shimshon Pinkus – B'inyan Chilukei Kaparah*

¹² *Handbook of Jewish Thought – Vol. 2 Atonement (17:2,3,9)*

Krisus u'Misus Beis Din

If one violated either *krisus* or *misus Beis Din* (a transgression whose penalty is to be cut off, or killed by the Jewish court), *teshuva* and Yom Kippur suspend [the judgment] and *yissurim* purges.

Rabeinu Yona, in *Sha'arei Teshuva*¹³ discusses why serious *aveirot* like *krisus u'misus Beis Din* require not only *teshuva* and Yom Kippur, but also *yissurim*, for a *kaparah* —

Just like it sometimes occurs with illnesses of the body that the sickness is alleviated and most of the affliction is taken care of, but the body is still not rid of it unless one drinks bitter liquids, and additionally that one endures the difficulty of abstaining from all of the foods that one desires, similarly a soul may be sick from many *aveirot*. And although most of the sickness may be healed, and many of the negative consequences have been removed by the *teshuva*... the soul has still not been cleansed from the illness, and the *chet* has not been resolved, until the transgressor has been afflicted with *yissurim*.

The *Sifsei Chaim*¹⁴ quotes the Maharal¹⁵ who writes —

This [need for *yissurim*] is because the transgressor is not really fit to be alive, since he cut himself off from the source of life. The concept of *koreis* (being cut off) is its simple meaning — he is cut off and detached.

The *Nefesh HaChaim*¹⁶ adds —

The concept of *koreis* is that the soul has been separated and cut off from its root. The cord which is tied and attached to Hashem has been detached... *Chazal* also say — there is no cutting off other than the severing of life... It is then submerged within the depths of the spiritual impurity and *klipot* (external forces or shells), G-d should protect us.”

The *Sifsei Chaim* continues —

A limb in the body of a person which is cut off, G-d forbid, is due to a cessation of either nutrition or oxygen to that limb, or some damage occurring to the brain which causes it to become detached. Since it has become detached from the source of its existence, it needs to be severed. Similarly, the soul of a person; if it has become detached from the source of its existence, its spiritual existence has been severed. It then attaches to spiritual impurity and gets the judgment of *koreis*.

The Maharal explains —

When *yissurim* come upon the transgressor, this diminishes his physical life, since his life will not be as it should be. Life is meant to be healthy and complete... and one whose *yissurim* rule over him, has no real life. Therefore, the *yissurim* give him a *kaparah*.

The *Sifsei Chaim* then concludes —

Even though his life has not been diminished completely, which would be death, a portion of his soul has been nullified, and he has partially died... Why would he have a *kaparah* through the *yissurim*? This is *midah k'neged midah* (measure for measure). One who does an *aveirah* detaches himself from the source of life. The rectification is for a portion of his life to be detached through the *yissurim*. Furthermore, when he contemplates the *yissurim*, and understands the *midah*

¹³ *Sha'ar Revi'i – Chilukei HaKaparah* (4:1)

¹⁴ *Arba'ah Chilukei Kaparah*

¹⁵ *Netiv HaTeshuva*

¹⁶ 1:18, also quoted by the *Sifsei Chaim*

k'neged midah that his soul has been severed from the spiritual life, and he returns in teshuva from love, he will then merit to a new connection to the source of life.

Rav Shimshon Pinkus¹⁷ also discusses this —

Besides the destruction of the *aveira* itself, the soul [also] died from the damage. While Yom Kippur has the ability to be *m'chapeir* for the *aveirot*, it can't bring souls back to life. Therefore, even after *kaparah*, the impact of the *aveirah* remains with the damage of the soul towards death... This will require *yissurim* to purge the illness of the soul and to heal it.

Rav Aryeh Kaplan¹⁸ writes —

Aveirot punishable by *kareit* and more severe penalties cause one's soul to be cut off from its spiritual source. This kind of damage cannot be repaired without loosening the grasp of the material on the soul through the weakening of the physical by *yissurim*. *Yissurim* thereby frees the soul from its material bonds, and allows it to become rejoined to its spiritual source.

Yissurim only serves to be *m'chapeir* for *chet* when one does *teshuva* and accepts it as such. Furthermore, if one does *teshuva*, it helps to decrease the amount of *yissurim* required for *kaparah*.

There are four *aveirot*, however, which can only be *m'chapeir* through *yissurim*, no matter how completely one does *teshuva*. All of these are derived from verses. They are, swearing falsely, bearing false witness, bloodshed, and adultery.

As essential as *yissurim* are for a *kaparah* with *krisus* and *misus Beis Din*, Rabeinu Yona¹⁹ points out that there are still ways to protect oneself from *yissurim* —

Tzedaka rescues one from death, as the verse (*Mishle* 10:2) says — “*utzedaka tatzil mimaves* — and *tzedaka* saves one from death.”

Similarly, one should be involved in the mitzvah of *gemilut chassadim* (giving kindness) to help others... visiting the sick, burying the dead, consoling the mourners, and bringing joy to the *chatan* and *kallah* (bride and groom), since these are all aspects of kindness.

And the mitzvah of learning Torah for the sake of Heaven is equal to all of them...

There are two understandings of why learning Torah protects one from *yissurim*.

First is that *Chazal* tell us — “*Talmud Torah k'neged kulam* — Learning Torah is equal to everything.”

Second is that the exertion in Torah, the toiling in it, and the depriving of one's eyes from sleep, can be considered to be in place of the *yissurim*.

Chilul Hashem

Rabeinu Yona²⁰ writes about the severity of *chilul Hashem* —

It is a *chet* which the soul cannot be cleansed or purified from, or made acceptable, until death separates it from the body which had transgressed. This is like a sickness which the body can never recover from.

¹⁷ *Sichot Rav Shimshon Pinkus – B'inyan Chilukei Kaparah*

¹⁸ *Handbook of Jewish Thought – Vol. 2 Atonement – 17:15-17,22*

¹⁹ *Sha'arei Teshuva*, end of 4:2, 4:11

²⁰ *Sha'arei Teshuva – Sha'ar Revi'i – Chilukei HaKaparah*, beginning of 4:4

The Maharal²¹ elaborates on this point —

When the transgression involves *chilul Hashem*, we don't say the person has merely distanced himself from Hashem, where he is no longer worthy of life. One who transgresses with *chilul Hashem* no longer deserves to be a part of existence. He transgressed with the Name of G-d which rules over the reality; and according to the greatness of His Name, that is the degree to which His reality is known in the world. Therefore, it is not fitting for this transgressor that his existence should be found in the world.

The *Sifsei Chaim*²² explains —

Yissurim is not *m'chapeir* for the *aveirah* of *chilul Hashem*, since the essence of the creation has been damaged.

The *Sifsei Chaim* continues, based on Rav Dessler²³ —

“Only the destruction of the *rasha* will remove the *chilul Hashem*. As long as even the memory of the *chet* and the *chilul Hashem*, remain in the world, the desecration itself is still existent... Only afterwards [i.e., after the *teshuva*, Yom Kippur, *yissurim*, and death] will Hashem finish the rectification completely, and the returner will be able to cling to Hashem once again.”

The *Sifsei Chaim* clarifies —

While the transgressor may certainly do *teshuva*, there will still be remnants of the *chilul Hashem* as long as he remains alive. Whenever people see him, they will be reminded of his *chilul Hashem*. Therefore, as long as the one who desecrated exists, the desecration will still exist. And *chilul Hashem* is so severe that even a distant cause of a cause of the *chilul Hashem* is also called a *chilul Hashem*...

The *Sifsei Chaim* quotes the *Sha'arei Teshuva*²⁴:

Although there is no remedy for this illness (of *chilul Hashem*) like with other *aveirot*, there can still be a cure if Hashem helps the person to sanctify His Torah in front of people, and to make the strength of G-d, and the honor of the glory of His Kingship known to people. His *aveirah* will then be removed through the greatness of his proper actions which were the opposite of the foolish actions he transgressed in. When one exerts himself to uphold the truth and to support it, is inspired by its words, causes its light to shine before the eyes of His people, strengthens the hands of the men of truth and elevates them, lowers the groups of liars until they reach the dust, these are the ways of *kiddush Hashem*. He brings glory and splendor to His word and His service in the world, and strength and beauty to His Holy Torah. Therefore, in the abundance of his actions to sanctify His Name, and to awaken, help, and support the truth, he will be given *selichah* for the transgression of the desecration, through the *teshuva* which has placed the truth opposite the abomination of the desecration, and the quality of *teshuva* against the quality of his destruction. This is the explanation of the verse²⁵ — “*Chet* is *m'chapeir* through kindness and truth.

One may also find *kaparah* through constant involvement and exertion in Torah... since the Torah is a cure for every serious affliction. The verse²⁶, therefore, says — “Healing is found in the tongue of the tree of life.

The *Sifsei Chaim* adds —

²¹ *Gur Aryeh: Dev. 5:12* – note #13 – *Netiv HaTeshuva* – chap. 3

²² *Arba'ah Chilukei Kaparah*

²³ *Michtav M'Eliyahu 2:85*, based on Rashi (*Yuma 86a*)

²⁴ 4:5, 1:47, 4:16

²⁵ *Mishle 16:6*

²⁶ *Mishle 15:4*

The Torah gives life... For a person who has removed himself from life, the solution is to return and accept the channel of life. Through clinging to Torah, he will merit to life. Torah is also the general cure which encompasses the entire person.

Rav Aryeh Kaplan²⁷ clarifies —

Some *aveirot* are not *m'chapeir* except by death, as G-d told His prophet, "Surely they will not be forgiven for this *chet* until they die"²⁸. This category includes anything that maligns our religion, thereby diminishing G-d's glory and desecrating His Name. Since all things were created for G-d's glory, and one must be ready to give his life for this, one who desecrates G-d's name is not even worthy of existence, much less so, of G-d's mercy. Therefore, the spiritual damage done by this *chet* cannot be repaired as long as one has any relationship with the material world, and there can be no *kaparah* except with death.

However, like all other *aveirot*, even the desecration of G-d's name can be *m'chapeir* by doing the exact opposite of the *chet*. Therefore, if a person sanctifies G-d's name, bringing many people to serve Him, this *chet* can be *m'chapeir* even during one's lifetime. Similarly, devoting oneself to the study of the Torah, which strengthens G-dliness in the world generally, can bring *kaparah* even for the *chet* of desecrating G-d's name.

If one does *teshuva* and says *viduy*, death is *m'chapeir* for all his *aveirot*. Therefore, even a very wicked person who did *teshuva* before death is absolved from all *yissurim* beyond death, and is treated like the righteous with regard to mourning and burial. If he does not do *teshuva*, however, his *aveirot* are not *m'chapeir*. Regarding this, it is written, "Their *aveirot* shall remain [engraved] on their bones"²⁹.

Rav Shimshon Pinkus³⁰ writes —

In terms of ***chilul Hashem*** — *mechilah* can be attained through *teshuva*, *kaparah* on the impact of the *aveirah* through Yom Kippur, and even the damage in the heart can be healed through the *yissurim*. However, the *chalal* (the empty space), so to speak, in *k'vod Shamayim* (the honor of Heaven) still remains in the world. Therefore, one cannot yet attain *kaparah* and *nikayon* (a cleansing) on the *aveirah* itself. It is only through death that this *chalal* can be made whole and rectified.

How does death help with this? Rabeinu Yona writes that *kiddush Hashem* helps to be *m'chapeir* for *chilul Hashem*. The logic seems to be that the severity of *chilul Hashem* is in the *chalal* which has been made within the *k'vod Shamayim* (the honor of Heaven). This is what is possible to make whole and rectify through *kiddush Hashem*. If so, then there is no *kiddush Hashem* like death... At the time when Hashem makes a judgment, that is a sanctification. Therefore, death makes whole, rectifies, and fixes the *chilul Hashem*.

Look at the nature of the world. Even those who are not Torah observant, when they are found bereaved, Hashem should protect us, they [often] cover their heads, say *kaddish*, and follow the guidelines of the *halacha*. This is because death is such a profound and awesome *kiddush Hashem*. The nature is that when death is standing in front of us, everyone is nullified to G-d. Therefore, death is *m'chapeir* on *chilul Hashem*, since it itself is what inherently leads to *kiddush Hashem*.

According to this, we can explain that what Rebbe Yishmael calls the four categories of *kaparah* are actually three — *teshuva* along with each of the other three. In other words, there are really only three elements which have the ability to be *m'chapeir* — Yom Kippur, *yissurim*, and death. But *teshuva* has no ability to be *m'cha*

²⁷ Handbook of Jewish Thought – Vol. 2 Atonement (17:23-26)

²⁸ *Yeshaya* 22:14

²⁹ *Ezekiel* 32:27

³⁰ *Sichot Rav Shimshon Pinkus – B'inyan Chilukei Kaparah*

peir and wipe away any transgression. It is only with *mitzvot aseï*, since there is *mechila*, that [*teshuva*] is *m'chapeir*, and nothing more is necessary. Therefore, there are four categories of *kaparah*, but only three which have the ability to be *m'chapeir*.

Rav Aryeh Kaplan³¹ concludes —

When a person does *teshuva* out of love of G-d, all of his *aveirot* are counted as virtues, no further *kaparah* is required. However, if he only does *teshuva* out of fear of G-d, his *aveirot* will be counted as negligent transgressions, and will still require some further *kaparah*.

³¹ Handbook of Jewish Thought – Vol. 2 Atonement (17:1)