

יְדוּהָ אֲשֶׁר לֹא תַעֲשִׂינָהּ וְעָשָׂה מֵאַחַת כְּשֶׁרִין לְאֵתְעִבְדָּא וְיַעֲבֹד מִן  
 תַּחַד מִנְהוֹן:  
**מֵהֵנָּה:**

of [certain] negative commandments of the Lord, transgressing from one of them.

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[upon the individual] (Torat Kohanim 4:196; *Shabbat* 69a). **From one of them** — [The verse could have simply said here, “one of them.” However, since it says, “from one of them,” Scripture also comes to include the case of someone who has violated even] part of one of these prohibitions. For example, [if one writes a single letter on Shabbat, he is not liable for transgressing a prohibition by law of Torah. However,] if one [starts out] writing the word שמעון, [and, by doing so, he] writes the letters שם, or, if one [begins] writing the word נחור, [and, in doing so, he] writes נח, or, if he writes דנ [as the first two letters] of the name דניאל [then, in all these cases, even though he did not complete the full names he intended to write, nevertheless, the two-letter names are words in their own right: שם, נח and דן and he thereby becomes liable for the prohibition of writing on Shabbat, even though he only violated “from one of them,” i.e., a part of the prohibition] (Torat Kohanim 4:197).

## VAYIKRA FOR FRIDAY ויקרא ליום ששי

ג אִם הִכְהִין הַמְּשִׁיחַ יַחֲטֵא לְאַשְׁמַת הָעָם ג אִם כִּהְנֵא רִבָּא יְחֹב לְחֹבֵת

(3) If the anointed priest commits a sin unintentionally, bringing guilt to the

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(ג) אִם הִכְהִין הַמְּשִׁיחַ יַחֲטֵא לְאַשְׁמַת הָעָם. מדרשו: אינו חיב אלא בהעלם דבר עם שגגת מעשה, כמו שנאמר: “לאשמת העם... ונעלם דבר מעיני הקהל ועשו”. ופשוטו לפי אגדה: בשכהן מדרשו: אינו חיב אלא בהעלם דבר עם שגגת מעשה, כמו שנאמר: “לאשמת העם... ונעלם דבר מעיני הקהל ועשו”. ופשוטו לפי אגדה: בשכהן (3) If the anointed priest commits a sin unintentionally, bringing guilt to the people — The Midrashic explanation of this verse is as follows: The anointed priest is only liable [to bring a sin-offering] when “the matter is hidden” [i.e., when the halachah eluded him, and he thereby pronounced an erroneous law] and when there is a resultant erroneous action that takes place, as the verse says here, “bringing guilt to the people” [just like in the case of the community (court) pronouncing an erroneous law, resulting in an erroneous action being committed], as the verse says (verse 13 below), “because a matter was hidden from the eyes of the congregation; and they violated ...” (Torat Kohanim 4:204). [There is a difference, nevertheless, between the

עָמָא וַיִּקְרַב עַל חוֹבְתֵיהּ דִּי  
 חַב תּוֹר בַּר תּוֹרֵי שְׁלִים קָדָם  
 יִי לְחַטָּאתָא: ה וַיִּיתִי יְת תּוֹרָא  
 לְתַרְע מִשְׁכֵּן זְמָנָא לְקָדָם יִי  
 וַיִּסְמוּךְ יְת יְדִיהָ עַל רִישׁ  
 תּוֹרָא וַיִּכּוֹס יְת תּוֹרָא קָדָם יִי:  
 ה וַיִּסַּב כְּהֵנָּא רַבָּא מִדְּמָא  
 דְּתוֹרָא וַיַּעַל יְתִיהָ לְמִשְׁכֵּן  
 זְמָנָא: ו וַיִּטְבּוֹל כְּהֵנָּא יְת  
 אֶצְבָּעֵיהּ בְּדָמָא וַיִּדִי מִן דָּמָא

וְהִקְרִיב עַל חַטָּאתוֹ אֶשֶׁר חָטָא פֶּר בֶּן־בְּקָר  
 תָּמִים לַיְדוּהָ לְחַטָּאת: ה וְהֵבִיא אֶת־הַפֶּר  
 אֶל־פֶּתַח אֹהֶל מוֹעֵד לְפָנַי יְדוּהָ וְסָמַךְ  
 אֶת־יָדוֹ עַל־רֹאשׁ הַפֶּר וְשַׁחַט אֶת־הַפֶּר  
 לְפָנַי יְדוּהָ: ה וְלָקַח הַכֹּהֵן הַמְּשִׁיחַ מִדָּם  
 הַפֶּר וְהֵבִיא אֹתוֹ אֶל־אֹהֶל מוֹעֵד: ו וְטָבַל  
 הַכֹּהֵן אֶת־אֶצְבָּעוֹ בְּדָם וְהִזָּה מִן־הַדָּם

people, then he should offer, for his sin which he has unintentionally committed, an unblemished young bull, as a sin-offering to the Lord. (4) And he should bring the bull to the entrance of the Tent of Appointment before the Lord, and he should lean his hand [forcefully] upon the bull's head, and he should slaughter the bull before the Lord. (5) And the anointed priest should take from the bull's blood, and bring it to the Tent of Appointment. (6) And the priest should dip his finger in the blood, and sprinkle some of the blood seven

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*community (court) and the anointed priest in this context. If the community (court) pronounced an erroneous law and as a result, others acted erroneously, then the community (court) is liable. However, if the anointed priest pronounced an erroneous law, he is*

*only liable if he himself acts on this, whereas if others acted on his erroneous ruling, he is not liable, for in his case, our verse here says, "for his sin which he has committed." The plain meaning of this verse is, however, according to the Aggadic explanation: When the High Priest sins, this is the very guilt of the people, because they are dependent on him to effect their atonement and to pray for them, and now he has become impaired (Vayikra Rabbah 5:6). פֶּר — [literally, a bull.] One might think that this could refer to an old bull. Scripture, however, adds, בֶּן [young animal]. But if it must be a young bull, one might yet suggest that it be a very young one. Scripture, however, has already stated פֶּר [a term which independently means a mature animal, thus teaching us that it must not be too young a bull]. So how [do we reconcile both mature and yet young?] It refers to a three year old bull (Torat Kohanim 4:208). (5) **To the Tent of Appointment** — when it comes to the Sanctuary. However, in the case of the permanent structure [of the Holy Temple, where there is no Tent of Appointment, the blood is*

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גְּדוֹל חוּטָא, אֲשַׁמַּת הָעָם הוּא זֶה, שֶׁהֵן תְּלוּיִין בּוֹ  
 לְכַפֵּר עֲלֵיהֶם וְלַהֲתַפְּלֵל בְּעַדָם וְנַעֲשֶׂה מְקַלְקֵל: פֶּר.  
 יְכוּל, זְקָן? תְּלִמוּד לּוֹמֵר: "בֶּן". אִי "בֶּן", יְכוּל, קִטָּן?  
 תְּלִמוּד לּוֹמֵר: "פֶּר". הָא כִּי־צַד? זֶה פֶּר בֶּן שְׁלֹשׁ:  
 (ה) אֶל אֹהֶל מוֹעֵד. לְמִשְׁכָּן, וּבַיִת עוֹלָמִים,

שֶׁבַע זְמַנִּין קָדַם יי קָדַם  
פְּרוּכְתָּא דְקוּדְשָׁא: ז וַיִּתֵּן  
כֶּהֱנָא מִן דְּמָא עַל קַרְנֵת  
מִדְּבַח דְקַטּוּרֵת בּוֹסְמִיא קָדַם  
יי דִּי בְּמִשְׁכַּן זְמַנָּא וַיִּתְּ כָּל  
דְּמָא דְתוֹרָא יִשׁוּד לְיִסּוּדָא  
דְּמִדְּבַחָא דְעֵלְתָא דִּי בְּתַרְע  
מִשְׁכַּן זְמַנָּא: ח וַיִּתְּ כָּל תְּרַב  
תוֹרָא דְחֻטָּאתָא יִפְרֵשׁ מִנְיָה  
יֵת תְּרַבָּא דְחֻפֵּי עַל גּוּא וַיִּתְּ

שֶׁבַע פְּעָמִים לְפָנַי יְדוּה אֶת־פָּנַי פְּרֹכֶת  
הַקֹּדֶשׁ: ז וַנִּתֵּן הַכֶּהֵן מִן־הַדָּם עַל־קַרְנֹת  
מִזְבַּח קְטֹרֶת הַסַּמִּים לְפָנַי יְדוּה אֲשֶׁר  
בְּאֵהֶל מוֹעֵד וְאֵת כָּל־הַדָּם הַפֶּר יִשְׁפֹךְ  
אֶל־יִסוּד מִזְבַּח הָעֹלָה אֲשֶׁר־פָּתַח אֵהֶל  
מוֹעֵד: ח וְאֵת־כָּל־הַחֶלֶב פֶּר הַחֻטָּאת יָרִים  
מִמֶּנּוּ אֶת־הַחֶלֶב הַמְּכַסֶּה עַל־הַקָּרֵב וְאֵת

times before the Lord, in the direction of the cloth partition of the [Holy] Sanctuary. (7) And the priest should then place some of the blood on the corners of the incense-altar which is in the Tent of Appointment, before the Lord. And then he should pour all of the [remaining] blood of the bull at the base of the altar [used] for burnt-offerings which is at the entrance of the Tent of Appointment. (8) And he must separate all the fat of the sin-offering bull from it: The fat which covers the innards, and all the fat which is attached to the

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*to be brought to its equivalent,] the heikhal. (6) את פני פרכת הקדש — [i.e., the blood was to be sprinkled towards the cloth partition,] opposite the place of its holiness, namely, directed [to the site] between the rods [which were attached to the Holy Ark]. But the blood [although sprinkled in that direction,] was not to actually touch the cloth partition. However, if it did touch, it touched [and did not matter]*

*(Yoma 57a). (7) ואת כל דם — [literally, "And all the blood," means here: All] the remaining blood (see Zevachim 25a). (8) All the fat of the [...] bull — The verse should have simply said, "its fat." What does the [seemingly superfluous] word "bull" teach us? It comes to include [another bull, namely,] the bull of Yom Kippur in the [laws regarding the] kidneys, the fats and the diaphragm. The sin-offering — [Similarly, this seemingly superfluous word] comes to include [another case, namely,] goats [brought as a sin-offering to atone for unintentional] idolatry in the [laws regarding the] kidneys, the fats and the diaphragm. And he must separate ... from it — i.e., [he must remove the fat] while it is still attached [to the animal]: he must not cut [the animal] into [its prescribed] pieces before the removal of its*

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להיכל: (ו) אֵת פְּנֵי פְּרֹכֶת הַקֹּדֶשׁ. כְּנִגְדַּי מְקוֹם קְדוּשָׁתָהּ מִכּוֹן כְּנִגְדַּי בֵּין הַבַּדִּים, וְלֹא הָיוּ נוֹגְעִים דָּמִים בְּפְרֹכֶת, וְאִם נִגְעוּ, נִגְעוּ: (ז) וְאֵת כָּל דָּם. שְׂרִירֵי הַדָּם: (ח) וְאֵת כָּל הַחֶלֶב פֶּר. 'הַחֶלֶב' הִיא לֹא לומר. מִה תִּלְמוּד לומר "פר"? לְרַבּוֹת פֶּר שֶׁל יוֹם הַכִּפּוּרִים לְכַלּוֹת וְלַחֲלָבִים וְלִיתְרָת: הַחֻטָּאת. לְהַבִּיא שְׂעִירֵי עֲבוּדָה זָרָה לְכַלּוֹת, וְלַחֲלָבִים וְלִיתְרָת: יָרִים מִמֶּנּוּ. מִן הַמְּחַבֵּר, שֶׁלֹּא יִנְתְּחוּ קָדַם הַסֵּרֶת הַחֶלֶב:

כָּל תְּרֵבָא דִּי עַל גְּזָא: ט וְיֵת  
תְּרֵבִין כְּלִין וְיֵת תְּרֵבָא דִּי  
עֲלִיהוֹן דִּי עַל גְּסָסִיא וְיֵת  
חֲצָרָא דְעַל כְּבֵדָא עַל כְּלִיתָא  
יְעֲדָנָה: י כִּמָּא דִּי מִתְפָּרֵשׁ  
מִתּוֹר נִכְסֵת קוּדְשִׁיא וְיִסְקָבֹן  
כְּהֵנָּא עַל מִדְּבַחָא דְעֻלְתָּא:  
יא וְיֵת מִשְׁךְ תּוֹרָא וְיֵת כָּל  
בְּסָרְיָה עַל רִישִׁיהָ וְעַל  
כְּרַעוּהִי וְגוּיָהּ וְאוּכְלִיָּהּ:

כָּל־הַחֶלֶב אֲשֶׁר עַל־הַקֶּרֶב: ט וְאֵת שְׁתֵּי  
הַכְּלִיֹּת וְאֵת־הַחֶלֶב אֲשֶׁר עֲלֵיהֶן אֲשֶׁר עַל־  
הַכְּסָלִים וְאֵת־הַיִּתְרֹת עַל־הַכְּבֵד עַל־  
הַכְּלִיֹּת יְסִירָנָה: י כַּאֲשֶׁר יוֹרֵם מִשׁוֹר זֶבַח  
הַשְּׁלָמִים וְהִקְטִירָם הִפְהִין עַל מִזְבַּח הָעֹלָה:  
יא וְאֵת־עוֹר הַפָּר וְאֵת־כָּל־בְּשָׂרוֹ עַל־  
רֵאשׁוֹ וְעַל־כְּרַעָיו וְקִרְבּוֹ וּפְרָשׁוֹ:

innards, (9) And the two kidneys [along] with the fat that is upon them which is at [the level of] the flanks. And he should remove the diaphragm with [part of] the liver, along with the kidneys, (10) Just as was separated from the ox [sacrificed as] a peace-offering. The priest will then cause them to [go up in] smoke on the altar [used] for burnt-offerings. (11) [He must then take] the bull's skin and all of its flesh, from its head to its feet, its innards and the waste matter

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fat — Torat Kohanim (4:230). (10) **Just as was separated** —like those parts [to be offered on the altar] specified in the case of the ox [offered as a] peace-offering. But what is specified in the case of the peace-offerings that is not specified here? [Nothing at all! So why mention the peace-offering altogether?] In order to connect this case to that of the peace-offering, as follows: Just as the peace-offering had to be designated for the specific purpose of a peace-offering, so too, this sacrifice had to be designated for its specific purpose, and just as peace-offerings [bring] peace to the world, so too, this sacrifice [brings] peace to the world (Torat Kohanim 4:231). And in Shechitat kodashim [Tractate Zevachim], it is taught that this [seemingly superfluous phrase, “just as was separated ...,”] is necessary here, in order to learn from it the rule, that we do not derive a law from another matter which is itself only derived [and not explicitly stated in Scripture], when it comes to holy sacrifices. See chapter [five of Zevachim.] Eizehu mekoman (Zevachim 49b). (9-11) על הכבד על הכליות — [in verse 9, and in verse 11:] — all these [mentions of the word על here, literally “upon,”] have the meaning of “in addition

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(י) כַּאֲשֶׁר יוֹרֵם. מֵאוֹתָן וּפְאוֹתָן אֲמֹרִין הַמְפָּרֵשִׁין בְּשׁוֹר זֶבַח הַשְּׁלָמִים. וְכִי מָה פִּרְשׁ בְּזֶבַח הַשְּׁלָמִים שְׁלֵא פִּרְשׁ כְּאֵן? אֶלָּא, לְהַקִּישׁוֹ לַשְּׁלָמִים: מָה שְּׁלָמִים לְשָׁמֶן, אִף זֶה לְשָׁמוֹ; וּמָה שְּׁלָמִים שְׁלוֹם לְעוֹלָם, אִף זֶה שְׁלוֹם לְעוֹלָם. וּבִשְׁחִיטַת קֳדָשִׁים מִצְרִיכּוֹ לְלַמֵּד הֵימָנוּ: שְׂאִין לְמַדִּין לְמַד מִן הַלְּמַד בְּקֳדָשִׁים בְּפֶרֶק 'אֵיזָה מְקוֹמָן': עַל הַכְּבֵד עַל הַכְּלִיֹּת. עַל רֵאשׁוֹ וְעַל כְּרַעָיו. בְּלֵן לְשׁוֹן תּוֹסַפֵּת

יב ויפק ית כל תורא מברא  
למשריתא לאתר דכי לאתר  
בית מישד קטמא ויקיד  
יתיה על אעיא באשתא על  
אתר בית מישד קטמא  
יתוקד: יג ואם כל כנשתא

יב והוציא את כל־הֶפֶר אֶל־מְחוּץ לַמַּחֲנֶה  
אֶל־מָקוֹם טָהוֹר אֶל־שֹׁפַף הַדָּשָׁן וְשָׂרָף  
אֹתוֹ עַל־עֵצִים בְּאֵשׁ עַל־שֹׁפַף הַדָּשָׁן  
יְשָׂרָף: פ יג וְאִם כָּל־עַדַּת יִשְׂרָאֵל יִשְׁגּוּ

inside its innards: (12) He will thus take out [what remains of] the entire bull to a pure place outside the camp, [namely,] where the ashes are deposited. And he will burn it in fire on wood. Thus, it will be burnt [in the place] where the ashes are deposited. (13) If the entire community of Israel commits [a sin]

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to," i.e., similar to the expression "apart from." [Thus, in addition to the explanations given earlier (see Rashi verse 3:4), when verse 9 says, "And he should remove the diaphragm with [part of] the liver, along with the kidneys," the meaning is "he should remove the diaphragm, besides (removing part of) the liver and the kidneys." ] (12) **To a pure place** — Since there was a place outside the city designated for the deposit of impure articles, namely, to cast plague-stricken stones [which have thereby

become impure] (see later, Leviticus 14:40), and to serve as a cemetery, Scripture needed to qualify this instance of "outside the camp" — which [in the case of Jerusalem] was equivalent to outside the city — as specifically referring to "a pure place." **Outside the camp** — meaning: Outside [the boundaries of all] three camps [of the entire encampment of Israel, when they were set up in the desert, the three being: The camp of the Divine Presence, the Levite camp and the general Israelite camp. That was in the desert]. But when it came to the permanent structure [of the Holy Temple in Jerusalem, the phrase "outside the camp" means] outside the city, as is explained by our Rabbis in Tractate Yoma (68a), and Tractate Sanhedrin (42b). אל שפך הדשן — means: To the place where they poured out (שופכין) the ashes which were removed from the altar, as the verse says (Leviticus 6:4), "and he will take out the ashes ... outside the camp." **Thus, it will be burnt [in the place] where the ashes are deposited** — [But the verse has just told us this!] Surely, it does not need to restate it! However, [this repetition] comes to teach us that [the bull must be burnt in the place where the ashes are deposited,] even if there are no actual ashes present [at the time] (Torat Kohanim 4:239). (13) **The ... community of Israel** — This refers to the [Great] Sanhedrin [the Supreme Court of Israel, seated at the Holy Temple] (Torat Kohanim 4:241). **Because a matter was**

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הן, כמו מלבר: (יב) אל מקום טהור. לפי שישי  
מחוץ לעיר מקום מוכן לטמאה, להשליך אבנים  
מנגעות ולבית הקברות, הצרף לומר: "מחוץ  
למחנה", זה שהוא חוץ לעיר, שיהא המקום טהור:  
מחוץ למחנה. חוץ לשלש מחנות; ובבית עולמים,  
חוץ לעיר, כמו שפרשודו רבותינו במסכת יומא  
ובסנהדרין: אל שפך הדשן. מקום ששופכין בו  
הדשן המסלק מן המזבח, כמו שנאמר: "והוציא את  
הדשן אל מחוץ למחנה": על שפך הדשן ישרף.  
שאין תלמוד לומר, אלא ללמד שאפלו אין שם  
דשן: (יג) עדת ישראל. אלו סנהדרין. ונעלם דבר.

דִּישְׂרָאֵל יִשְׁתַּלֹּחַן וַיְהִי מִכֶּסֶף פִּתְגָמָא מֵעֵינֵי קְהָלָא וַיַּעֲבֹדוּן חַד מִכָּל פְּקוּדֵיָא דִּי דִי לֹא כְּשֵׁרִין לְאַתְעֵבְדָא וַיְחֻבְּבוּן: יד וַתִּתְיַדַע חֻבְּבַתָּא דִּי חֲבוּ עֲלֶיהָ וַיִּקְרְבוּן קְהָלָא תוֹרַ בְּרַ תוֹרֵי לְחַטָּאתָא וַיִּיתוּן יְתִיָּה לְקִדְּם מִשְׁכַּן זִמְנָא: טו וַיִּסְמְכוּן סְבִי כְּנִשְׁתָּא יְתַ יְדִיהוֹן עַל רִישׁ תוֹרָא קִדְּם יִי וַיְכּוּס יְתַ תוֹרָא קִדְּם יִי: טז וַיַּעַל כְּהֵנָּא רִבָּא מִן דְּמָא דְּתוֹרָא לְמִשְׁכַּן זִמְנָא: יז וַיִּטְבּוֹל כְּהֵנָּא אֶצְבָּעֵיהָ מִן דְּמָא וַיְדִי שְׁבַע זִמְנִין קִדְּם יִי

וְנִעְלָם דְּבַר מֵעֵינֵי קְהָלָא וְעָשׂוּ אַחַת מִכָּל־מִצְוֹת יְדוּהָ אֲשֶׁר לֹא־תַעֲשִׂינָהּ וְאִשְׁמוּ: יד וְנוֹדַעְהָ הַחֲטָאתָא אֲשֶׁר חָטְאוּ עָלֶיהָ וְהִקְרִיבוּ הַקָּהָל פֶּרֶךְ־בֶּן־בְּקָר לְחַטָּאתָא וְהִבִּיאוּ אֹתוֹ לְפָנַי אֹהֶל מוֹעֵד: טו וְסִמְכוּ וְקָנִי הָעֵדָה אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפֶּרֶךְ לְפָנַי יְדוּהָ וְשָׁחַט אֶת־הַפֶּרֶךְ לְפָנַי יְדוּהָ: טז וְהִבִּיא הַכֹּהֵן הַמָּשִׁיחַ מִדָּם הַפֶּרֶךְ אֶל־אֹהֶל מוֹעֵד: יז וְטָבַל הַכֹּהֵן אֶצְבָּעוֹ מִן־הַדָּם וְהִזָּה שְׁבַע פְּעָמִים לְפָנַי יְדוּהָ אֶת־פָּנַי הַפְּרֹכֶת:

unintentionally because a matter was hidden from the eyes of the congregation; and they violated one of [certain] negative commandments of the Lord, incurring guilt; (14) When the sin which they had unintentionally committed becomes known, then the congregation must bring a young bull as a sin-offering. They should bring it before the Tent of Appointment. (15) The elders of the community should lean their hands [forcefully] upon the bull's head, before the Lord, and he should slaughter the bull before the Lord. (16) The anointed priest will bring some of the bull's blood to the Tent of Appointment. (17) And the priest will dip his finger in some of the blood, and sprinkle [it] seven times before the Lord, in the direction of the cloth partition. (18) And he

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**hidden** — [This means that the Sanhedrin] instructed an erroneous law regarding any matter in the Torah that incurs the penalty of excision, by declaring that matter permissible (Horayot 7b). **The congregation; and they**

טעו להורות באחת מכל פרות שבתורה, שהיא מתר. הקהל ועשו. שעשו צבור על פיהם: (יז) את פני הפרכת הקדש. משל למלך שסרחה עליו מדינה. אם

**violated** — [Scripture is referring here to the case where] the congregation acted upon [this erroneous instruction of] the Sanhedrin (Horayot 3a). (17) **In the direction of the cloth partition** — and yet earlier, Scripture says (verse 6), "in the direction of the cloth partition of the [Holy] Sanctuary." [Why before was there mention of holiness, whereas now, the verse omits it?] This may be compared to a king against whom the country revolted. If only a minority

קדם פְּרָכְתָּא: יח ומן דְּמָא יתן  
 על קִרְנֵת מִדְּבַחָא דִּי קָדִם יי  
 די בְּמִשְׁכַּן זְמַנָּא וְיֵת כָּל דְּמָא  
 יִשׁוּד לִיסוּדָא דְּמִדְּבַחָא  
 דְּעִלְתָּא דִּי בְּתִרְעָא מִשְׁכַּן  
 זְמַנָּא: יט וְיֵת כָּל תְּרִבִּיָּה  
 יִפְרֵשׁ מִנִּיהּ וְיִסַּק לְמִדְּבַחָא:  
 כ וְיַעֲבֹד לְתוֹרָא כְּמָא דִּי עֲבַד

יח ומן־הַדָּם יִתֵּן | עַל־קִרְנֵת הַמִּזְבֵּחַ אֲשֶׁר  
 לְפָנַי יְדוּהָ אֲשֶׁר בְּאֵהֶל מוֹעֵד וְאֵת כָּל־  
 הַדָּם יִשְׁפֹךְ אֶל־יְסוּד מִזְבֵּחַ הָעֹלָה אֲשֶׁר־  
 פָּתַח אֵהֶל מוֹעֵד: יט וְאֵת כָּל־חֲלָבוֹ יָרִים  
 מִמֶּנּוּ וְהִקְטִיר הַמִּזְבֵּחַהּ: כ וְעָשָׂה לְפָר

should then place some of the blood on the corners of the altar which is before the Lord in the Tent of Appointment. And then he should pour all of the [remaining] blood at the base of the altar [used] for burnt-offerings which is at the entrance to the Tent of Appointment. (19) And he should separate all of its fat from it, and cause it to [go up in] smoke on the altar. (20) He should do to

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*rebels, then his cabinet will remain intact; however, if the entire country rebels, then his cabinet will not remain intact. So too, here: When the anointed priest sinned (referred to in the verses leading up to verse 6), then the name of holiness is still attached to the Sanctuary; however, once all of Israel transgresses (as verse 13 states, "If the entire community of Israel commits [a sin]"), God forbid, then the holiness retracts (Zevachim 41b). (18) The base of the altar [used] for burnt-offerings which is at the entrance to the Tent of Appointment — This refers*

*to the western [aspect of the altar's] base, which faces the Tent (Torat Kohanim 4:229). (19) And he should separate all of its fat — Even though Scripture here does not explicitly mention [that] the diaphragm and the two kidneys [must be burnt], nevertheless, they are derived from (verse 20 below), "He should do to the bull just as he did [to the bull (sacrificed)] as a sin-offering." And why are these details not specified here? The School of Rabbi Yishmael has taught: This can be compared to a king who was furious with his beloved friend, but shortened [the account of] his offense, because of the affection [he had for him] (Zevachim 41a). (20) He should do to the bull — i.e., with this bull, Just as he did to the bull [sacrificed] as a sin-offering — i.e., just as is specified in the case of the bull of the anointed priest. [Thus.] included [in the procedures of sacrificing this bull, is the burning of] the diaphragm and the*

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מעוטָה סְרַחָה, פְּמִלְיָא שְׁלוֹ מִתְקַיְמָת, וְאִם כָּלָה  
 סְרַחָה, אִין פְּמִלְיָא שְׁלוֹ מִתְקַיְמָת. אַף כְּאֵן, בְּשַׁחֲטָא  
 בְּהֵן מְשִׁיחַ, עֲדִין שֶׁם קִדְשֵׁת הַמְּקוֹם עַל הַמְּקֹדֶשׁ;  
 מִשְׁחָטָאוּ כָּלָם, חָס וְשָׁלוֹם, נִסְתַּלְקָה הַקְּדוּשָׁה:  
 (יח) יְסוּד מִזְבֵּחַ הָעֹלָה אֲשֶׁר פָּתַח אֵהֶל מוֹעֵד. זֶה  
 יְסוּד מִעֲרָבִי, שֶׁהוּא בְּנֶגֶד הַפֶּתַח: (יט) וְאֵת כָּל חֲלָבוֹ  
 יָרִים. אַף עַל פִּי שֶׁלֹּא פִּרְשׁ כְּאֵן יוֹתֵרֵת וְשִׁתִּי כְּלִיּוֹת,  
 לְמַדִּין הֵם מִ"וְעָשָׂה לְפָר כְּאֲשֶׁר עָשָׂה וְגו'". וּמִפְּנֵי  
 מִזֶּה לֹא נִתְפָּרְשׁוּ בּוֹ? תֵּנָא דְּבִי רַבִּי יִשְׁמַעְיֵאל: מִשְׁלַ  
 לְמֶלֶךְ שֹׁזְעֵם עַל אוֹהֲבוֹ וּמַעֲט בְּסִרְחוֹנוֹ מִפְּנֵי חֲבֵתוֹ:  
 (כ) וְעָשָׂה לְפָר. זֶה: כְּאֲשֶׁר עָשָׂה לְפָר הַחֲטָאת. כְּמוֹ  
 שֶׁמִּפְּרֵשׁ בְּפֶר כְּהֵן מְשִׁיחַ, לְהַבִּיא יוֹתֵרֵת וְשִׁתִּי

לְתוֹרָא דְחֻטָּאתָא כִּן יַעֲבֹד  
 לֵיה וַיִּכְפֹּר עֲלֵיהוֹן כְּהֵנָּא  
 וַיִּשְׁתַּבֵּק לְהוֹן: כֹּא וַיִּפֶק יֵת  
 תוֹרָא לְמִבְרָא לְמִשְׁרִיתָא  
 וְאוֹקִיד יְתִיה כְּמָא דִּי אוֹקִיד יֵת  
 תוֹרָא קְדָמָאָה חֻטָּאת קְהֵלָא  
 הוּא: כב אם רבא יחוב

כַּאֲשֶׁר עָשָׂה לְפָרִי הַחֻטָּאת כִּן יַעֲשֶׂה-לּוֹ  
 וְכִפֹּר עֲלֵיהֶם הַכֹּהֵן וְנִסְלַח לָהֶם: כֹּא וְהוֹצִיא  
 אֶת-הַפָּר אֶל-מַחוּץ לַמַּחֲנֶה וְשָׂרַף אֹתוֹ  
 כַּאֲשֶׁר שָׂרַף אֶת הַפָּר הָרִאשׁוֹן חֻטָּאת  
 הַקְּהָל הוּא: פ כב אֲשֶׁר נָשִׂיא יַחֲטֵא וְעָשָׂה

the bull just as he did to the bull [sacrificed] as a sin-offering — thus he should do to it. Thus the priest will make atonement for them [the community], and they will be forgiven. (21) And he will take the bull outside the camp, and burn it, just as he burned the first bull. It is a sin-offering for the congregation. (22) [If] the leader [of Israel] commits a sin unintentionally, and violated one of

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two kidneys, [details] which are specified there [in the case of the bull of the anointed priest, even though] they are not specified here (Zevachim 41a). [Now, Scripture points us to the anointed priest's sin-offering to learn the service of sacrificing this bull. However, here, the verse does specify the procedure involving sprinkling of blood, and so, these instructions have been effectively repeated.

Why so?] The repetition of [details of] the service procedures [involving the sprinkling of blood] comes to teach us that if [even] one application of blood is missing [in the service, the offering is] invalid (Torat Kohanim 4:252). [But surely we would know this, without Scripture having to tell us: what would make one think that one missing application of blood would still result in a valid offering?] Because we have found regarding the applications [of blood] upon the outer altar, that if the priest made [only] one application, he nevertheless effected atonement. Thus, Scripture needs to tell us here, that [in the case of this bull, where the blood was sprinkled inside the Sanctum.] that [the omission of even] one application [of blood] affects [the validity of the offering]. (22) אשר נשיא יחטא — [literally, “Which the leader will commit a sin.” Why does Scripture not simply say, “If the leader commits a sin ... ,” like in the cases of verses 3 and 13 above? Scripture, by beginning this verse with the word אשר, is using] an expression reminiscent of [the dictum starting with the word] אשרי, “fortunate is ...,” namely: “Fortunate is the generation whose leader [does not hold himself too high, but rather.] gives attention to bringing an [offering which effects] atonement for his unintentional sin — and how much more [fortunate is that generation,] if their leader [is humble enough to] be remorseful for those sins

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בְּלִיּוֹת, שִׁפְרַשׁ שָׁם מַה שְּׁלֵא פִּרְשׁ כָּאֵן וְלִכְפֹּל  
 בְּמִצּוֹת הָעֲבוֹדוֹת לְלַמֵּד, שְׂאֵם חֹסֵר אַחַת מִכָּל  
 הַמִּתְּנוֹת \_ פְּסוּל, לְפִי שְׂמִצִּינוּ בְּנִתְּנִין עַל הַמִּזְבֵּחַ  
 הַחִיצוֹן שְׂנִתְּנִין בְּמִתְּנֶה אַחַת \_ כִּפֹּר, הַצֵּרֶף לֹא מֵר  
 כָּאֵן, שְׂמִתְּנֶה אַחַת מִיָּהֵן מֵעַכְבָּת: (כב) אֲשֶׁר נָשִׂיא  
 יַחֲטֵא. לְשׁוֹן 'אֲשֶׁרִי'; אֲשֶׁרִי הַדּוֹר, שֶׁהַנְּשִׂיא שְׁלוֹ  
 נוֹתֵן לֵב לְהִבְיֵא כִּפְרָה [קָרְבָּן] עַל שְׂגִגְתּוֹ! קָל וְחֹמֵר