This is the Torah for the Olah Sacrifice: After teaching us about the different sacrifices as a unit, the Torah goes through the details for each one... And there is no doubt that there are significant differences between all living people in their actions and intentions, which is similar to the differences between each of the different types of korbanot.

We each are unique and fill an important role in this world. At times we might rise to our challenges and at other times we may fail, but there is always a path to return to Hashem. In fact the Torah teaches us about all the different types of sacrifices to match our uniqueness in this world. Today, we pray in place of sacrifices, and here too our unique roles and relationships with Hashem is key to our success. Recognize the BIG opportunity to fulfill your unique roles in this world.
Four Types of Korbanot

- **BURNT OFFERING**
- **SIN OFFERING**
- **PEACE OFFERING**
- **MEAL OFFERING**

**Why Bring Korbanot?**
- **TO CAUTION US AGAINST COMMITTING MORE SINS**
- **TO REBUILD A CONNECTION WITH HASHEM**
- **TO INSPIRE US TO DO TESHUVA FOR PREVIOUS SINS**
- **TO CLEAN OUR SLATES FROM PREVIOUS SINS**
- **TO HELP SUSTAIN THE Kohanim WHO HAD NO LAND**

**Korban Timeline (1)**

- **Kain/Hevel**
  - Before Kain Kills Hevel
- **Noach**
  - After The Flood
- **Avraham**
  - At The End Of Fakeidat Yitzchak
- **Yitzchak**
  - Post God’s Promise Of Support
- **Yaakov**
  - Post Esav Encounter
We sacrifice the Chatat (sin) offering in the location of the Olah (burnt) offering, because the public will think a sin offering is actually an Olah offering (not a sin specific offering) - avoiding a public display of embarrassment for the person who sinned. While one must repent for his or her sins, there is no need to embarrass the individual as well. Take this BIG lesson about mercy to heart!

Third Aliyah

Big Idea: Kli Yakar

R’ Shlomo Ephraim Luntschitz was Rabbi of Prague and author of the sefer Kli Yakar who lived from 1550 to 1619.

With all the other sacrifices, the Torah does not specify that the person offering the korban brought the offering with his own hands. The one exception is the Shelamim (peace) offering. This is because anyone who is subject to the anger of a king and wants to atone for this, would send a gift with a messenger (to avoid direct contact with the king). However, if a gift is brought to honor the king, one would present the gift directly to him to foster a relationship without a messenger.

Our direct gifts to Hashem can build BIG relationships!
### Steps to a Korban

<table>
<thead>
<tr>
<th>Step</th>
<th>Image</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>שםיכת</td>
<td><img src="image1.png" alt="Image" /></td>
<td>Owner’s hands on Korban admits sin or praises Hashem</td>
</tr>
<tr>
<td>שחיטה</td>
<td><img src="image2.png" alt="Image" /></td>
<td>Slaughtering the Korban usually on the northern side</td>
</tr>
<tr>
<td>קבלת דם</td>
<td><img src="image3.png" alt="Image" /></td>
<td>Collecting the blood from the Korban must be done by the Kohan</td>
</tr>
<tr>
<td>לולכת דם</td>
<td><img src="image4.png" alt="Image" /></td>
<td>Carrying the collected blood by the Kohan to the Mizbeach</td>
</tr>
<tr>
<td>זריקת דם</td>
<td><img src="image5.png" alt="Image" /></td>
<td>Sprinkling of the blood by the Kohan differs between Korbanot</td>
</tr>
<tr>
<td>שפיכת שירוי דם</td>
<td><img src="image6.png" alt="Image" /></td>
<td>Pouring remaining blood on the south-western side of Mizbeach</td>
</tr>
<tr>
<td>מליחה</td>
<td><img src="image7.png" alt="Image" /></td>
<td>Before placing the meat on the Mizbeach the Korban is salted</td>
</tr>
<tr>
<td>הקטרה</td>
<td><img src="image8.png" alt="Image" /></td>
<td>All parts to be Korban are now placed on the Mizbeach on the fire</td>
</tr>
<tr>
<td>אכילית הבשר</td>
<td><img src="image9.png" alt="Image" /></td>
<td>Korbanot which are eaten now can be eaten in the correct places</td>
</tr>
</tbody>
</table>

### Korban Timeline (2)

<table>
<thead>
<tr>
<th>Event</th>
<th>Image</th>
</tr>
</thead>
<tbody>
<tr>
<td>בני ישראל</td>
<td><img src="image10.png" alt="Image" /> The Korban Pesach on Exodus Eve</td>
</tr>
<tr>
<td>בני ישראל</td>
<td><img src="image11.png" alt="Image" /> Prep for receiving the Torah</td>
</tr>
<tr>
<td>אהרון</td>
<td><img src="image12.png" alt="Image" /> Post God’s promise of support</td>
</tr>
<tr>
<td>קוהנים</td>
<td><img src="image13.png" alt="Image" /> Daily each morning &amp; afternoon</td>
</tr>
<tr>
<td>היום</td>
<td><img src="image14.png" alt="Image" /> In place of Korbanot we pray 3 times a day and learn the Torah portions about the Korbanot</td>
</tr>
</tbody>
</table>
All of the actions of Hashem are intentional and are measure for measure. This rule of thumb also applies rewards as well. As Chazal have taught us that future events told to us with the Urim v'Tumim are much more concrete than that which comes from prophecy... Aharon HaKohen merited this great level of being the kohen gadol with access to this higher level of prophecy, and didn’t only merit it for himself but for all his future generations as well. And all this was because he was able to go work alongside Moshe (his younger brother) throughout taking the Jewish people out of Egypt, without getting jealous!

Aharon’s great actions as a secondary leader to his younger brother, Moshe Rabbeinu, is a remarkable feature of his personality and greatness. In fact, it is not only our recognition of his level, but Hashem also rewarded him and future Kohanim with the Urim v’Tumim, which was a much greater form of prophecy than typical prophets. **A BIG brother’s reward for not being jealous!**

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**Fourth Aliyah**

**Big Idea: RA’N**

R’ Nissim of Gerona was a Spanish medieval Talmudist whose sermons form the Drashot HaRan, and lived from 1320 to 1376.

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**And he slaughtered and Moshe took:** For all seven days of the inauguration of the Mishkan Moshe did all the service as the Kohen Gadol. Moshe would slaughter and throw the blood (etc.) and Aharon saw. *(Quoting from the Midrash Yalkut Shimoni: At first Aharon was nothing more than a Levite, as the verse says, "There is Aharon your brother, the Levite..." And when Aharon was chosen to be the Kohen Gadol, Hashem said to Moshe: "you need to do the service in the Mishkan, until your brother Aharon learns")

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The idea behind calling this the 'days of completion' is because the hands of Kohanim have become prepared and complete to serve Hashem as we say about the alter itself and those who do the service. And all the sacrifices are (tools in the toolbox of a Kohen) intended to fill their hands. This last korban is called the ayal of completion because it is last of these sacrifices, and with this korban their hands have actually been completely filled to be able to serve Hashem.

Hashem knows what we each need to be successful in serving Him, so He prepares each of us with a toolbox to take advantage of throughout our lives. The mishkan itself was not the only component of the service completed when the Torah calls it Miluim, but the Kohanim too were completed. Each kohen received not only the right to serve Hashem in a completed Mishkan, but a completed set of tools (korbanot) as well. We each have a BIG toolbox at our disposal as we serve Hashem.

Where in the Torah teaches that Aveilut (mourning) is for seven days? R. Yaakov says in the name of R. Zeira, as the verse says "and you (kohanim) should rest for seven days and nights and you should protect Hashem's dwelling place." The same way Hashem watched over the world for seven days, so too you should watch over your brothers for seven days when they need it most. [Notes: When this teaching from the Jerusalem Talmud refers to Hashem watching over the world for seven days, it is referring to when the great flood destroyed the world.]

Three moments are brought together here: a) the seven days that Hashem guarded over and mourned the world when it was destroyed by the flood at the time of Noach, b) the seven days called shiva when we mour new our dearest loved ones, and c) the seven days of guarding necessary by Kohanim outside the Mishkan. At first glance the last example seems to be an odd fit for this grouping. Hashem teaches us that a full week is the necessary amount of time to truly devote oneself to someone or something. Seven days is much more than just a week, it is a unit of devotion, care, and concern. This is a BIG week leading up to Pesach, let's guard it well and make it count.
EGGS REPRESENT THE KORBAN CHAGIGA
BITTER HERBS REMIND US OF BITTER SLAVERY
CUSTOMARY FOOD USED FOR CELEBRATION

BONE REPRESENT KORBAN PESACH
MORE MARROR ON THE SEDER PLATE
RED DIP MIXTURE REMINDS US OF BRICKS

WHAT BIG DREAMS DO I HAVE FOR THIS UPCOMING YEAR?
DO I MAKE THE MOST OF BEING FREE?
WHERE WILL I BE IN 10 YEARS FROM NOW? WHAT STEPS WILL I TAKE TODAY?

DO I REALLY SEE MYSELF AS HAVING LEFT EGYPT TODAY?
WHAT IS LACKING IN MY RELATIONSHIP WITH HASHEM?
DO I SHOW APPRECIATION FOR THOSE WHO HAVE IMPACTED ME?

WHO ARE MY HEROES?
WILL I PUSHED MYSELF BEYOND MY LIMITS?
WHOSE LIVES HAVE I IMPACTED RECENTLY?

WILL I WORK HARD AT SOMETHING THAT DOESN'T COME EASILY TO ME?
WHAT IS HOLDING ME BACK FROM BEING MY BEST SELF?
WILL I LIVE BIG?
This Shabbat HaGadol, let us DREAM BIG and pray now more than ever for our ultimate redemption to arrive and to be ushered in by Eliyahu HaNavi himself.

This Haftarah’s Big Ending

- **Malachi** presents God’s perspective on past and future, recognizing that we as Bnei Yisrael are still around to continue the story, even though we have veered off the path at times and did not always make the correct choices. Hashem is interested in us returning to Him with Teshuva, by reconnecting to Him and bringing about the day we have longed for as a nation for too long, when Eliyahu HaNavi brings about the ultimate redemption.

- In a month that focuses on redemption, Nissan, and a holiday that celebrates the freedom of our nation after 210 years of brutal slavery and oppression, we read this haftarah on Shabbat HaGadol. This great Shabbat represents the first stages of redemption that took place in Egypt, as it was on this 10th of Nissan when Bnei Yisrael acted as a free people serving Hashem instead of their Egyptian masters. They brought a lamb into their homes - a major defiance of Egyptian ritual law at the time - and set it aside to sacrifice it to Hashem. This Shabbat has traditionally provided hope to Jews around the world anticipating the ultimate redemption.

- Rabbi Lord Jonathan Sacks says the following in a well known video entitled “Why I am a Jew:"

  - I am proud, simply, to be a Jew.
  - I am proud to be part of a people who, though scarred and traumatized, never lost their humor or their faith... and still believe in ultimate redemption; who saw human history as a journey, and never stopped traveling and searching.
  - I am proud to be part of an age in which my people, ravaged by the worst crime ever to be committed against a people, responded by reviving a land, recovering their sovereignty rescuing threatened Jews throughout the world, rebuilding Jerusalem, and proving themselves to be as courageous in the pursuit of peace as in defending themselves in war.
  - I am proud that our ancestors refused to be satisfied with premature consolations, and in answer to the question, “Has the Messiah come?” always answered, “Not yet.”

- As we celebrate this Shabbat HaGadol, let us take pride in being part of this relentlessly strong people who started as slaves, and have become a nation serving the Master of the Universe instead. Let us remember that while our story begins as we exited Egypt together as a nation, it ends in an even more miraculous and significant way. This Shabbat HaGadol, let us DREAM BIG and pray now more than ever for our ultimate redemption to arrive and to be ushered in by Eliyahu HaNavi himself.

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