

"If any one shall sin through error from all of the mitzvos of Hashem that they not be done." (4:2)

This *pasuk* seems enigmatic! This individual transgressed only one sin. Yet, the *Torah* views this infraction as if he had transgressed numerous sins! *Horav Nissan Alpert, z.l.*, suggests the following approaches to this question. One who has attained spiritual nobility, even one who has reached the acme of *Kehunah*, priesthood, the *Kohen Gadol*, is still vulnerable to spiritual transgressions. Such an individual who sins, even in error, reflects that he is yet lacking in spiritual perfection. He is deficient in performing all the *mitzvos* of Hashem. During his moment of spiritual decline, he indicates that he is capable of sinking to the nadir of corruption. When one has not developed spiritually in all *mitzvos*, then he is susceptible to danger. This is the *Torah's* message.

Horav Alpert suggests another interpretation for the *Torah's* use of such all-inclusive terminology. When an individual who serves as a paradigm for others sins, his malevolent actions cause severe repercussions beyond his immediate surroundings. When people see a great man sin, regardless of the particular "sin," they are adversely influenced.

Horav Alpert applies this thesis to explain the sequence of the *pasuk*, "*If the anointed Kohen shall sin, so as to bring guilt on the people.*" The essence of the *Kohen's* sin is its effect on the people and the resulting *chillul Hashem*, desecration of Hashem's Name. Consequently, he must publicly indicate his repentance by personally bringing his *korban* to the opening of the *Ohel Moed* and sprinkling the blood seven times before Hashem. This emphasizes the idea that since his sin was "before Hashem," it can only be purged through public *Kiddush Hashem*. When one is seeking penance for his wrongdoing, he should simultaneously consider the effect his actions had upon others. Only then will his *teshuvah* be complete.