

## Vayikra, Torah, March 12, 2022

Leviticus 4:27-5:26

If any person from among the populace unwittingly incurs guilt by doing any of the things which by יהוה's commandments ought not to be done, and realizes guilt—or the sin of which one is guilty is made known—that person shall bring a female goat without blemish as an offering for the sin of which that one is guilty.

The offerer shall lay a hand upon the head of the sin offering. The sin offering shall be slaughtered at the place of the burnt offering.

The priest shall take with his finger some of its blood and put it on the horns of the altar of burnt offering; and all the rest of its blood he shall pour out at the base of the altar.

ויקרא ד':כ"ז-ה':כ"ו

וְאִם־נִפְשׁ אֶחָת תִּחַטָּא בְשִׁגְגָה  
מֵעַם הָאָרֶץ בְּעִשְׂתָּהּ אֶחָת  
מִמִּצְוֹת יְהוָה אֲשֶׁר לֹא־תַעֲשֶׂינָהּ  
וְאִשָּׁם:

אִו הוֹדַע אֱלֹוֹי חַטָּאתוֹ אֲשֶׁר חַטָּא  
וְהִבִּיא קִרְבָּנוֹ שְׁעִירַת עֲזִים  
תְּמִימָה נִקְבָּה עַל־חַטָּאתוֹ אֲשֶׁר  
חַטָּא:

וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ הַחַטָּאת  
וְשָׁחַט אֶת־הַחַטָּאת בַּמָּקוֹם  
הָעֹלָה:

וְלָקַח הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְנָתַן  
עַל־קַרְנֹת מִזְבֵּחַ הָעֹלָה  
וְאֶת־כָּל־דָּמָהּ יִשְׁפֹךְ אֶל־יְסוֹד  
הַמִּזְבֵּחַ:

The offerer shall remove all its fat, just as the fat is removed from the sacrifice of well-being; and the priest shall turn it into smoke on the altar, for a pleasing odor to יהוה. The priest shall thus make expiation for that person, who shall be forgiven.

If the offering one brings as a sin offering is a sheep, that person shall bring a female without blemish.

The offerer shall lay a hand upon the head of the sin offering, and it shall be slaughtered as a sin offering at the spot where the burnt offering is slaughtered.

The priest shall take with his finger some of the blood of the sin offering and put it on the horns of the altar of burnt offering, and all the rest of its blood he shall pour out at the base of the altar.

And all its fat the offerer shall remove, just as the fat of the sheep of the sacrifice of well-being is removed; and this the priest shall

וְאֶת־כָּל־חֶלְבֵהּ יֹסִיר כַּאֲשֶׁר הוֹסֵר  
חֶלֶב מֵעַל זֶבַח הַשְּׁלָמִים וְהַקָּטִיר  
הַכֹּהֵן הַמְזַבֵּחַה לְרִיחַ נִיחֹחַ לַיהוָה  
וְכִפֹּר עָלָיו הַכֹּהֵן וְנִסְלַח לוֹ: {פ}  
וְאִם־כֶּבֶשׂ יָבִיא קָרְבָּנוֹ לְחַטָּאת  
נִקְבָה תְּמִימָה יְבִיאָנָה:

וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ הַחַטָּאת  
וְשַׁחַט אֹתָהּ לְחַטָּאת בַּמָּקוֹם אֲשֶׁר  
יִשַׁחַט אֶת־הָעֹלָה:

וְלָקַח הַכֹּהֵן מִדָּם הַחַטָּאת  
בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבֵּחַ  
הָעֹלָה וְאֶת־כָּל־דָּמָהּ יִשְׁפֹךְ  
אֶל־יְסוֹד הַמִּזְבֵּחַ:

וְאֶת־כָּל־חֶלְבֵהּ יֹסִיר כַּאֲשֶׁר יוֹסֵר  
חֶלְבֵה־הַכֶּשֶׁב׃ מִזֶּבַח הַשְּׁלָמִים  
וְהַקָּטִיר הַכֹּהֵן אֹתָם הַמְזַבֵּחַה עַל  
אֲשֵׁי יְהוָה וְכִפֹּר עָלָיו הַכֹּהֵן  
עַל־חַטָּאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח לוֹ:  
{פ}

וְנִפְשׁ כִּי־תַחַטָּא וְשָׁמְעָה קוֹל אֱלֹהִים  
וְהָיָא עֵד אִו רָאָה אִו יָדַע אִם־לֹא

turn into smoke on the altar, over יהוה's offering by fire. For the sin of which one is guilty, the priest shall thus make expiation on behalf of that person, who shall be forgiven. If a person incurs guilt—When one has heard a public imprecation but (although able to testify as having either seen or learned of the matter) has not given information and thus is subject to punishment; Or when a person touches any impure thing (be it the carcass of an impure beast or the carcass of an impure cattle or the carcass of an impure creeping thing) and the fact has escaped notice, and then, being impure, that person realizes guilt; Or when one touches human impurity (any such impurity whereby someone becomes impure) and, though having known about it, the fact has escaped notice, but later that person realizes guilt;

יגיד ונשא עונו:  
או נפש אשר תגע בכל-דבר  
טמא או בנבלת חיה טמאה או  
בנבלת בהמה טמאה או בנבלת  
שרץ טמא ונעלם ממנו והוא  
טמא ואשם:  
או כי יגע בטמאת אדם לכל  
טמאתו אשר יטמא בה ונעלם  
ממנו והוא ידע ואשם:  
או נפש כי תשבע לבטא  
בשפתים להרע | או להיטיב ללל  
אשר יבטא האדם בשבעה ונעלם  
ממנו והוא ידע ואשם לאחת  
מאלה:  
והיה כייאשם לאחת מאלה  
והתודה אשר חטא עליה:  
והביא את-אשמו ליהוה על  
חטאתו אשר חטא נקבה  
מן-הצאן כשבה או-שעירת עזים  
לחטאת וכפר עליו הכהן  
מחטאתו:

Or when a person utters an oath to bad or good purpose (whatever a human being may utter in an oath) and, though having known about it, the fact has escaped notice, but later that person realizes guilt in any of these matters—

upon realizing guilt in any of these matters, one shall confess having sinned in that way.

And one shall bring as a penalty to יהוה, for the sin of which one is guilty, a female from the flock, sheep or goat, as a sin offering; and the priest shall make expiation for the sin, on that person's behalf.

But if one's means do not suffice for a sheep, that person shall bring to יהוה, as the penalty for that of which one is guilty, two turtledoves or two pigeons—one for a sin offering and the other for a burnt offering.

The offerer shall bring them to the priest, who shall offer first the bird for the sin offering, pinching its

וְאִם-לֹא תִגִּיעַ יָדוֹ דֵּי שָׁהּ וְהִבִּיא  
אֶת-אֲשָׁמוֹ אֲשֶׁר חָטָא שְׂתֵי תָרִים  
אוֹ-שְׁנֵי בְנֵי-יוֹנָה לַיהוָה אֶחָד  
לְחַטָּאת וְאֶחָד לְעֹלָה:

וְהִבִּיא אֹתָם אֶל-הַכֹּהֵן וְהִקְרִיב  
אֶת-אֲשֶׁר לְחַטָּאת רִאשׁוֹנָה וּמָלַק  
אֶת-רִאשׁוֹ מִמּוֹל עֶרְפוֹ וְלֹא יִבְדִּיל:  
וְהִזָּה מִדָּם הַחַטָּאת עַל-קִיר  
הַמִּזְבֵּחַ וְהִנְשָׂאָר בְּדָם יִמָּצֵה  
אֶל-יְסוֹד הַמִּזְבֵּחַ חַטָּאת הוּא:

וְאֶת-הַשְּׁנֵי יַעֲשֶׂה עֹלָה כַּמִּשְׁפָּט  
וְכִפֹּר עָלָיו הַכֹּהֵן מִחַטָּאתוֹ  
אֲשֶׁר-חָטָא וְנִסְלַח לוֹ: {ס}

וְאִם-לֹא תִשְׂגִי יָדוֹ לְשְׂתֵי תָרִים אוֹ  
לְשְׁנֵי בְנֵי-יוֹנָה וְהִבִּיא אֶת-קָרְבָּנוֹ  
אֲשֶׁר חָטָא עֲשִׂירַת הָאֵפָה סֵלֶת  
לְחַטָּאת לֹא-יֵשִׂים עָלֶיהָ שָׁמֶן  
וְלֹא-יִתֵּן עָלֶיהָ לְבֹנָה כִּי חַטָּאת  
הוּא:

וְהִבִּיאָהּ אֶל-הַכֹּהֵן וְקָמַץ הַכֹּהֵן  
מִמֶּנָּה מְלֹא קַמְצוֹ אֶת-אֲזָכָרְתָּהּ

head at the nape without severing it.

He shall sprinkle some of the blood of the sin offering on the side of the altar, and what remains of the blood shall be drained out at the base of the altar; it is a sin offering. And the second bird he shall prepare as a burnt offering, according to regulation. For the sin of which one is guilty, the priest shall thus make expiation on behalf of that person, who shall be forgiven.

And if one's means do not suffice for two turtledoves or two pigeons, that person shall bring as an offering for that of which one is guilty a tenth of an *ephah* of choice flour for a sin offering; one shall not add oil to it or lay frankincense on it, for it is a sin offering.

The offerer shall bring it to the priest, and the priest shall scoop out of it a handful as a token portion and turn it into smoke on

וְהִקְטִיר הַמִּזְבֵּחַ עַל אֲשֵׁי יְהוָה  
חֲטָאת הוּא:

וְכִפֹּר עָלָיו הַכֹּהֵן עַל־חֲטָאתוֹ  
אֲשֶׁר־חָטָא מֵאַחַת מֵאֵלֶּה וְנִסְלַח  
לוֹ וְהִיתָה לְכֹהֵן כַּמִּנְחָה: {ס}  
וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:  
נֶפֶשׁ כִּי־תִמְעַל מֵעַל וְחֲטָאָה  
בְּשִׁגְגָה מִקֹּדְשֵׁי יְהוָה וְהֵבִיא  
אֶת־אֲשָׁמוֹ לַיהוָה אֵיל תָּמִים  
מִן־הַצֹּאֵן בְּעֶרְכָּךְ כֶּסֶף־שִׁקְלִים  
בְּשִׁקְל־הַקֹּדֶשׁ לְאֲשָׁם:

וְאֵת אֲשֶׁר חָטָא מִן־הַקֹּדֶשׁ יִשְׂלֵם  
וְאֶת־חֲמִישְׁתּוֹ יוֹסֵף עָלָיו וְנָתַן אֹתוֹ  
לְכֹהֵן וְהַכֹּהֵן יִכְפֹּר עָלָיו בְּאֵיל  
הָאֲשָׁם וְנִסְלַח לוֹ: {פ}

וְאִם־נֶפֶשׁ כִּי תִחַטָּא וְעָשְׂתָה אַחַת  
מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר לֹא  
תַעֲשֶׂינָהּ וְלֹא־יָדַע וְאֲשָׁם וְנִשְׂא  
עוֹנוֹ:

וְהֵבִיא אֵיל תָּמִים מִן־הַצֹּאֵן  
בְּעֶרְכָּךְ לְאֲשָׁם אֶל־הַכֹּהֵן וְכִפֹּר

the altar, with יהוה's offerings by fire; it is a sin offering.

For whichever of these sins one is guilty, the priest shall thus make expiation on behalf of that person, who shall be forgiven. It shall belong to the priest, like the meal offering.

And יהוה spoke to Moses, saying: When a person commits a trespass, being unwittingly remiss about any of יהוה's sacred things: One shall bring as a penalty to יהוה a ram without blemish from the flock, convertible into payment in silver by the sanctuary weight, as a guilt offering.

That person shall make restitution for the remission regarding the sacred things, adding a fifth part to it and giving it to the priest. The priest shall make expiation with the ram of the guilt offering on behalf of that person, who shall be forgiven.

עָלְיוֹ הַכֹּהֵן עַל שְׂגֵגָתוֹ אֲשֶׁר־שָׁגַג  
וְהוּא לֹא־יָדַע וְנִסְלַח לוֹ:  
אֲשֶׁם הוּא אֲשֶׁם אֲשֶׁם לַיהוָה: {פ}  
וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:  
נֹפֶשׁ כִּי תַחֲטָא וּמַעֲלָה מֵעַל  
בַּיהוָה וְכַחַשׁ בַּעֲמִיתוֹ בַּפְּקֻדוֹן  
אוֹ־בַת־שׁוּמַת יָד אוֹ בְגִזֹּל אוֹ עֲשֵׂק  
אֶת־עַמִּיתוֹ:  
או־מִצָּא אֲבֵדָה וְכַחַשׁ בָּהּ וְנִשְׁבַּע  
עַל־שֶׁקֶר עַל־אֲחַת מִכֹּל  
אֲשֶׁר־יַעֲשֶׂה הָאָדָם לַחֲטָא בַּהֲנָה:  
וְהָיָה כִּי־יַחֲטָא וְאִשָּׁם וְהֵשִׁיב  
אֶת־הַגִּזְלָה אֲשֶׁר גָּזַל אוֹ  
אֶת־הָעֵשֶׂק אֲשֶׁר עֲשָׂה אוֹ  
אֶת־הַפְּקֻדוֹן אֲשֶׁר הִפְקִד אֹתוֹ אוֹ  
אֶת־הָאֲבֵדָה אֲשֶׁר מִצָּא:  
אוֹ מִכֹּל אֲשֶׁר־יִשְׁבַּע עָלָיו לַשֶּׁקֶר  
וְשָׁלַם אֹתוֹ בְּרֵאשִׁו וְחִמְשִׁיתוֹ יִסֹּף  
עָלָיו לְאֲשֶׁר הוּא לוֹ יִתְּנֶנּוּ בַּיּוֹם  
אֲשַׁמְתּוּ:

And a person who, without knowing it, sins in regard to any of יהוה's commandments about things not to be done, and then realizes guilt: Such a person shall be subject to punishment.

That person shall bring to the priest a ram without blemish from the flock, or the equivalent, as a guilt offering. For the error committed unwittingly, the priest shall make expiation on behalf of that person, who shall be forgiven. It is a guilt offering; guilt has been incurred before יהוה.

יהוה spoke to Moses, saying

When a person sins and commits a trespass against יהוה —by dealing deceitfully with another in the matter of a deposit or a pledge, or through robbery, or by defrauding another, or by finding something lost and lying about it; if one swears falsely regarding any one of the various

וְאֶת־אֲשָׁמוֹ יָבִיא לַיהוָה אֵיל תָּמִים  
מִן־הַצֹּאן בְּעֶרְפָּךְ לְאִשָּׁם  
אֶל־הַכֹּהֵן:  
וְכָפַר עָלָיו הַכֹּהֵן לְפָנַי יְהוָה  
וְנִסְלַח לוֹ עַל־אֲחַת מִכֹּל  
אֲשֶׁר־יַעֲשֶׂה לְאִשְׁמָה בָּהֶ: {פ}

things that someone may do and sin thereby—  
when one has thus sinned and, realizing guilt, would restore either that which was gotten through robbery or fraud, or the entrusted deposit, or the lost thing that was found,  
or anything else about which one swore falsely, that person shall repay the principal amount and add a fifth part to it. One shall pay it to its owner upon realizing guilt. Then that person shall bring to the priest, as a penalty to יְהוָה, a ram without blemish from the flock, or the equivalent, as a guilt offering. The priest shall make expiation before יְהוָה on behalf of that person, who shall be forgiven for whatever was done to draw blame thereby.