

ד' - י' ניסן תשפ"ו March 22 - 28, 2026



קַה בַּפָּרָשָׁה • In This Week's Parashah

- ◆ Moshe and Aharon learn what to do in order to start offering the קִרְבָּנוֹת (korbanot, sacrifices) from last week's parashah.
- ◆ First, the כֹּהֲנִים (kohanim, priests) find out about their tasks to prepare each korban. They also hear about their job perks, like parts of some korbanot and keeping the hides of animals. This is how they get paid for their work.
- ◆ Second, there is a ritual to inaugurate the מִשְׁכָּן (mishkan, sanctuary for God). It's called מְלוּאִים (milluim, inauguration). It's sort of like a grand opening of a store, and it lasts for seven days!
- ◆ Part of this is getting the מִזְבֵּי'אָה (mizbei'ah, altar) ready for the korbanot.
- ◆ And part of this is getting the kohanim ready for their new roles.





פְּשֻט הַפְּסוּקִים • Understanding the Verses

Vayikra 6:5-6

The fire on the mizbei'ah (altar) shall be kept burning,
without going out.

The kohen must burn wood upon it every
single morning
and arrange the olah sacrifice on it, and burn
the fat of the shelamim sacrifice on it.

A "tamid" (always) fire shall be kept burning
on the mizbei'ah; do not put it out.

ויקרא ו:ה-ו

וְהָאֵשׁ עַל הַמִּזְבֵּחַ תִּוְקַד בּוֹ
לֹא תִכָּבֵה
וּבִעַר עָלֶיהָ הַכֹּהֵן עֲצִים בְּבֹקֶר
וְעָרַף עָלֶיהָ הָעֹלָה וְהִקְטִיר עָלֶיהָ חֲלֵבֵי
הַשְּׁלָמִים:

אֵשׁ תָּמִיד תִּוְקַד עַל הַמִּזְבֵּחַ
לֹא תִכָּבֵה:

- ◆ What do you notice? What seems to be the big idea here?
- ◆ Why might it be important for the fire on the mizbei'ah to stay burning?
- ◆ A few weeks ago, in Devash for Tetzaveh, we talked a lot about the word "tamid" and its connection to the נֵר תָּמִיד (ner tamid, continuous flame) that was part of the menorah, and the daily sacrifice called the קֹרְבַן תָּמִיד (korban tamid, continuous sacrifice). Now we see tamid again in connection to the fire on the mizbei'ah! Why do you think so many things in the mishkan were done in a way that made them regular or permanent? What can that tell us about serving God in the mishkan?
- ◆ How might it have felt to be responsible for keeping this fire going?

- ◆ Can you think of things in your home that need to be working all the time? Who does the work to make sure that keeps happening?

Before or after Shabbat, scan to listen to a discussion of these pesukim on the Tzav episode of TORAH TIME!





מִדְרָשׁ • Midrash

Learning Torah is one of the most meaningful and important things we can do. Check out how powerful Torah study can be according to a midrash on our parashah.



Vayikra 7:37

This is the Torah (teaching) for the olah (burnt), for the minhah (gift), for the hattat (sin), for the asham (guilt), for the milluim (inauguration), and for the shelamim (peace) offerings.

ויקרא ז:לז

זֹאת הַתּוֹרָה לְעֹלָה לְמִנְחָה
וְלַחֲטָאת וְלֵאשָׁם וְלְמִלּוּאִים
וְלִזְבַּח הַשְּׁלָמִים:

"Torah" literally means "teaching." So, in theory, any single mitzvah or group of mitzvot could be called a Torah. They all had to be taught to Benei Yisrael. But still, we know that "Torah" usually doesn't mean a particular set of mitzvot; it means all of them—the words Moshe wrote down from God are all, as one big collection, the Torah!



So why does this pasuk call the teachings of these korbanot "the Torah"?

Bavli Menahot 110a

Rava said: Anyone who studies Torah needs **not** an olah, **not** a minhah, **not** a hattat, and **not** an asham.

תלמוד בבלי מסכת מנחות דף קי עמוד א

אָמַר רַבָּא כָּל הָעוֹסֵק בְּתוֹרָה אֵינּוּ צָרִיךְ לֵא
עוֹלָה וְלֹא מִנְחָה (וְלֹא חֲטָאת) וְלֹא אֲשָׁם.

In the pasuk, each korban is introduced with the letter lamed: la-olah, la-minhah...

That means, "for the olah, for the minhah..."

But Rava notices it sounds a lot like: "lo olah, lo minhah..."

That means, "not an olah, not a minhah..."

Putting it all together, Rava thinks the pasuk could be read: "When you have this Torah, you don't need any korbanot—not an olah, not a minhah, etc."

CONTINUED ON NEXT PAGE >>



Rava believes this pasuk is hinting at a surprising idea: Learning Torah is so powerful that it can even substitute for doing these korbanot.

- ◆ Now that we can no longer do these korbanot (because there's no Beit Ha-Mikdash), how can learning Torah help?
- ◆ Can you think of ways that Torah learning is like a korban? What sacrifices do people make for learning?



פְּרָשְׁנוֹת • Commentary

One of the korbanot described in the parashah is called שְׁלָמִים (shelamim). Unlike some other korbanot which were either totally burned on the מִזְבֵּי'הַ (mizbei'ah, altar) or eaten by the כֹּהֲנִים (kohanim, priests), a shelamim was divided—some was burned on the mizbei'ah, some was given to the kohanim, and some was eaten by the people who brought it. It was like a shared meal of roasted meat.

Someone would bring a shelamim either in the moment (often on holidays like Sukkot) or because they made a נֶדֶר (neder, promise) to bring one.

Why is this korban called shelamim? Here are two perspectives:

Rashi thinks shelamim relates the word שלום (shalom, peace).

Rashi (France, 1,000 years ago)

They are called shelamim because they bring shalom (peace) to the mizbei'ah, and to the kohanim, and to the person bringing the korban.



רש"י

שְׁלָמִים שְׂיֵשׁ בָּהֶם
שְׁלוֹם לְמִזְבֵּיחַ וְלַכֹּהֲנִים
וְלַבָּעָלִים.

R. Hirsch thinks it relates to the word שלמות (sheleimut, completion).

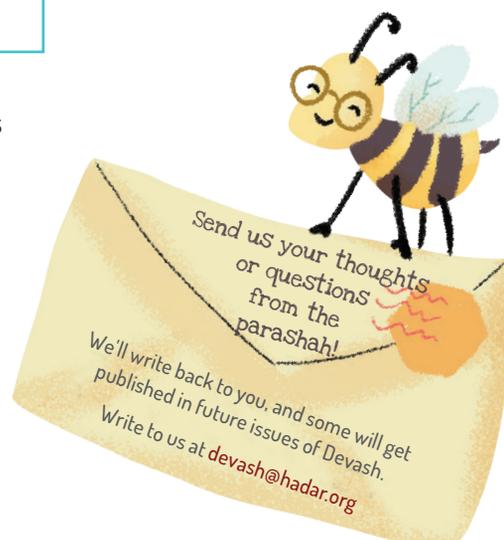
R. Samson Raphael Hirsch (Germany, 150 years ago)

Shelamim is a korban that comes from a feeling of sheleimut (completion).

A korban olah symbolizes seeking God's closeness by making your actions holy. A korban minhah symbolizes seeking God's closeness by extending God's will over the way you survive and become happy. But a korban shelamim symbolizes seeking God's closeness from a feeling of contentment, a feeling that you lack nothing, and all that's missing is God's closeness.



- ◆ What is particularly "peaceful" about the special ways a shelamim was brought and eaten?
- ◆ What's the connection between peace and completion? In what way does making peace cause a group of different people to be more complete? In what way does having peace make an individual more "complete" as a person?
- ◆ How could a shelamim be both making something whole and also making a payment? A payment to whom?





שאלות השבוע • Parashah Scavenger Hunt

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. **The answers to questions 8 and 9 are harder and can come from anywhere in the parashah. The answer to question 10 is in this week's haftarah.**

aliyot:

- 1) Vayikra 6:1 to 6:11
- 2) 6:12 to 7:10
- 3) 7:11 to 7:38
- 4) 8:1 to 8:13
- 5) 8:14 to 8:21
- 6) 8:22 to 8:29
- 7) 8:30 to 8:36

haftarah for

Shabbat Hagadol:
Malakhi 3:4 to 3:24

Good luck!



1 Which two words in this aliyah make you think of Pesah?

2

What type of pot could be cleaned and reused after it was used for a חטאת (hattat, sin offering)?

3

Which parts of a שלמים (shelamim) sacrifice went to the כהנים (kohanim, priests)?

4

Where did Moshe pour שמן המשיח (shemen ha-mish'hah, the anointing oil)?

5

What happened to the skin and meat of the bull brought as part of the מלוואים (milluim, inauguration) sacrifice?

6

What was Moshe's portion of the ram that was offered as part of the מלוואים (milluim, inauguration)?

7

What were Aharon and his sons told to do with any leftover meat and bread?

8

What sins in the parashah are punishable by כרת (karet, being "cut off" from the nation)?

9

Can you name all the special pieces of clothing worn by Aharon in our parashah?

10

From the haftarah:

There will be a big and powerful judgment day, called the Day of God. Who will be sent just before this?



*
Look for the answers on page 11!



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רַגַע שֶׁל עִבְרִית • A Moment of Hebrew

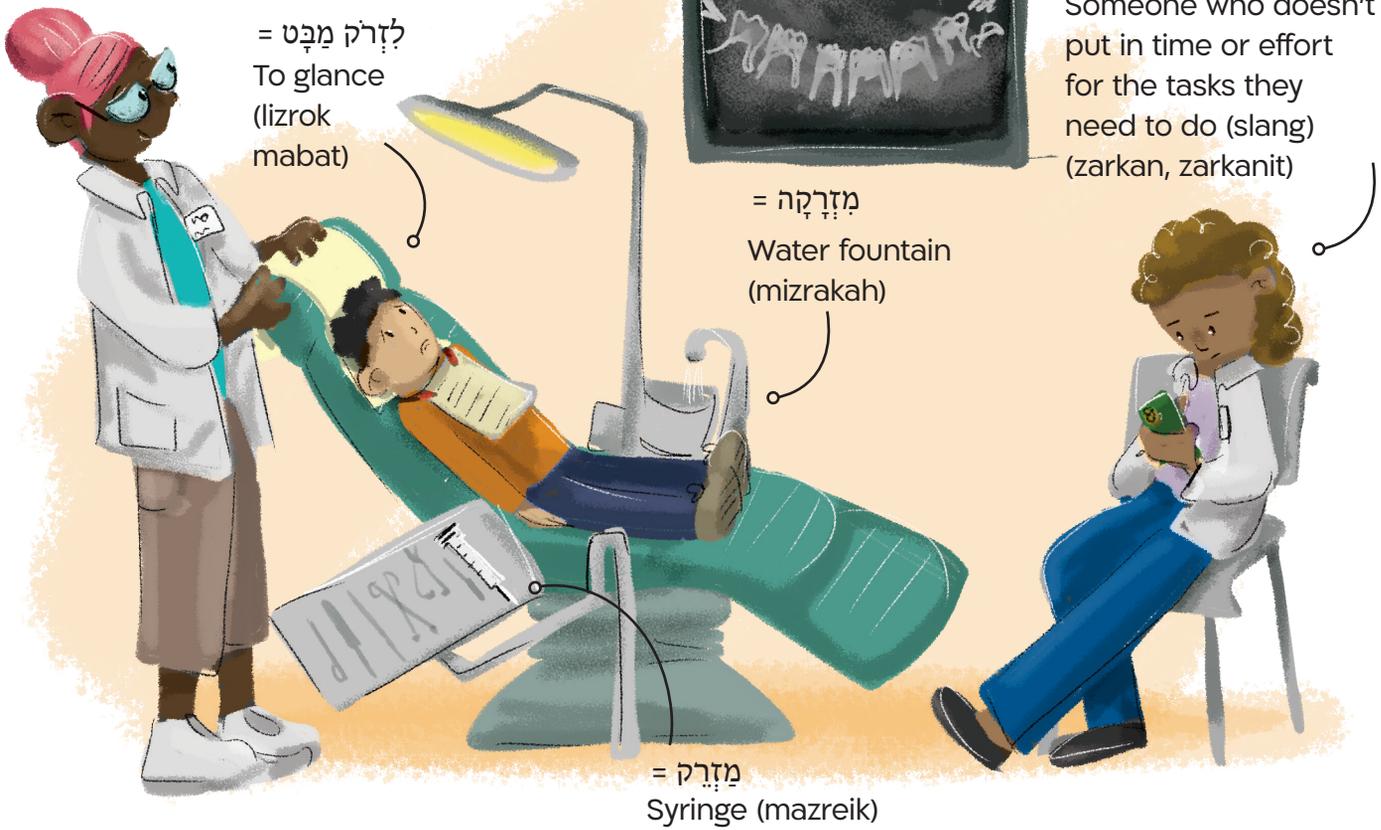
Vayikra 7:2

The asham sacrifice shall be slaughtered at the same spot where the olah sacrifice is slaughtered, and the blood **shall be thrown** on all sides of the mizbei'ah (altar).

ויקרא ז:ב

בַּמָּקוֹם אֲשֶׁר לְשַׁחֲטוּ אֶת הָעֹלָה
לְשַׁחֲטוּ אֶת הָאֲשָׁם וְאֶת דָּמוֹ
לְזָרַק עַל הַמִּזְבֵּיחַ סָבִיב:

לְזָרַק (שֵׁרֵשׁ ז.ר.ק.)
To throw, toss, or scatter (lizrok)



Find the Word!

One of the ten מַכּוֹת (makkot, plagues) in Egypt began with throwing soot in the air. Can you find the makkah, and the word that contains this שֵׁרֵשׁ (shoresh, root)? (Hint: Look at Shemot 9:8-10.)



דְּקָה שֶׁל דִּיּוּן • One-Minute Debate

The כֹּהֲנִים (kohanim, priests) had to remove the ashes from the מִזְבֵּחַ (mizbei'ah, altar) every day (Vayikra 6:2-4 and see Tell Me More About This! below).

Debate: It's important to clean your room every day.

How to play:

Here are some arguments to get you started, but try to come up with your own. Then debate someone!

For a true one-minute debate, give each side 30 seconds to make its best case.



Agree!

- ◆ Keeping your space clean is a way of showing respect.
- ◆ Small messes become big messes if they're ignored.
- ◆ If you clean a little every day it becomes a healthy habit.



Disagree!

- ◆ It's up to me how clean my room should be.
- ◆ What's the big deal if it's just a small mess?
- ◆ Everything in my room is put away exactly where I want it. (Sometimes, that just happens to be the floor!)



בואו נְדַבֵּר עַל זֶה • Tell Me More About This!

Terumat ha-deshen

All the קִרְבָּנוֹת (korbanot, sacrifices) brought on the מִזְבֵּחַ (mizbei'ah, altar) every day produced a lot of ashes. Clearing these out each day was a job for the kohanim, called תְּרוּמַת הַדֶּשֶׁן (terumat ha-deshen).

Terumat ha-deshen was more than mizbei'ah maintenance – it was a mitzvah all its own.

In fact, terumat ha-deshen was a really popular mitzvah! Here's a story about it from the Mishnah.

Mishnah Yoma 2:1-2

At first, whichever kohen wanted to remove the ashes from the mizbei'ah, removed them. But then there were a lot of interested kohanim, so they would have a race up the ramp of the mizbei'ah, and whoever arrived first within four amot of the top, would win the right to do it...

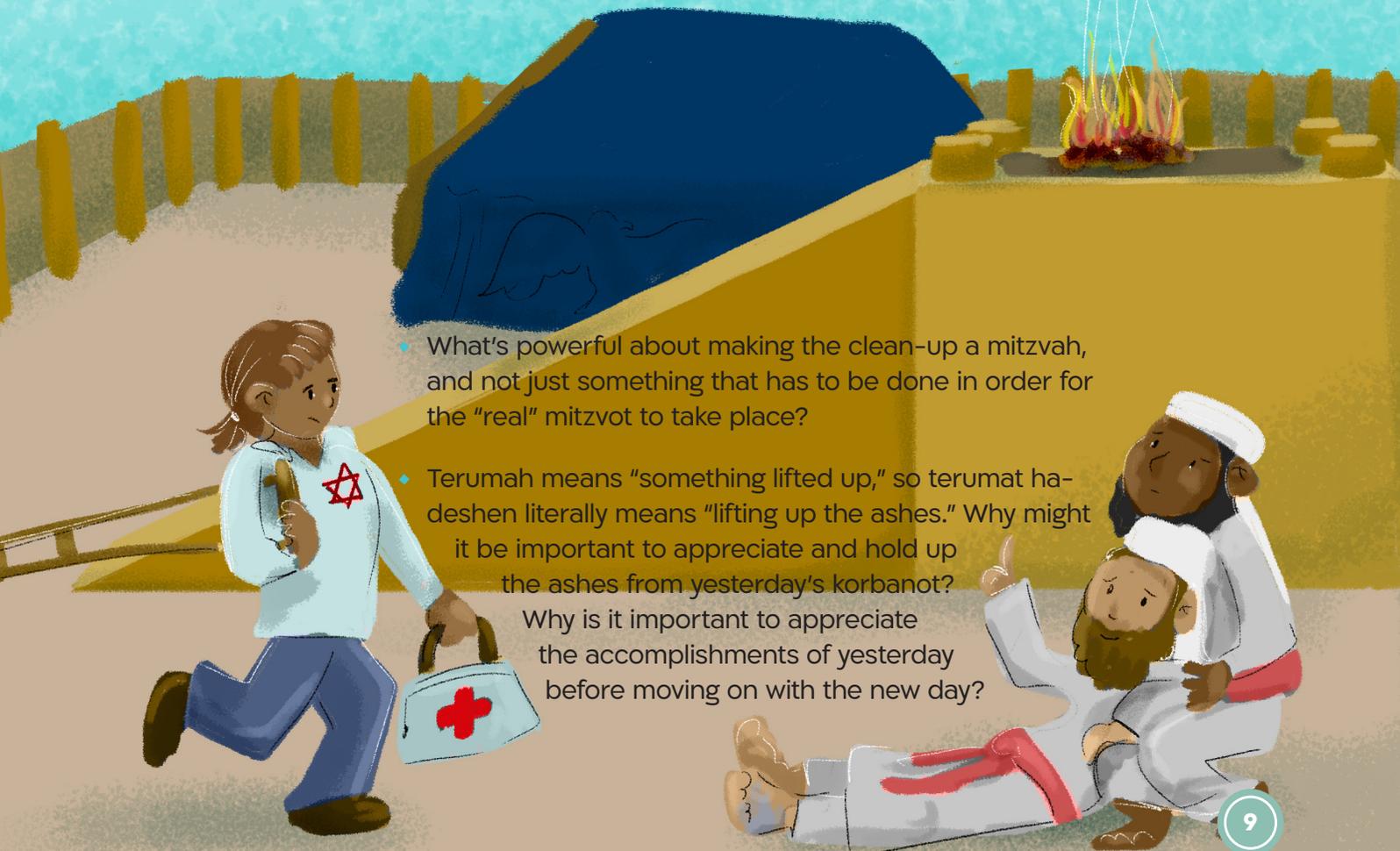
But one time there was a tie between two kohanim, and one pushed the other, and that one fell off the ramp and broke his leg! When the beit din (court) saw that this was becoming dangerous, they decided that you could only do terumat hadeshen by winning a lottery.

מסכת יומא פרק ב משניות א-ב

בְּרֵאשׁוֹנָה כָּל מִי שְׂרֹצֶה לְתָרֵם אֶת
הַמִּזְבֵּחַ, תּוֹרֵם. וּבְזָמֹן שֶׁהוּ מְרַבֵּי,
רָצִין וְעוֹלִין בְּכַפֵּשׁ, וְכָל הַקּוֹדֵם
אֶת חֲבֵרוֹ בְּאַרְבַּע אַמּוֹת זָכָה...

מַעֲשֵׂה שֶׁהָיוּ שְׁנֵיהֶם שׂוֹיִן וְרָצִין
וְעוֹלִין בְּכַפֵּשׁ, וְדַחֵף אֶחָד מֵהֶן אֶת
חֲבֵרוֹ, וְנָפַל וְנִשְׁבְּרָה רַגְלוֹ. וְכִינּוֹן
שָׂרְאוּ בֵּית דִּין שֶׁבָּאִין לְיַדֵּי סִכְנָה,
הִתְקִינוּ שֶׁלֹּא יִהְיוּ תּוֹרְמִין אֶת
הַמִּזְבֵּחַ אֶלָּא בְּפִיס.

- Would you and your siblings ever compete over who gets to do a clean-up job? What do you think this story tells us about the kohanim who were racing to do terumat ha-deshen?
- Can you see yourself racing to do other mitzvot? Which ones?
- What's the moral of the story in the Mishnah? Can you think of a few possible lessons?



- What's powerful about making the clean-up a mitzvah, and not just something that has to be done in order for the "real" mitzvot to take place?
- Terumah means "something lifted up," so terumat ha-deshen literally means "lifting up the ashes." Why might it be important to appreciate and hold up the ashes from yesterday's korbanot? Why is it important to appreciate the accomplishments of yesterday before moving on with the new day?



Learn one way the parashah practically impacts our lives



הִלְכָּה • Halakhah

שְׁעוּרִים (shiurim, measurements) in Halakhah 101

When the Torah says to eat some matzah on the first night of Pesah, how much do you think you need to eat? Is it enough to put a tiny crumb of matzah in your mouth? Do you have to eat a whole box of matzah?

Actually, there's a required measurement called a shiur. It's a very old tradition that the minimum amount of food that can count as "eating" is something the size of an olive, a כֶּזַיִת (kezayit). So, just about any time the Torah says you have to eat something, it means at least a kezayit. If you ate a kezayit of matzah, you did your job; if not, not!

And the same goes for the Torah holding you responsible for eating things that are forbidden, like hametz on Pesah. Back when Jewish courts might have punished people for breaking rules, they would only have stepped in when someone actually ate an kezayit of hametz.

This conversation about shiurim connects to a pasuk in our parashah about some animal parts that we aren't allowed to eat.

Vayikra 3:17

Do not eat **any** heilev (a kind of fat) or **any** blood

ויקרא ג:יז

כָּל חֵלֶב וְכֹל דָּם לֹא תֹאכְלוּ

Based on what we learned above about shiurim, you might think that it's allowed to eat a tiny taste of heilev or blood.

R. Yohanan thought that actually, no, heilev and blood are different! R. Yohanan notices in our pasuk that the word כֹּל (kol, any) appears twice (we bolded them). Why's that? Why not just say, "don't eat heilev and blood?" He answers: The word "kol" teaches that even the smallest amount is not ok! For heilev and blood he says that the principle is, הִחְצִי שְׁעוּר אָסוּר מִן הַתּוֹרָה—the Torah forbids eating even less than a kezayit.





Parashah Scavenger Hunt Answers:

1. מצות (matzot, matzahs) and חמץ (hametz) – these are what we eat on Pesah and what we don't eat on Pesah (6:9,10)
2. A bronze pot (6:21)
3. The breast and the right thigh (7:31-34)
4. Over everything in the mishkan (8:10) and on Aharon's head (8:12)
5. It was burnt up outside the camp (8:17)
6. The breast (8:29)
7. Burn it (8:32)
8. Eating from a שלמים (shelamim) when you are טמא (tamei, impure) (7:20-21), eating חֵלֵב (heilev, a kind of fat) from a sacrifice (7:26), eating blood (7:27)
9. There are seven mentioned: כִּתְוֹנֶת (ketonet, tunic), אַבְנֵי (avnet, sash), מְעִיל (me'il, robe), אֶפֻּד (ephod, vest), חֹשֶׁן (hoshen, breastplate), מִצְנֶפֶת (mitznetef, cap), צִיץ (tzitz, headband) (8:7-9). He also wore an 8th piece of clothing: מִכְנָסָיִם (mikhnasayim, pants) (see Shemot 28:42-43).
10. The prophet Elijah (Malakhi 3:23)

Reish Lakish disagreed—he thought that the Torah did not forbid such small amounts, but that they were still forbidden by Hazal.

Rambam writes that tasting even a tiny amount of a forbidden food is forbidden by the Torah, but punishments are only given to those who eat more than a shiur (Ma'akhalot Asurot 14:2).

Now you know more about measurements in Jewish law, and you also know not to read too quickly past a word like "kol." Even the smallest words in the Torah can be packed with meaning!

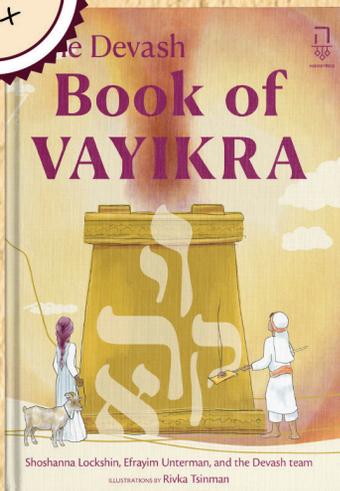


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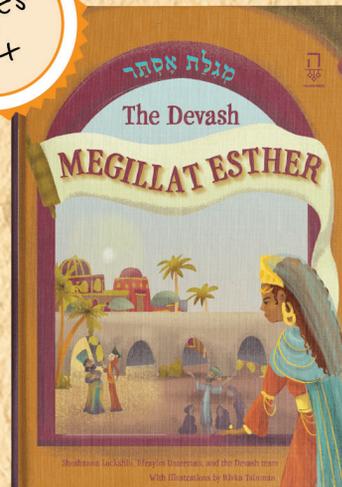
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