

## A. The Two Lists of Sacrifices

Chapters 1-7 of Vayikra discuss the sacrificial laws – the laws of Korbanot – in two cycles, represented in two consecutive lists.

The first cycle is discussed in Parashat Vayikra, and the second in Parashat Tzav.

The first striking difference between the two cycles is the order of the list of korbanot:

<b>Parashat Vayikra</b>	<b>Parashat Tzav</b>
Olah – The Burnt Offering (ch. 1)	Olah – The Burnt Offering (6:1-6)
Minha – The Grain Offering (ch. 2)	Minha – The Grain Offering (6:7-16)
Shelamim – The Peace Offering (ch. 3)	Hattat – The Sin Offering (6:17-23)
Hattat – The Sin Offering <ul style="list-style-type: none"> <li>• <i>Hattat Penimit</i> – “Inner” Sin Offering (4:1-21)</li> <li>• <i>Hattat Hitzonit</i> – “Outer” Sin Offering (4:22-35)</li> <li>• <i>Oleh ve-Yored</i> – “Variable” Sin-Offering (5:1-13)</li> </ul>	Asham – The Guilt Offering (7:1-7)
Asham – The Guilt Offering (5:14-26)	Shelamim – The Peace Offering (7:11-34)
The first three sacrifices – Olah, Minha, and Shelamim – are voluntary offerings, while the last two – Hattat and Asham – are sacrifices brought for atonement. This difference is reflected in the introduction of each set of sacrifices.	A portion of each of the first four sacrifices – Olah, Minha, Hattat, and Asham – is given to the priest, <sup>1</sup> but no portion of these sacrifices is given to the person offering the sacrifice. The final sacrifice – Shelamim – is eaten by the person offering the sacrifice, after portions are offered on the altar and given to the priest.
The introduction of the first three sacrifices indicates that the offering is the initiative of the one offering the sacrifice:	The introduction of each sacrifice in this cycle is identical – “These are the laws of...” (7:2, 7, 18, 7:1, 11).

<sup>1</sup> The Olah is burnt in its entirety, but the skin of the Olah is given to the priest (7:8)

<p><b>“When one among you should bring an offering to Hashem... if the offering is a burnt offering...” (1:2-3)</b></p> <p><b>“And when one brings a grain offering...” (2:1)</b></p> <p><b>“If your offering is a peace offering...” (3:1)</b></p> <p>In contrast, the final three offerings are described as a necessary part of atonement for a sinful act:</p> <p><b>“One who sins unintentionally...” (4:2)</b></p> <p><b>“One who sins...” (5:1, 17, 21)</b></p>	
<ul style="list-style-type: none"> <li>• <b>The two introductory styles emphasize the perspective of the person offering the sacrifice</b></li> </ul>	<ul style="list-style-type: none"> <li>• <b>The order of the offerings and the identical introductions both emphasize the perspective of the sacrificing priest.<sup>2</sup></b></li> </ul>

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<sup>2</sup> 7: 8-10 separate the initial four sacrifices from the Shelamim, with a paragraph discussing laws of distribution to priests.

## B. The First List

The first list can be divided based on the following categories:

Olah	→ <b>What is sacrificed?</b>	Cattle (3-9), Sheep (10-13), Bird (14-17)
Minha		<ul style="list-style-type: none"> <li>• Fine flour (2:1-3)</li> <li>• baked in an oven (2:4)</li> <li>• prepared in a frying pan (5-6)</li> <li>• deep fried (7-10)</li> </ul>
Shelamim		Cattle (3:1-5) [lamb (6011), goat (12-16)]
Hattat	→ <b>Who sacrifices?</b>	<ul style="list-style-type: none"> <li>• The anointed priest (4:3-12)</li> <li>• The congregation of Israel (13-21)</li> <li>• The leader (22-26)</li> <li>• The individual [female goat (27-31), female lamb (32-35)]</li> </ul>
<i>Oleh ve-Yored</i> – “Variable” Sin-Offering	→ <b>What is sacrificed?</b>	<ul style="list-style-type: none"> <li>• Sheep [female lamb or goat (5:6)]</li> <li>• Bird [two turtledoves / two young pigeons (7-10)]</li> <li>• Grain offering (11-13)</li> </ul>
Asham	→ <b>Why is the sacrifice brought?</b>	<p>Misusing religious artifacts (5:14-16)</p> <p>Unknowing sin (17-19)</p> <p>Theft (20-26)</p>

**C. The combined lists elaborate on the following details:**

- 1. Why is the sacrifice brought?**
- 2. What is sacrificed?**
- 3. The laws of the blood**
- 4. The laws of the meat**

Almost every verse in these seven chapters discusses one of these details, generally in the order of the list above (for example, the laws of the blood precede the laws of the meat). However, the information is not always explicit (for example, the reason for bringing an Olah is not mentioned in the verses).

Many of these details are discussed separately in the two lists, but the full picture of each sacrifice can only be understood based on combining the information gathered from both lists.

The following table summarizes the details of korbanot offered from animals.

The Mincha will be discussed separately, due to the inherent difference between a grain offering and an animal offering.

**D. The Blood and the Meat**

**Laws of the Meat:**

The Table demonstrates that in essence the laws of the meat are divided into two:

- a. Meat sacrificed on the altar (Olah)
- b. Internal organs sacrificed on the altar:
  - ➔ Meat is burnt outside the Temple (“inner” Hattat)
  - ➔ Meat is eaten by priests (“outer” Hattat, Asham)
  - ➔ Meat is eaten by Priests and the owner of the sacrifice (Shelamim)

**Laws of the Blood:**

**The laws of the blood can be divided into three:**

- a. Blood is sprinkled around the altar (Olah, Shelamim, Asham)

- b. Blood is sprinkled in the direction of the curtain separating the Holy of Holies, and on the corners of the golden altar (“Inner” Hattat)
- c. Blood is sprinkled on the four corners of the copper altar (“outer” Hattat)