

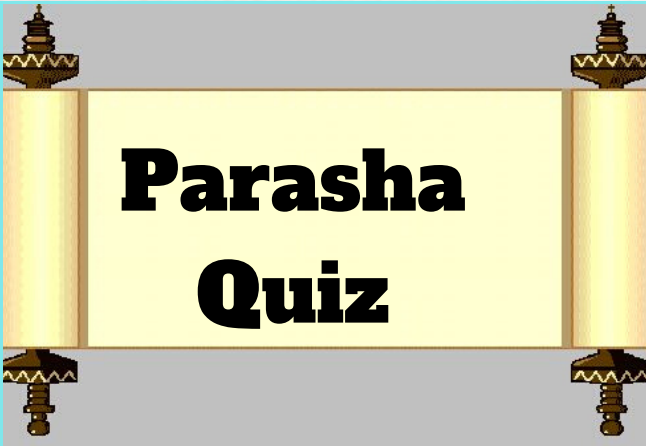


KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

Tzav / Shabbat HaGadol- יצ

4.4.20



Elementary:

- 1) Which 2 other parshiyot also have only two letters in their name?
- 2) What are the 5 categories of korbanot listed in this Parsha (6:2; 6:7; 6:18; 7:1; 7:11)?
- 3) What was the name of the Korban that was the 1st to be brought each morning?
- 4) What is the difference between Notar and Pigul (7:17-18)
- 5) Why is this Shabbat called Shabbat HaGadol?

Middle/High School:

- 1) According to Rashi (7:12) in which four instances is a Korban Todah brought?
- 2) How does Rashi (8:2) apply the term **אין מקדים ומאחר בתורה**?
- 3) According to Rashi (8:3) what miracle happened at the entrance of the Ohel Moed?
- 4) What does Rashi (8:5) learn from the words **"זה הדבר"**?
- 5) What does Rashi (8:36) learn from the words **"ועש אהרן ובניו"**?

What would you do?

Discussion starter for your Shabbat table..

What can you do to show appreciation to our Health Care workers who are working so bravely to protect us?

Did You Know?

Shabbat HaGadol - Rabbi Ari Kahn

The Shabbat prior to Passover is called Shabbat HaGadol. The source of the term is unclear as it is not found in the Tanach or Talmudic literature, though in the Middle Ages a number of authorities occupied themselves with explaining the origin of the term. One approach sees Shabbat HaGadol as originating with the special Haftorah, specifically the verse which refers to a day in the future which will be gadol, meaning "great:"

Behold, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord. (Malachi 3:23)

The prophet speaks of the day of redemption in the future. Passover, which represents the day of redemption of antiquity, serves as the archetype of the future redemption. Therefore the Talmud teaches: Rabbi Yehoshua says: "In Nissan the world was created ... the bondage of our ancestors ceased in Egypt; and in Nissan they will be redeemed in time to come." (Talmud Rosh HaShana 11a). The tradition, which accords Elijah a primary role in the Messianic age, calls upon us to read the portion of the prophet which alludes to that "great" day.



Attitude of Gratitude - Rabbi Jonathan Sacks

The first words we are taught to say each morning, immediately on waking, are Modeh/modah ani, "I give thanks." We thank before we think. Note that the normal word order is inverted: Modeh ani, not ani modeh, so that in Hebrew the "thanks" comes before the "I." ...The source of the command to give thanks is to be found in this week's parsha. Among the sacrifices it itemizes is the Korban Todah, the thanksgiving offering. Though we have been without sacrifices for almost two thousand years, a trace of the thanksgiving offering survives to this day, in the form of the blessing Hagomel.

...We now know of the multiple effects of developing an attitude of gratitude. It improves physical health and immunity against disease. Grateful people are more likely to take regular exercise and go for regular medical check-ups. Thankfulness reduces toxic emotions such as resentment, frustration and regret and makes depression less likely. It helps people avoid over-reacting to negative experiences by seeking revenge. It even tends to make people sleep better. It enhances self-respect, making it less likely that you will envy others for their achievements or success. Grateful people tend to have better relationships. Saying "thank you" enhances friendships and elicits better performance from employees. It is also a major factor in strengthening resilience. One study of Vietnam War Veterans found that those with higher levels of gratitude suffered lower incidence of Post-Traumatic Stress Disorder. Remembering the many things we have to be thankful for helps us survive painful experiences, from losing a job to bereavement.

Jewish prayer is an ongoing seminar in gratitude. Birkot ha-Shachar, 'the Dawn Blessings' said at the start of morning prayers each day, are a litany of thanksgiving for life itself: the human body, the physical world, land to stand on and eyes to see with. Gratitude also lies behind a fascinating feature of the Amidah. When the leader of prayer repeats the Amidah aloud, we are silent other than for the responses of Kedushah, and saying Amen after each blessing, with one exception. When the leader says the words Modim anachnu lakh, "We give thanks to You," the congregation says the a parallel passage known as Modim de-Rabbanan. For every other blessing of the Amidah, it is sufficient to assent to the words of the leader by saying Amen. The one exception is Modim, "We give thanks." Rabbi Elijah Spira (1660-1712) in his work Eliyahu Rabbah, explains that when it comes to saying thank you, we cannot delegate this away to someone else to do it on our behalf. Thanks has to come directly from us.... It is also embedded in our collective name. The word Modeh, "I give thanks," comes from the same root as Yehudi, meaning "Jew." We acquired this name from Jacob's fourth son, named by his mother Leah who, at his birth said, "This time I will thank God" (Gen. 29:35). Jewishness is thankfulness: not the most obvious definition of Jewish identity, but by far the most life-enhancing.