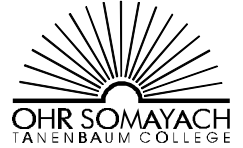


Parsha Q&A



Parshas Tetzaveh

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

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 Yaakov. 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 *Tzitzit*? (*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 in to a room, even to one's own house. Rather, one should knock and then enter.

Yalkut Shimoni (Thanks to Rabbi Sholem Fishbane)

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Parshas **Tetzaveh** — 15 Adar I 5757, 21 & 22 February 1997

Recommended Reading List

Ramban

28:2	Royal Robes	98
28:5	Trustworthy Treasurers	99
28:30	Divine Communication Through "Urim V'Tumim"	102 103
29:9	Donning of the <i>Kohen's</i> Garments	
30:1	The Incense Altar	

Sefer Hachinuch

The <i>Menorah</i> Lights
Inspiration from Attire
Respect from Eating
Respect from Smelling

Malbim

28:4	Mystical Significance of the Garments
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Answers to this Week's Questions

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

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| <ol style="list-style-type: none"> 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 - <i>Choshen, Ephod, Me'il, Kesones, Mitznefes, Avnet, Tzitz, and Michnasayim.</i> 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 <i>Urim V'Tumim</i> — the '<i>Shem Ha'meforash</i>' placed in the folds of the <i>Choshen</i>. | <ol style="list-style-type: none"> 12. 28:31 - The fabric of the <i>Me'il</i> was made only of <i>techeles</i>. 13. 28:37 - Between the <i>Tzitz</i> and the <i>Mitznefes</i>. 14. 28:38 - 1) It always atones, even when not being worn; 2) The <i>Kohen Gadol</i> must always be aware that he is wearing it. 15. 28:40,42 - <i>Kesones, Avnet, Migba'as, and Michnasayim.</i> 16. 29:1 - The sin of the golden-calf. 17. 29:4 - They were immersed in a <i>mikveh</i>. 18. 29:14 - It is the only external sin-offering that was completely burned. 19. 29:40 - Oil for the <i>Menorah</i> 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 <i>Kehuna</i>. |
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Bonus

A:

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

Parshas

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

Tetzaveh

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