

## Vayikra Aliyah Summary

**General Overview:** This week's Torah reading, *Vayikra*, begins the third book of the [Torah](#), Leviticus. Last week we completed the reading of the book of Exodus, which concluded with a description of the construction of the Tabernacle. This week's portion will provide a description of the various sacrifices – animal, fowl, and meal-offerings – offered by the priests in this newly constructed Sanctuary.

**First Aliyah:** G-d calls out to Moses from the [Tabernacle](#) and teaches him the laws of the elective burnt offering, the *Olah* sacrifice. This aliyah discusses the laws of the cattle, sheep, or goat *Olah*.

**Second Aliyah:** G-d then teaches Moses the laws of the fowl *Olah*. This [aliyah](#) then continues with a description of three types of voluntary meal offerings: unbaked flour, baked loaves, and the shallow-fried meal offering. All voluntary meal offerings also contained olive oil and frankincense.

**Third Aliyah:** The Torah describes the last type of voluntary meal offerings — the deep-fried meal offering — and the mandatory barley offering, the *Omer* offering, brought on the second day of Passover. G-d instructs the Jews to add salt to every animal sacrifice or meal offering, a symbol of our everlasting "salt covenant" with G-d. We are also commanded not to include any leavened items or anything which contains honey in any Temple offering (there are two exclusions to the leaven prohibition).

**Fourth Aliyah:** The "Peace Offering," the *Shelamim* sacrifice, is described in this Aliyah. The *Shelamim* — which could be brought from cattle, sheep, or goats — was shared by the altar, which consumed some of the animal's fats, the *Kohanim*, and the donors of the sacrifice who were given the bulk of the meat. The [aliyah](#) ends with the prohibitions against consuming blood and the specific fats which were offered on the altar. These prohibitions apply to all animals, even those not offered in the Temple.

**Fifth Aliyah:** We now begin learning about the "Sin Offering," the *Chatat* sacrifice, brought by an individual who is guilty of inadvertently transgressing a sin. This section discusses the unique *Chatat* sacrifices brought by a High Priest who sins, by the *Sanhedrin* (Jewish Supreme Court) who issue an erroneous ruling which causes the populace to sin, and a monarch who sins.

**Sixth Aliyah:** The Torah discusses the fourth and final type of *Chatat*, that of a common person who sins. Also discussed is the *Korban Oleh Viyored*, a "vacillating" Sin Offering, brought by an individual guilty of certain specific sins. The *Korban Oleh Viyored* depended on the financial position of the transgressor — a wealthy person brought a sheep or goat, a person of lesser means brought two birds, and a pauper brought a meal offering.

**Seventh Aliyah:** This section concludes the laws of the *Korban Oleh Viyored*. We then move on to the last sacrifice discussed in this week's Torah reading, the "Guilt Offering," the *Asham* Sacrifice. Three types of *Asham* Sacrifices are discussed: a) an *Asham* brought by one who inadvertently misappropriates Temple property. b) An *Asham* brought by one who falsely swears regarding money owed to another. (In addition to bringing a sacrifice, these two individuals must repay the principal amount, and pay a punitive fine equal to one fourth of the principal.) c) An *Asham* brought by a person who is uncertain whether he violated a Torah prohibition.