

## Summary of *Shogeg* (Inadvertent sin)

Ref: *Sefer Korbanot, Hilchot Shogeg, Chapters 1–11*



A man should bring a *Chatat* (Sin Offering) if he transgresses a negative commandment *beshogeg* (in error).<sup>1</sup>

Negative commandments involving an act

If done *bemezid* (on purpose) the punishment varies according to which transgression

- *Karet* (soul is cut off. May carry on living physically)
- *Malkot* (lashes)

If a negative command involving *karet* is done *beshogeg* (inadvertently), then he needs to bring a *Chatat Kevuah* (Fixed Sin Offering)

There are **43** sins involving *karet* for which a person brings a *Chatat Kevuah* (if they were performed in error)

- **26** involve forbidden sexual relations
- **17** others (involve idol worship, forbidden foods and desecration of *Shabbat*)

There are **3** sins involving *karet* where one does not bring a *Chatat Kevuah* if performed in error.

- *Megadef* (blasphemy) – because this does not involve a deed
  - Refraining from circumcision
  - Refraining from *Korban Pesach*
- Because these involve positive *mitzvot*

Of all the sins involving *karet* (except above 3), the sacrifice brought is a *Chatat Kevuah* except

- Impure person who ate sacrificial meat
- Impure person who entered Temple

These **2** bring *Korban Oleh Veyored*.

For *Chatat Kevuah* Offerings, only animals are brought. For *Korban Oleh Veyored*, these are offerings which vary according to the financial means of a person. A rich person will bring animal as Sin offering. If he is poor he can bring a bird and sometimes, if he's extra poor, he is allowed to bring a Meal Offering.

Animals are brought for *Chatat Kevuah* as follows

- **1** Worshiping a false deity – all bring female goat in 1<sup>st</sup> year of life
- **42** others
  - If ordinary person      she goat or ewe
  - If a King                      male goat
  - If an Anointed Priest      Ox (it is burnt)

See listing of these 43 *karet* sins in Punishment Pack in Appendix (they have been circled and numbered 1-43)

### Reminder

Pack on Punishment for *Sefer Korbanot*



Inadvertent act has to be inadvertent from beginning to end.

If there is any wilful transgression mixed in, atonement cannot be granted and therefore he does not have to bring a *Chatat Kevuah*.

If one transgressed and did not know that it was a transgression, when he finds out one day that it was a transgression, he has to bring a *Chatat Kevuah*.

Inadvertent transgression regarding *Shabbat* does not need a *Chatat Kevuah*.

If one transgressed while actually doing a *mitzvah*, one is not liable for a *Chatat*, because licence to act was present. Eg. first day of *Sukot* was on *Shabbat*, and person inadvertently was carrying his *lulav* in the street.

*Asham Taluy* (Suspensive Guilt Offering)

Uncertainty



If it is not known to a man whether he had sinned or had not sinned, he should bring a Guilt Offering until it becomes known to him that he definitely did transgress (Then he must bring his Sin Offering). This is known as a *Asham Taluy* (Suspensive Guilt Offering).<sup>2</sup>

Where a person would have been liable for a *Chatat Kevuah*, but he is unsure whether he transgressed, he needs to bring a provisional *Asham* (Guilt Offering) – *Asham Taluy*. This gives provisional atonement. When he subsequently establishes that he did transgress, he brings now the *Chatat Kevuah*.

This animal is an unblemished ram (sheep) for the *Asham Taluy*.

A person would not be liable for *Asham Taluy* if there was no established basis for a prohibition e.g. was uncertain whether the piece of fat in front of him was permitted or forbidden and he ate it. If there were two pieces of fat, one for sure prohibited and one not, then he would be liable for *Asham Taluy*, because one of the fats was definitely prohibited.

Also if a person partook of forbidden fat and was not sure whether it was a *kezayit* or not, he is liable for an *Asham Taluy*, because the prohibition element was definitely prohibited.

*Asham Taluy* and *Chatat Kevuah* both only relate to the 43 prohibitions linked to *karet*.

A witness (even 1) is able to establish the reality of the prohibition. If both objects in front of him were prohibited and he does not know which one he ate, then he does not bring a *Chatat Kevuah* (because he does not know which transgression he committed) nor an *Asham Taluy* (because he certainly did transgress)

*Asham Vaday* (Definite Guilt Offering)



He who sins shall bring a Guilt Offering for known transgressions – *Asham Vaday* (Definite Guilt).<sup>3</sup>

5 *Averot* cause the bringing of this *korban*.

- *Shifchah charufah* – Betrothed maidservant (half-brother, half freed and betrothed to a Hebrew servant)
- *Gezel* – robbery
- *Meilah* – Misuse of consecrated articles
- *Tumat Nazir* – Contracting impurity by a *Nazir*
- *Tzaraat* – Purification of a ‘leper’

Where person is obliged to bring *Asham Vaday*, he must be aware of his sin before offering.

A King and High Priest bring same *Asham Vaday* Offering as an ordinary person.

With *Asham Vaday*, if a doubt arose whether he committed one of the 5 above mentioned transgressions, he is entirely exempt (in contrast to sins which require a *Chatat Kevuah*) *Oleh Veyored* (Rising and Falling Guilt Offering)

The offering brought depends on the person's financial situation.



He who commits certain sins shall bring an offering for known transgressions ie a beast if he was rich, and birds or  $\frac{1}{10}$  *ephah* of flour if he was poor. And this is what is called a Rising and Falling Offering.<sup>4</sup>

Six people need to bring a Rising and Falling offering.

- A *metzora* (leper) after purification
- *Yoledet* (woman after childbirth)
- *Shvuat Haedut*. He who takes an oath denying the knowledge of testimony – on purpose or by error
- *Shvuat Bituy* (Swears a useless oath falsely) through error
- *Tamei* – An impure person who eats what is consecrated – through error
- *Tamei* – An impure person who enters the Temple – through error

*Inadvertent transgression:*

- *With Oleh Veyored*, because one's sacrifice can vary, the laws of transferring the holiness from one item to another are more lenient. E.g. a person set aside money for a ewe. He then became poor and transferred the money to doves. The left over money can then be used to his benefit.

However birds cannot be redeemed i.e. if bird became disqualified he cannot redeem and purchase flour.