

ב' ויקרא
 ר' Solovitchky (1915)

762

CHAPTER IV - ד

1. And the Lord spoke unto Moses,	} וידבר יהוה אל- משה לאמר:
saying:	
2. Speak unto the children of Israel,	} דבר אל-בני ישראל לאמר:
saying:	
If any one shall sin through error	} נפש ביי-תחטא בשגגה
in any of the commandments of the Lord	
that they not be done,	} מכל מצוות יהוה אשר לא תעשינה ועשה מאחת מהנה:
and he shall do any one of them:	
3. If the anointed priest shall sin	} 3 אם הכהן המשיח יחטא לאשמת העם
so as to bring guilt on the people,	

(1)

(2)

ד"ב

נפש כי תחטא בשגגה בעבור היות המחשבה בנפש והיא השוגגת הזכיר כאן נפש וטעם הקרבנות על הנפש השוגגת מפני שכל העונות יולידו גנאי בנפש והם מום בה ולא תזכה להקביל פני יוצרה רק בהיותה טהורה מכל חטא ולולי זה היו טפשי העמים זוכים לבא לפניו ולכן הנפש השוגגת תקריב קרבן שתזכה

(3)

30. For on this day shall atonement be made for you, to cleanse you; from all your sins	} 30 ביי-ביום הנה יכפר עליכם לטהר אתכם מכל חטאתיכם
shall ye be clean before the Lord.	

'Al Hatashuv'

4)

However, sin also has a polluting quality. The Jewish view recognizes a state of "impurity of sin" (*tum'at ha-het*). The entire Bible abounds in references to this idea of self-pollution, contamination, rolling about in the mire of sin. This impurity makes its mark on the sinner's personality. Sin, as it were, removes the divine halo from man's head, impairing his spiritual integrity. In addition to the frequent appearance of this idea in Scripture and in the homiletical teachings of the Aggadah, we also find many concrete references to the "impurity of sin" in the Halakha (Jewish Law).

A. Gillshteyn

1) not turn. This annoyed Cain exceedingly, and his countenance fell.

° And HASHEM said to Cain, 'Why are you annoyed, and why has your countenance fallen? Surely, if you improve yourself, you will be forgiven. But if you do not improve yourself, sin

מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו: וַיֹּאמֶר יְהוָה אֶל-קַיִן לָמָּה חָרָה לְךָ וְלָמָּה נִפְּלוּ פָּנֶיךָ: הֲלוֹא אִם-תִּיטִיב שְׂאֵת וְאִם לֹא תִיטִיב (לִפְתָּח) חַטָּאת רֹבֵץ

rests at the door. Its desire is toward you, yet you can conquer it.'

וַאֲלֵיךְ תִּשְׁוֹקָתוֹ וְאַתָּה תִּמְשַׁל-בּוֹ: וַיֹּאמֶר קַיִן אֶל-הֶבֶל אָחִיו וַיְהִי בְּהִיוֹתָם

2) According to Ramban: 'If you do not improve your ways evil will come upon you not only because of your brother, for at the door of your house your sin lurks causing you to

stumble in all your endeavors.'

פֶּן-אֲכַלְךָ בְּדֶרֶךְ: ד וַיִּשְׁמַע הָעָם אֶת-הַדְּבָר הַרַע הַזֶּה וַיִּתְאַבְּלוּ וְלֹא-שָׁתוּ אִישׁ עֲדִיו עָלָיו: ה וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה אָמַר אֶל-בְּנֵי-יִשְׂרָאֵל אַתֶּם עַם-קָשָׁה-עָרִף

go up in your midst since you are a stiff necked people, lest I destroy you on the way." 4 [When] the people heard this bad news, they mourned,* and no one put on his finery. 5 And the Lord said to Moses: "Say to the children of Israel: 'You are a stiff necked people;

The sinner also mourns. What does the sinner mourn? He mourns that which he has irretrievably lost. What has he lost? Everything. The sinner has lost his purity, his holiness, his integrity, his spiritual wealth, the joy of life, the spirit of sanctity in man; all that gives meaning to life and content to human existence. The mourner mourns the soul of the beloved one he has lost; the sinner—his own soul, which he has lost.

Mourning inevitably contains a masochistic element. The mourner tortures and torments himself; he hates himself. In the bereavement of sin there is also a clear masochistic element. [The sinner begins to sense a feeling of contempt and disgust toward himself; he experiences masochistic self-hatred. The sin is seen as an abomination, an object of revulsion, something utterly nauseating. The feeling generated by sin is not a moral sensation; the moral sense in man is not such a powerful force. The feeling of sin which drags a person to repentance is an aesthetic sensation, or more correctly, a negative aesthetic reaction. The sinner feels disgust at the defilement of sin. The suffering of sin lies in the feeling of nausea toward the defiling, disgusting uncleanness of the sin.

with the present	בְּמִנְחָה
that goeth before me,	הִתְלַכְתָּ לְפָנַי
and afterwards	וְאַחֲרֵי־כֵן
I will see his face;	אֲרֵאֶה פָּנָיו
perhaps he will accept me.	אִילָּךְ יִשָּׂא פָּנָי

21-19, לב	שִׁית, וישלח
saying:	לְאמֹר
In this manner	כְּדַבַּר הַזֶּה
shall ye speak unto Esau,	תְּדַבְּרוּן אֵלֶי עֵשָׂו
when ye find him;	בְּמִצְאֲכֶם אֹתוֹ:
21. and ye shall say:	21 וְאָמַרְתֶּם
Moreover,	גַּם
behold, thy servant Jacob	הִנֵּה עַבְדְּךָ יַעֲקֹב
(is) behind us.	אֲחֵרֵינוּ
For he said:	כִּי־אָמַר
I will appease him	אֲכַפְּרָה פָּנָיו

2)

Rashi — רש"י

that wherever (the word) כִּפְרָה is used with "sin" or "transgression"	שָׁכַל כִּפְרָה שְׂאֵצֵל
or with (the word) פָּנִים ("face" or "wrath"),	עוֹן וְחַטָּא
all these (expressions) denote "wiping off"	וְאֵצֵל פָּנִים
and "removing."	כָּלֹן לְשׁוֹן קִנּוּיָה
And it is an Aramaic term,	וְהַעֲבָרָה הֵן, וְלְשׁוֹן אַרְמִי הוּא,

ומתפלל ביחידות, אינו אומר שלוש עשרה מדות. אבל בניגון הטעמים דרך קריאת התורה, מותר

3)

וַיַּעֲבֹר יְהוָה | עַל־פָּנָיו וַיִּקְרָא יְהוָה | יְהוָה |
 אֵל רַחוּם וְחַנוּן אֲרֹךְ אַפַּיִם וְרַב־חֶסֶד
 וְאֱמֶת: נִצַּר חֶסֶד לְאֵלִפִּים נִשְׂא עוֹן וּפְשָׁע
 וְחַטָּאָה וְנִקְהָ: וְסִלַּחַת לְעוֹנָיו וְלִחַטָּאתָיו
 וְנִחַלְתָּנוּ:

4)

פרק שלישי

א עֲקֹבֵיָא בְּן מְהִלְלָאֵל אָמַר: הִסְתַּבֵּל בְּשִׁלְשָׁה דְבָרִים, וְאִין אַתְּהָ בָּא לִידֵי
 עֲבָרָה. דַּע מֵאִין בָּאתָ, וְלֹאן אַתְּהָ הוֹלֵךְ, וְלִפְנֵי מִי אַתְּהָ עֲתִיד לְהֵן דִּין
 וְחֻשְׁבוֹן מֵאִין בָּאתָ, מִטְּפָה סְרוּיָחָה. וְלֹאן אַתְּהָ הוֹלֵךְ, לְמִקּוּם עָפְרָה, דְּפָה
 וְהוֹלְעָה. וְלִפְנֵי מִי אַתְּהָ עֲתִיד לְהֵן דִּין וְחֻשְׁבוֹן, לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
 הַקְּדוּשׁ בְּרוּךְ הוּא.

1)

22 I erased your transgressions like a thick cloud, and like a cloud have I erased your sins; return to Me for I have redeemed you.

כב מְחִיתִי כְעָב פְּשָׁעֶיךָ וְכַעֲנָן חֹטְאֶתְךָ שׁוּבָה אֵלַי כִּי גִאֲלֶתְיִךְ:

HiTeshuv!

2)

The verse states "I have erased your sins as a haze and your transgressions as a vanished cloud; return to me for I have redeemed you" (Isaiah 44:22). The erasure of sin resembles the dissipation and disappearance of the clouds which obscure the shining sun. When a man achieves repentance of purification, all the clouds above disperse and he feels the pure rays of the sun shining upon him and his entire being is permeated with: "For I have redeemed you."