Leviticus 4:5-16

5. And the anointed kohen shall take from the bull’s blood and bring it into the Tent of Meeting.

6. And the kohen shall dip his finger into the blood and sprinkle some of the blood seven times before the Lord, before the dividing curtain of the Sanctuary.

7. And the kohen shall place some of the blood on the horns of the incense altar which is in the Tent of Meeting, before the Lord, and he shall pour all the blood of the bull onto the base of the altar [used] for burnt offerings, which is at the entrance of the Tent of Meeting.

8. And all the fat of the sin offering bull he shall separate from it: the fat covering the flanks, and all the fat that is on the flanks,

9. and the two kidneys [along] with the fat that is on them, which is on the flanks; and the diaphragm with the liver, along with the kidneys, he shall remove it,

10. just as was separated from the bull [sacrificed as] a peace offering, the kohen shall then cause them to [go up in] smoke on the altar [used] for burnt offerings.

11. [He shall then take] the bull’s skin and all of its flesh, along with its head and along with its legs, its innards and its waste matter.

12. He shall take out the entire bull to a clean place outside the camp, [namely,] to the ash depository, and he shall burn it in fire on wood. Thus, it shall be burnt in the ash depository.
13. And if the entire community of Israel errs because a matter was hidden from the eyes of the congregation, and they commit one of all of all the commandments of the Lord, which may not be committed, incurring guilt;

14. When the sin which they had committed becomes known, the congregation shall bring a young bull as a sin offering. They shall bring it before the Tent of Meeting.

15. The elders of the community shall lean their hands [forcefully] upon the bull's head, before the Lord, and one shall slaughter the bull before the Lord.

16. The anointed kohen shall bring some of the bull's blood into the Tent of Meeting, 

17. If a person sins and commits one of the commandments of the Lord which may not be committed, but he does not know, he is guilty, and he shall bear his transgression.

18. He shall bring an unblemished ram from the flock, with the value for a guilt offering, to the kohen. The kohen shall then make atonement for his unintentional sin which he committed and did not know, and he shall be forgiven.

19. It is a guilt offering he has incurred guilt before the Lord.

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**Leviticus 5:17-19**

17. If a person sins and commits one of the commandments of the Lord which may not be committed, but he does not know, he is guilty, and he shall bear his transgression.

18. He shall bring an unblemished ram from the flock, with the value for a guilt offering, to the kohen. The kohen shall then make atonement for his unintentional sin which he committed and did not know, and he shall be forgiven.

19. It is a guilt offering he has incurred guilt before the Lord.

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**Rashi Leviticus 5:17**

*but he does not know, he is guilty and…* He shall bring This section deals with one who has a doubt regarding a prohibition punishable by excision, whereby he does not know whether he has transgressed it [the prohibition] or not. For instance, [a piece of] prohibited animal fat ([הַשְׂמִיעָן](חטאת) and [a piece of] permissible animal fat ([הַשְׂמִיעָן](חטאת) are placed before someone, and, thinking that both were permissible [fats], he ate one. Then, people told him, “One of those pieces was [the prohibited fat]! Now, the person did not know whether he had eaten the one piece that was [the prohibited fat] In this case, he must bring a sacrifice called an [רָשָׁת](חטאת) [literally, a “pending guilt-offering” (Ker. 17b), which protects him [against punishment] so long as he does not know that he had indeed sinned. However, if afterwards, he did find out [that he had indeed sinned], then he must bring a sin-offering. — [Ker. 26b, Torath Kohanim 5:367]

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**SeferNO commentary to Vayikra 5:17-19**

“he is guilty, and he shall bear his transgression” - Our sages teach by tradition that this is referring to the pending guilt [offering], where a person does not know whether or not they sinned. About this [scripture] states, “he shall bear his transgression” as befits him. For if he sinned accidentally [he does retain guilt], but if he didn’t happen to sin, his transgression was a lack of caution from which he fell into this dubious...
situation. According to his guilt, he will bear the transgression. (trans. Sareet Benayahu)

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