

Vayikra, Torah, April 5, 2025

Leviticus 4:27-5:26

(27) 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— (28) 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. (29) 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. (30) 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. (31) The offerer shall remove all its fat, just as the fat is removed from

ויקרא ד':כ"ז-ה':כ"ו

(כז) וְאִם־נִפְשׁ אַחַת תַּחַטָּא בְשִׁגְגָה
מֵעַם הָאָרֶץ בְּעִשְׂתָּהּ אַחַת מִמִּצְוֹת
יְהוָה אֲשֶׁר לֹא־תַעֲשִׂינָהּ וְאָשָׁם:
(כח) אִזְּ הוֹדַע אֵלָיו חַטָּאתוֹ אֲשֶׁר
חַטָּא וְהִבִּיא קָרְבָּנוֹ שְׁעִירַת עִזִּים
תְּמִימָה נְקִיבָה עַל־חַטָּאתוֹ אֲשֶׁר
חַטָּא: (כט) וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ
הַחַטָּאת וְשַׁחַט אֶת־הַחַטָּאת
בַּמָּקוֹם הָעֹלָה: (ל) וְלָקַח הַכֹּהֵן
מִדָּמָהּ בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת
מִזְבֵּחַ הָעֹלָה וְאֶת־כָּל־דָּמָהּ יִשְׁפֹךְ
אֶל־יְסוֹד הַמִּזְבֵּחַ: (לא)
וְאֶת־כָּל־חֶלְבֵהּ יָסִיר כַּאֲשֶׁר הוֹסֵר
חֶלֶב מֵעַל זֶבַח הַשְּׁלָמִים וְהִקְטִיר
הַכֹּהֵן הַמִּזְבֵּחַ לְרִיחַ גִּיחָח לַיהוָה
וְכִפֹּר עָלָיו הַכֹּהֵן וְנִסְלַח לוֹ: (פ)
(לב) וְאִם־כֹּפֵשׁ יִבִּיא קָרְבָּנוֹ

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. (32) If the offering one brings as a sin offering is a sheep, that person shall bring a female without blemish. (33) 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. (34) 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. (35) 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 turn into smoke on the altar, over יהוה's offering by fire. For the sin of which one is guilty, the priest shall

לַחֲטָאת נִקְבָּה תְּמִימָה יְבִיאָנָה:
 (לג) וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ
 הַחֲטָאת וְשָׁחַט אֹתָהּ לַחֲטָאת
 בַּמִּקְוֹם אֲשֶׁר יִשְׁחַט אֶת־הָעֹלָה:
 (לד) וְלָקַח הַכֹּהֵן מִדָּם הַחֲטָאת
 בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבֵּחַ
 הָעֹלָה וְאֶת־כָּל־דָּמָהּ יִשְׁפֹּךְ
 אֶל־יְסוּד הַמִּזְבֵּחַ: (לה)
 וְאֶת־כָּל־חֲלֶבֶת יָסִיר כַּאֲשֶׁר יוֹסֵר
 חֲלֶבֶת־הַכֹּשֶׁבׁ מִזְבֵּחַ הַשְּׁלָמִים
 וְהִקְטִיר הַכֹּהֵן אֹתָם הַמִּזְבֵּחַה עַל
 אֲשֵׁי יְהוָה וְכִפֹּר עָלָיו הַכֹּהֵן
 עַל־חֲטָאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח לוֹ:
 {פ} (א) וְנִפֶּשׁ כִּי־תִחַטָּא וְשִׁמְעָה
 קוֹל אֱלֹהִים וְהוּא יַעֲד אוֹ רָאָה אוֹ
 יָדַע אִם־לוֹא יִגִּיד וְנִשְׂא עֹנֹו: (ב)
 אוֹ נֶפֶשׁ אֲשֶׁר תִּגַּע בְּכָל־דְּבַר טְמֵאָה
 אוֹ בְּנִבְלַת חַיָּה טְמֵאָה אוֹ בְּנִבְלַת
 בְּהֵמָה טְמֵאָה אוֹ בְּנִבְלַת יֶשְׁרָץ
 טְמֵאָה וְנִפְעַלְמֵם מִמֶּנּוּ וְהוּא טְמֵאָה
 וְאָשָׁם: (ג) אוֹ כִּי יִגַּע בְּטְמֵאת אָדָם

thus make expiation on behalf of that person, who shall be forgiven.

(1) 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;

(2) 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;

(3) 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;

(4) 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

לְכֹל טְמֵאתוֹ אֲשֶׁר יִטְמֵא בָּהּ
וְנִעְלָם מִמֶּנּוּ וְהוּא יָדַע וְאָשָׁם: (ד)

אוֹ נָפֶשׁ כִּי תִשָּׁבַע לְבִטָּא בְשִׁפְתָיִם
לְהַרְעוֹ | אוֹ לְהִיטִיב לְכֹל אֲשֶׁר
יִבְטֵא הָאָדָם בְּשִׁבְעָה וְנִעְלָם מִמֶּנּוּ
וְהוּא יָדַע וְאָשָׁם לְאַחַת מֵאלֹהֵי:
(ה) וְהָיָה כִּי יֵאָשָׁם לְאַחַת מֵאלֹהֵי
וְהִתְוֹדָה אֲשֶׁר חָטָא עָלֶיהָ: (ו)

וְהֵבִיא אֶת־אֲשָׁמוֹ לִיהוָה עַל
חַטָּאתוֹ אֲשֶׁר חָטָא נִקְבָּה
מִן־הַצֹּאן כְּשִׁבְעָה אוֹ־שִׁעִירַת עֲזִים
לְחַטָּאת וְכִפֹּר עָלָיו הַכֹּהֵן
מִחַטָּאתוֹ: (ז) וְאִם־לֹא תִגִּיעַ יָדוֹ דֵּי
שָׁה׃ וְהֵבִיא אֶת־אֲשָׁמוֹ אֲשֶׁר חָטָא
שְׁתֵּי תָרִים אוֹ־שְׁנַיִם בְּנֵי־יוֹנָה לִיהוָה
אַחַד לְחַטָּאת וְאַחַד לְעֹלָה: (ח)

וְהֵבִיא אֹתָם אֶל־הַכֹּהֵן וְהִקְרִיב
אֶת־אֲשֶׁר לְחַטָּאת רֵאשׁוֹנָה וּמִלֶּקֶד
אֶת־רֵאשׁוֹ מִמּוֹל עֶרְפוֹ וְלֹא יִבְדִּיל:
(ט) וְהָזָה מִדָּם הַחַטָּאת עַל־קִיר
הַמִּזְבֵּחַ וְהִנְשָׂאָר בְּדָם יִמָּצָה

later that person realizes guilt in any of these matters— (5) upon realizing guilt in any of these matters, one shall confess having sinned in that way. (6) 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. (7) 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. (8) The offerer shall bring them to the priest, who shall offer first the bird for the sin offering, pinching its head at the nape without severing it. (9) 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

אֶל-יְסוּד הַמִּזְבֵּחַ תִּטָּאת הוּא: (י)
וְאֶת-הַשְּׂנִי יַעֲשֶׂה עֲלֶיהָ כַּמִּשְׁפָּט
וְכִפֹּר עָלָיו הַכֹּהֵן מִחַטָּאתוֹ
אֲשֶׁר-חָטָא וְנִסְלַח לוֹ: {ס} (יא)
וְאִם-לֹא תִשְׁגֵּי יָדוֹ לְשִׁתֵּי תָרִים אֹ
לְשִׁנֵּי בְנֵי-יוֹנָה וְהֵבִיא אֶת-קָרְבָּנוֹ
אֲשֶׁר חָטָא עֲשִׂירַת הָאֵפָה סֹלֶת
לְחַטָּאת לֹא-יִשִּׂים עָלֶיהָ שָׁמֶן
וְלֹא-יִתֵּן עָלֶיהָ לְבֹנָה כִּי חַטָּאת
הוּא: (יב) וְהֵבִיאָהּ אֶל-הַכֹּהֵן וְקָמַץ
הַכֹּהֵן מִמֶּנָּה מְלֹא קֶמֶץ
אֶת-אֲזִכְרֹתָהּ וְהִקְטִיר הַמִּזְבֵּחַהּ עַל
אֲשֵׁי יְהוָה חַטָּאת הוּא: (יג) וְכִפֹּר
עָלָיו הַכֹּהֵן עַל-חַטָּאתוֹ אֲשֶׁר-חָטָא
מֵאֲחַת מֵאֵלֶּה וְנִסְלַח לוֹ וְהִיתָה
לְכֹהֵן כַּמִּנְחָה: {ס} (יד) וַיְדַבֵּר
יְהוָה אֶל-מֹשֶׁה לֵאמֹר: (טו) נֹפֶשׁ
כִּי-תִמְעַל מֵעַל וְחָטְאָהּ בְּשִׁגְגָהּ
מִקִּדְשֵׁי יְהוָה וְהֵבִיא אֶת-אֲשָׁמוֹ
לְיְהוָה אֵיל תָּמִים מִן-הַצֹּאן בְּעֶרְכּוֹ
כֶּסֶף-שִׁקְלִים בְּשִׁקְלֵי-הַקֹּדֶשׁ

altar; it is a sin offering. (10) 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. (11) 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. (12) 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 the altar, with יהוה's offerings by fire; it is a sin offering. (13) 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. (14) And יהוה spoke to

לְאֲשָׁם: (טז) וְאֵת אֲשֶׁר חָטָא
מִן־הַקֹּדֶשׁ יִשְׁלֵם וְאֶת־הַמִּישָׁתוֹ
יוֹסֵף עָלָיו וְנָתַן אֹתוֹ לִכְהֵן וְהִכְהִין
יְכַפֵּר עָלָיו בְּאֵיל הָאֲשָׁם וְנִסְלַח
לּוֹ: {פ} (יז) וְאִם־נֹפֵשׁ כִּי תַחֲטֹא
וְעָשְׂתָה אַחַת מִכָּל־מִצְוֹת יְהוָה
אֲשֶׁר לֹא תַעֲשֶׂינָהּ וְלֹא־יָדַע וְאֲשָׁם
וְנִשְׂא עֲוֹנוֹ: (יח) וְהָבִיא אֵיל תָּמִים
מִן־הַצֹּאן בְּעֶרְכָּהּ לְאֲשָׁם אֶל־הַכֹּהֵן
וְכִפֶּר עָלָיו הַכֹּהֵן עַל שְׂגֻגָתוֹ
אֲשֶׁר־שָׁגָג וְהוּא לֹא־יָדַע וְנִסְלַח
לּוֹ: (יט) אֲשָׁם הוּא אֲשָׁם אֲשָׁם
לִיהוָה: {פ} (כ) וַיְדַבֵּר יְהוָה
אֶל־מֹשֶׁה לֵּאמֹר: (כא) נֹפֵשׁ כִּי
תַחֲטֹא וּמָעַלָּה מָעַל בִּיהוָה וְכַחַשׁ
בְּעַמִּיתוֹ בְּפִקְדוֹן אִו־בַּתְשׁוּמַת יָד
אוֹ בְּגִזְל אוֹ עָשָׂק אֶת־עַמִּיתוֹ: (כב)
או־מִצָּא אֲבֹדָה וְכַחַשׁ בָּהּ וְנִשְׁבַּע
עַל־שֶׁקֶר עַל־אַחַת מִכָּל
אֲשֶׁר־יַעֲשֶׂה הָאָדָם לְחַטָּא בְּהִנָּה:
(כג) וְהָיָה כִּי־יַחֲטֹא וְאֲשָׁם וְהִשְׁיֵב

Moses, saying: (15) 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. (16) 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. (17) 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. (18) 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,

אֶת־הַגְּזֵלָה אֲשֶׁר גָּזַל אֹו
אֶת־הָעֶשֶׂק אֲשֶׁר עָשָׂק אֹו
אֶת־הַפְּקֻדֹן אֲשֶׁר הִפְקִיד אֹתוֹ אֹו
אֶת־הָאֲבֹדָה אֲשֶׁר מָצָא: (כד) אֹו
מִכֹּל אֲשֶׁר־יִשְׁבַּע עָלָיו לְשֹׁקֵר
וְשָׁלַם אֹתוֹ בְּרֵאשִׁו וַחֲמִשְׁתֵּי יִסַּף
עָלָיו לְאֲשֶׁר הוּא לוֹ יִתְּנֶנּוּ בְּיוֹם
אֲשַׁמְתּוּ: (כה) וְאֶת־אֲשָׁמוֹ יָבִיא
לַיהוָה אֵיל תָּמִים מִן־הַצֹּאן בְּעֶרְכָּהּ
לְאֲשָׁם אֶל־הַכֹּהֵן: (כו) וְכָפַר עָלָיו
הַכֹּהֵן לְפָנָי יְהוָה וְנִסְלַח לוֹ
עַל־אֲחַת מִכֹּל אֲשֶׁר־יַעֲשֶׂה
לְאֲשָׁמָה בָּהּ: {פ}

the priest shall make expiation on behalf of that person, who shall be forgiven. (19) It is a guilt offering; guilt has been incurred before יהוה.

(20) יהוה spoke to Moses, saying:

(21) 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, (22) or by finding something lost and lying about it; if one swears falsely regarding any one of the various things that someone may do and sin thereby— (23) 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, (24) 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. (25)

Then that person shall bring to the priest, as a penalty to יהוה, a ram without blemish from the flock, or the equivalent, as a guilt offering.

(26) The priest shall make expiation before יהוה on behalf of that person, who shall be forgiven for whatever was done to draw blame thereby.