

# PHILOTORAH

יהי רצון מלפניך ה' אלהינו וא'להי אבותינו שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף לפצועי המלחמה, ולנפגעי מעשי טרור ואנטישמיות בישראל ובכל מקום שהם - עם שאר חולי ישראל. אמן.

May HaShem protect our soldiers; may He send Refu'ah Sh'leima to the many injured; may He console the bereaved families and all of Israel; may He end these wars with total success and peace for Medinat Yisrael and Klal Yisrael wherever we are.

## שבת פרשת צו

# הגדה וכל



ותודה. ולעולה. ולמנחה. ולחטאת. ולאשם. ולשלמים. ולמלואים, כל קרבנות:

### ברכת אילנות

וערבה לה' מנחת יהודה וירושלם כימי עולם וכשנים קדמוניות... זכרו תורת משה עבדי... הנה אנכי שלח לכם את אליה הנביא לפני בוא יום ה' הגדול והנורא: והשיב לב אבות על בנים ולב בנים על אבותם...



## YERUSHALAYIM in/out times TZAV-HAGADOL

י' ניסן ה'תשפ"ו • March 27-28, '26

 6:20PM PLAG  5:38PM •  7:33PM R' Tam  8:08PM

Use the Z'MANIM link for other locales



## Shabbat HaGadol

As we know, the Shabbat before Pesach is called Shabbat HaGadol. There are a number of reasons and messages to us for this name.

It seems widespread that the name comes from the special haftara that we read this Shabbat. The prophet Mal-achi tells us that HaShem will send Eliyah(u) HaNavi to us "before the Day of G-d, The GREAT (HAGADOL) and AWESOME (NORA)."

And then there is the famous dispute between the Kararites and, let's call them, Traditional Torah Jews, as to the meaning of the word SHABBAT in the context of the Torah's command concerning the bringing of the Omer - the Barley Offering. The Torah says that we start counting the Omer from the day following the Shabbat... The Kararites, who take the Written Word in the Torah totally literally and who reject the Oral Torah and Rabbinic Traditions, claim that this refers to the weekly Shabbat (Saturday) and therefore the Omer is to be brought on a Sunday and the counting of the Omer commences always on a Sunday. Our understanding, based on the Oral Torah, is that the word Shabbat in this context, refers to the

other day of rest - namely, Yom Tov. And that the Omer is brought on the second day of Pesach, the first day being called Shabbat. Yom Tov is usually referred to as a SHABBATON, a slightly less restrictive Shabbat, with some Melachot permitted.

To highlight the difference between the first day of Pesach which is called Shabbat, and the bigger Shabbat - YOM HASH'VI'I (also called Shabbat B'reishit), the Shabbat right before Pesach is called SHABBAT HAGADOL (with YOM TOV being SHABBAT HAKATAN, so to speak).

There are a few 'minor' reasons for HAGADOL, but here is a big one:

Shabbat for us is both ZIKARON L'MAASEI V'REISHIT (commemorative of Creation) and ZEICHER LITZI'AT MITZRAYIM (commemorative of the Exodus). However, until we were poised to leave Egypt, until we received the mandate to make our own calendar (HACHODESH HAZE LACHEM), until we boldly took our soon-to-be Korban Pesach into our homes (on the first and original Shabbat HaGadol) - until all of that - Shabbat was 'only' associated with the Creation of the World. That is, of course, BIG. But Shabbat became even bigger as of the Shabbat right before we left Egypt and began our Nationhood. And this idea is marked by calling this coming Shabbat SHABBAT HAGADOL. Yes, we hadn't

yet left Egypt, but we were well on our way. We see this in two different places.

The Aseret HaDibrot are presented to us twice: once in Parshat Yitro and once in Parshat Va'etchanan. In Yitro, the Shabbat commandment of ZACHOR is explained - KI SHEISHET YAMIM... For [in] six days HaShem made the heaven and the earth, the sea and all that is in them, and He rested on the seventh day - therefore, HaShem blessed the Shabbat day and sanctified it.

In Va'etchanan, the Shabbat commandment begins with SHAMOR, and explains the reason for Shabbat - And you shall remember that you were a slave in the land of Egypt, and that HaShem your God took you out from there with a strong hand and with an outstretched arm; therefore, the HaShem, your God, commanded you to observe the Shabbat day.

SHAMOR V'ZACHOR B'DIBUR ECHAD - both Creation and the Exodus are the reasons for Shabbat. Since that Shabbat before the first Pesach is when the second reason for Shabbat came into play, we call that Shabbat, Shabbat HaGadol.

This idea is echoed in the Friday night Kiddush, when we say that Shabbat is both ZIKARON L'MAASEI V'REISHIT and ZEICHER LITZI'AT MITZRAYIM.

And here is a riddle to ask around

your Shabbat table: What Shabbat besides the one before Pesach is called SHABBAT HAGADOL?

Since you are reading these words, I'll tell you the answer. Then you will be able to challenge your family and friends with the riddle, confident that you know the answer.

The answer is every Shabbat. In the passage we add to Birkat HaMazon on Shabbat - R'TZEI - May it please You, HaShem our G-d, to strengthen us through Your mitzvot, and through the mitzva of the seventh day, SHABBAT HAGADOL V'HAKADOSH...

Have a Great Shabbat!