

# Parsha Q&A



## Parshas Tetzaveh

For the week ending 9 Adar 5758  
6 & 7 March 1998

*This week's Parsha Q&A is dedicated by Dr Larry Greenbaum and family in loving memory of  
my grandfather Mr William Spielman (Velvel ben Avraham)*

### Parsha Questions

1. What two precautions were taken to assure purity of oil for the *Menorah*?
2. How was Aharon 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 hedio*?
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 Aharon 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 *mizbach haketores* symbolize?

*Rashi never just comments; something in the text always impels him to do so. Rashi's comments are answers to unspoken questions and difficulties arising from a thoughtful reading of the Torah. Therefore, anyone who wants a true understanding of Rashi's classic Torah commentary must always ask*

### "What's Bothering Rashi?"

**Concerning the Menorah in the Temple, the Torah says "Aharon and his sons shall arrange (ya'aroch) it from evening until morning...." (Exodus 27:21)**

Rashi comments on "from evening until morning: "Give it its measure of oil which can burn from evening until morning. The Sages estimated this measure as half a *lug* for the long nights of *Teves* (December). The same measure applies for all nights, and it doesn't matter if oil is left over."

This comment appears strange. Why does Rashi abandon the simple meaning of the verse, i.e., that the oil should burn from evening until morning? **What's bothering Rashi?**

Answer: The Hebrew word *ya'aroch* means either "arrange" or "estimate." It would seem to mean "arrange" here, as all translations have it. But this would imply that the **arranging** should be done all night long, from evening until morning; or any time at night, starting from evening until the morning. But neither of these meanings seems reasonable. So Rashi tells us that here the word *ya'aroch* here means "estimate" — estimate the measure so there will be enough for it to burn from evening until morning.

*Based on Dr. Avigdor Bonchek's new book "What's Bothering Rashi?" Feldheim Publishers*

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## I Did Not Know That!

**“Like the work of a stone craftsman, written clearly like the engraving on a signet ring, engrave the two stones on the names of the Children of Israel.” (28:11)**

A signet ring's image is engraved backwards so that when it is pressed into wax to seal a document its impression will read forwards. But is it logical that the names of the Tribes would be written backwards on the breastplate?

Maharil Diskin explains, therefore, that the names of the Tribes were indeed inscribed backwards — like a signet ring — but on the **backs** of the precious stones. The names were viewed by looking through the transparent stones. When viewed from the front, the names appeared forwards.

### 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*.

What do  
you do  
with parsha Q&A?

Joanne Abensour wrote:

Our 2 sons are out of the house studying in Beis Medrash so we don't get parsha questions from school anymore. We have a lot of *Ba'alei Teshuvos* or potential *Ba'alei Teshuvos* who eat by us on Shabbat, and we do all kinds of things at the Shabbat table, one of which is to do the Parsha questions. And even without guests, we enjoy it- we sometimes try to see it in the Rashi ourselves- we name the pasuk (to save time) and then look in the Rashi ourselves. We enjoy this tremendously and so do our guests. Yaasher kochachem!

What do YOU do with Parsha Q&A? Fax, E-mail, post, even Fedex your responses — we'll share them with all the Q&A readers!

E-Mail should be addressed to [whatido@ohr.israel.net](mailto:whatido@ohr.israel.net)

Parshas Tetzaveh

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