



# KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT  
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19 - Tzav

3.27.21

## PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) What is Terumat Hadeshen? (6:3)
- 2) In which four instances is a Korban Todah brought? (7:12)
- 3) What was unusual about the loaves of bread eaten with the Korban Todah?
- 4) Normally, a Korban Shelamim could be eaten for 2 days. However, the Korban Todah had to be eaten in only 1 day. Why?
- 5) What is Notar? (7:17)
- 6) What is Pigul? (7:18)
- 7) Why is this Shabbat called Shabbat HaGadol?
- 8) How many times does the word Moshe appear in the Haggadah?
- 9) What are 3 other names for Pesach?
- 10) What Tefilla do we stop saying after Shacharit on the 1st day of Pesach?

## WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

**How would you make the Seder meaningful to someone who never attended one before?**

## DID YOU KNOW?

Erev Pesach Shechal Lihiyot B'Shabbat (Ohr Somayach)

In ordinary years, the mitzvot of checking for and nullifying chametz occur on the day before Pesach. This year the day before Pesach is Shabbat, when it is forbidden to burn chametz. Therefore, the actual inspection of chametz will take place on Thursday night, and burning the chametz will be done on Friday.

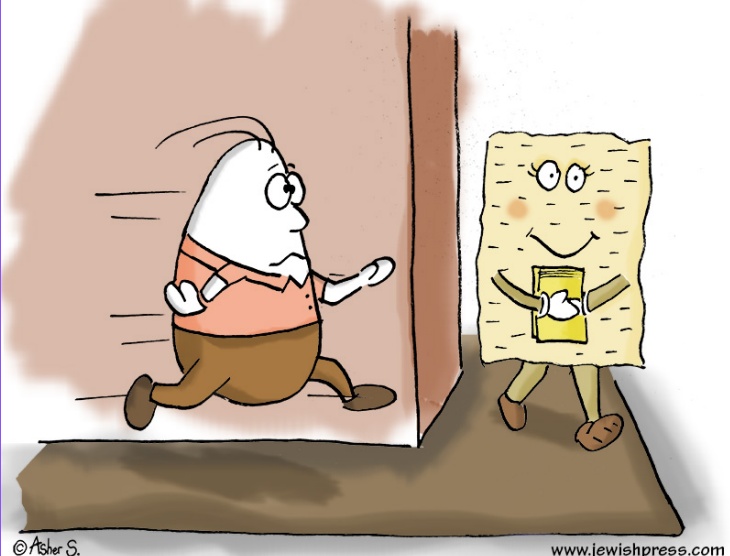
### The Culinary Dilemma

It is a mitzvah to eat three meals with bread on Shabbat. On Erev Pesach it is forbidden to eat bread or leavened products after the 4th "halachic hour" from sunrise. After the 5th halachic hour, even owning bread is forbidden. (An halachic hour is 1/12 of the daylight hours.) Since this year Erev Pesach falls on Shabbat, when there is a mitzvah to eat 3 meals with bread, a challenge arises.

Substituting matzah for bread is not a solution. The Talmud forbids eating matzah on Erev Pesach in order to distinguish between ordinary matzah-eating and fulfilling the mitzvah of eating matzah at the Seder. So, how can one fulfill the commandment of eating three meals on Shabbat without eating bread or matzah?

Solution: Wake-up early on Shabbat morning. Shacharit should begin and end earlier than usual to allow eating at least the morning meal with bread before the 4th halachic hour. The meal can be split into two parts. After the first part, say birkat hamazon and take a break (go for a walk, study, take a short nap...). Then return and eat another meal with bread, before the 4th hour. According to some, this fulfills one's "three-meal" obligation.

The first ever matzah brei



# PARSHA ANSWERS

- 1) A Kohein would remove the ashes from the Mizbeiach each day.
- 2) Rashi 7:12 - To thank Hashem for a miracle such as being saved from sickness, released from jail, crossing the sea, or crossing the desert. Nowadays we recite Birchat HaGomel to say thank you for being saved.
- 3) The 40 loaves consisted of both Chametz & Matzah together.
- 4) Netziv 7:13 - So that the person who brought the korban would have to invite his family and friends to help him eat the korban in time, and he would tell them how Hashem saved him.
- 5) Notar is the part of the animal left over after the time limit to eat it. The leftover meat must be burned.
- 6) Pigul is when the person slaughters the animal with the intention that it be eaten after the prescribed time. The meat may not be eaten.
- 7) During Yetziat Mitzrayim, on the 10th of Nisan, which was a Shabbat, Bnei Yisrael chose sheep for their Korban Pesach. Even though the sheep was considered an Egyptian God the Mitzrim could do nothing to stop us.
- 8) Moshe's name appears only once in the Haggadah.
- 9) Chag Ha'Aviv, Chag Ha'Matzot, Zman Cheiruteinu.
- 10) משיב הרוח ומוריד הגשם

# ELISHEVA'S PARSHA CHALLAH



**THIS WEEK'S PARSHA DESCRIBES MOSHE ANOINTING THE KOHANIM WITH SHEMEN HAMISHCHA – ANOINTING OIL. IT'S A STRANGE, YET BEAUTIFUL RITUAL. IT WAS THE FINAL ACT BEFORE THE MISHKAN COULD OPEN, SIGNIFYING THE BEGINNING OF HOLY WORK DONE THERE. IT WAS A PHYSICAL ACT SYMBOLIZING PURITY AND READINESS. THE ANOINTING OIL MAKES ME WONDER WHAT CAN WE DO EACH DAY TO "ANOINT" OURSELVES AT THE BEGINNING OF OUR DAY SO THAT IT CAN BE MORE MEANINGFUL AND MORE SPECIAL. THERE'S A SPECIAL VALUE IN TRYING TO MAKE OUR DAYS MORE SPECIAL AND LESS MONOTONOUS. THERE ARE DIFFERENT WAYS THIS COULD BE DONE, WHETHER IT'S DAVENING IN THE MORNING, MAKING TIME TO EAT BREAKFAST WITH OUR LOVED ONES, CALLING SOMEONE WHO IS ALONE, OR ANY NUMBER OF THINGS. HOPEFULLY WE CAN MAKE THE COMING DAYS MEANINGFUL AND HOLY.**

## DVAR TORAH

Shlomo Spielman - 7th Grade

My birthday is just before Pesach, so I would like to share a Dvar Torah about my Hebrew birthday - the tenth of Nissan. The year the Jewish People left Egypt, the tenth of Nissan was Shabbos which we now call Shabbat Hagadol, or "The Big Shabbos". Several reasons are given for this special name.

A well-known Midrash explains that when B'nei Yisrael set aside lambs for the korban Pesach they expected the Egyptians to be very angry since sheep were sacred in ancient Egypt. Miraculously they did not protest or get upset. The Midrash further explains that the Jews also told the Egyptians about the expected plague that would kill all firstborn Egyptians. The firstborn Egyptians went and asked Pharaoh to let the Jews go. When he refused, the firstborn Egyptians started a civil war and many Egyptians were killed. The Midrash links this to the verse from Tehillim (136:10): "Who struck Egypt through its firstborn." Usually, this is understood to mean that Hashem punished Egypt by way of Hashem's plague killing all firstborn Egyptians. But the Midrash suggests that it could also mean that Hashem caused the firstborn Egyptians themselves to punish Egypt by starting a civil war on the tenth of Nissan.

What is interesting is that the anniversary of the miracle happens every year on the 10th of Nissan. Holidays are usually held on the anniversary date. But in this case, we celebrate it on Shabbat, the day of the week when it happened. In 2020, the Jewish calendar exactly matched the calendar from Yetziat Mitzrayim - the 10th of Nissan was on Shabbos. But this is not always the case. For example, this year, we celebrate Shabbat Hagadol on the 14th of Nissan. So why do we celebrate this miracle on the Shabbos before Pesach regardless of the actual anniversary date? The Aruch Hashulchan, a Sefer written by Rabbi Yechiel Michel Epstein in the 19th century, suggests two approaches to answering this question.

The first approach gives a reason based on conflicting anniversary dates. Aside from what happened in Egypt before Yetziat Mitzrayim, there are two other important events that occurred on the 10th of Nissan. The 10th of Nissan is the yahrtzeit or anniversary of the death of Miriam. This is a somber anniversary which would make it inappropriate to also celebrate the big miracle on the same date. The other event which occurred on the 10th of Nissan is the miraculous crossing of the Jordan river by Yehoshua and the generation that entered the Land of Israel. If we had an annual celebration on the 10th of Nissan, people might get confused and think we were emphasizing the miracle of crossing the Jordan River. However, the Rabbis want us to focus our attention only on the events of Yetziat Mitzrayim, which were more significant and because it is close to Pesach. I like this approach, but it focuses on the conflict of other events that happened on the 10th of Nissan and it seems almost unimportant that we celebrate the miracle on Shabbos.

The other approach in the Aruch Hashulchan, suggests that Shabbat Hagadol teaches us about an important connection between Pesach and Shabbos. The Aruch Hashulchan points out that Shabbos emphasizes Hashem's creation of the world. On the other hand, Pesach emphasizes Hashem's Hashgacha or active involvement in the world, and especially Hashem's particular love for B'nei Yisrael. Each of these ideas is so important, you can't focus on just one without the other. The idea of Hashem's active involvement in the world requires us to already understand the idea of Hashem's creation of the world. Therefore, at the beginning of Yetziat Mitzrayim - even before leaving Egypt - Hashem connected the events of Yetziat Mitzrayim with Shabbos. This is the reason why the Shabbos before Pesach each year is Shabbat Hagadol - the Great Shabbat. It is the anniversary of the first time the Jewish people could celebrate Hashem's greatness both for creating the world and for directing what happens in the world. This second approach suggests there is a deep connection between Shabbos and Pesach. The Aruch Hashulchan suggests that Shabbat Hagadol is meant to demonstrate this connection and enhance our Hakarat Hatov - our ability to give thanks to Hashem for both creating the world and for helping the Jewish people.

**חג כשר ושמח!**

