

## **If the annointed Kohen will sin, bringing guilt upon the people; for his sin that he committed he shall offer a young bull, unblemished, to Hashem as a sin-offering. (4:3)**

The *Ramban* notes that regarding the *Kohen Gadol's* transgression, the *Torah* does not end the process of *korban* and atonement with the phrase, "And he shall provide him atonement for his sin, and it shall be forgiven him." Regarding the *Kohen Hedyot*, common *Kohen*, *Nasi*, ruler, or entire *kahal*, community, the *Torah* does use this phrase. He explains that, indeed, the *Kohen Gadol*, who provides the standard for spiritual dimension in *Klal Yisrael*, cannot receive atonement just by bringing a *korban*. No; he needs more than the average Jew. He must implore Hashem to forgive him; he must pray fervently to purify himself. We see from here that the mark made by a sin is relative. We measure the sin in accordance with the position and plateau of the sinner. A sin performed by the *Kohen Gadol* is no longer an ordinary sin, it is a serious blemish in the spiritual fabric of *Klal Yisrael*. For the *Kohen Gadol*, it is not sufficient to simply bring a *korban*. He must supplicate Hashem to forgive him.

Two people can commit the same act. Two people can both sin - but for one, the blemish created by his act is much greater than for the other. One who is supposedly on a higher spiritual plane must realize that the effects of his actions are greater and more far-reaching than someone who has not attained a high spiritual level. Moreover, the effect it can have, the impression it can leave on another Jew who might be an innocent bystander, is significant. Sin is relative. Perhaps this is one area in which one should not denigrate himself. We do not realize our self-worth and our far-reaching influence on others.