Parsha Questions

1. What two precautions were taken to assure purity of oil for the Menorah?
2. How was Aaron commanded to kindle the Menorah?
3. What does tamid mean in reference to the Menorah?
4. What does Kehuna mean?
5. Name the eight garments worn by the Kohen Gadol.
6. To what does Rashi compare the Ephod?
7. In which order were the names of the Tribes inscribed on the Ephod?
8. The stones of the Ephod bore the inscription of the names of the sons of Yaqov. Why?
9. For what sins did the Choshen Mishpat atone?
10. What are three meanings of the word Mishpat?
11. What was lacking in the Bigdei Kehuna in the second Beis Hamikdash?
12. Which garment’s fabric was woven of only one material?
13. When the Kohen Gadol wore all his priestly garments, where on his head was the Tefillin situated?
14. What does the word ‘tamid’ mean in reference to the Tzitz? (two answers)
15. Which garments were worn by a Kohen Hediot?
16. During the inauguration of the Kohanim, a bullock was brought as a sin offering. For what sin did this offering atone?
17. Moshe was commanded to wash Aaron and his sons to prepare them to serve as Kohanim (29:4). How were they washed?
18. What was unique about the bull sin-offering brought during the inauguration of the Kohanim?
19. How did the oil used for the meal-offering differ from the oil used for the Menorah?
20. What does the crown on the Mizbe’ach Haketores symbolize?

Bonus Q:

“And you should command...” Because Moshe said to Hashem “Erase me from your book (33:32),”, therefore his name was omitted from Parshas Tetzaveh. Why specifically Parshas Tetzaveh?

I Did Not Know That!
The bells on the Kohen Gadol’s tunic were there in order that “their noise be heard when he enters the Sanctuary (28:35).” This teaches that one should never barge into a room, even to one’s own house. Rather, one should knock and then enter.

Yalkut Shimon (Thanks to Rabbi Sholem Fishbane)
Recommended Reading List

**Ramban**
- 28:2 Royal Robes
- 28:5 Trustworthy Treasurers
- 28:30 Divine Communication Through “Urim V’Tumim”
- 29:9 Donning of the Kohen’s Garments
- 30:1 The Incense Altar

**Malbim**
- 28:4 Mystical Significance of the Garments

**Sefer Hachinuch**
- 98 The Menorah Lights
- 99 Inspiration from Attire
- 102 Respect from Eating
- 103 Respect from Smelling

Answers to this Week’s Questions

All references are to the verses and Rashi's commentary, unless otherwise stated.

1. 27:20 - The olives were pressed and not ground; and only the first drop was used.
2. 27:20 - He was commanded to kindle it until the flame ascended by itself.
3. 27:20 - It means that it should be kindled every night.
4. 28:3 - Service.
5. 28:4, 36, 42 - Choshen, Ephod, Me’il, Kesones, Mitznefes, Avnet, Tzitz, and Michnasayim.
6. 28:6 - A woman’s riding garment
7. 28:10 - According to the order of their births.
8. 28:12 - So that Hashem would see their names and recall their righteousness.
9. 28:15 - For judicial errors.
10. 10. 28:15 - 1) The claims of the litigants; 2) The court’s ruling; 3) The court’s punishment.
11. 28:30 - The Urim V’Tumim — the ‘Shem Ha’meforash’ placed in the folds of the Choshen.
12. 28:31 - The fabric of the Me’il was made only of techeles.
13. 28:37 - Between the Tzitz and the Mitznefes.
14. 28:38 - 1) It always atones, even when not being worn; 2) The Kohen Gadol must always be aware that he is wearing it.
15. 28:40, 42 - Kesones, Avnet, Migba’as, and Michnasayim.
16. 29:1 - The sin of the golden-calf.
17. 29:4 - They were immersed in a mikveh.
18. 29:14 - It is the only external sin-offering that was completely burned.
19. 29:40 - Oil for the Menorah comes only from beaten olives. Oil for meal-offerings may come from either beaten olives or from ground-up olives.
20. 30:3 - The crown of Kehuna.

Originally, Moshe was to have been a Kohen and not Aharon. But because he first refused to be the one to lead the Jewish people out of Egypt he lost this privilege to his brother, Aharon. Since this week’s Parsha is the beginning of the command for Aharon and sons to do the priestly service, it is the first place in the Torah where Moshe’s punishment of losing the priesthood is apparent. Therefore, the Torah included Moshe’s other punishment as well, the punishment for saying “Erase me from your Book.”

Oznaim L’Torah

For the week ending 15 Adar I 5757, 21 & 22 February 1997