

Parsha Q&A



Parshas Tetzaveh

For the week ending 11 Adar 5756
1 & 2 March 1996

Parsha Questions

1. Which two precautions were taken to assure purity of oil for the *Menorah*?
2. How was Aaron commanded to kindle the *Menorah*?
3. Name three places in the Parsha where the word *tamid* is used, and explain the meaning in each case.
4. Name the eight garments worn by the *Kohen Gadol*.
5. What types of materials were used in making the *Ephod*?
6. In which order were the names of the Tribes inscribed on the *Ephod*?
7. The stones of the *Ephod* bore the inscription of the names of the sons of Yaakov. Why?
8. For what sins did the *Choshen Mishpat* (breast plate) atone?
9. What are three meanings of the word *Mishpat*, and which is suitable for the *Choshen* (*Choshen Mishpat*)?
10. What was lacking in the *Bigdei Kehuna* (*Kohen's* garments) in the second *Beis Hamikdash*?
11. Which component of the *Choshen Mishpat* allowed the *Kohen* to make correct judgments?
12. When the *Kohen Gadol* wore all his priestly garments, where did he lay his *Tefillin*?
13. Which garments were worn by a *Kohen Hediot* (ordinary *Kohen*)?
14. During the inauguration of the *Kohanim*, a bullock was brought as a sin offering. For what sin did this offering atone?
15. Name two things that require anointing.
16. Moshe was commanded to wash Aaron and his sons to prepare them to serve as *Kohanim* (29:4). How were they washed?
17. What was unique about the bull sin-offering brought during the inauguration of the *Kohanim*?
18. Where does the *Kohen* place his hands for the heaving and waving (29:24)?
19. How did the oil used for the meal-offering differ from the oil used for the *Menorah*?
20. What did the crown on the *Mizbe'ach* of incense symbolize?

BONUS

Q:

Each garment when worn by the *Kohen Gadol* atones for a specific sin. The *Choshen* atones for mistakes made by the court. The *Ephod* atones for idolatry. The *Meil* atones for *Lashon Hara*. The *Ketones* atones for murders not punishable by the court. The *Mitznefes* atones for arrogance. The *Avneit* atones for inappropriate thoughts. The *Tzitz* atones for brazenness. The *Michnasayim* atone for immorality. Why did the Torah give garments to atone for these specific sins?

I Did Not Know That!

The names of the tribes were written on each of the 12 gems of the *Choshen*. There were a total of 72 letters written on the gems of the *Choshen*. This corresponds to the 72 daytime hours during the first six days of creation and to the 72 letter Name of Hashem, to teach that Hashem maintains the entire creation in the merit of the 12 tribes.

Rabbeinu Bachya

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Parshas Tetzaveh — 11 Adar 5756, 1 & 2 March 1996

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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 <i>Kohen's</i> Garments
30:1	The Incense Altar

Malbim

28:4	Mystical Significance of the Garments
98	The <i>Menorah</i> Lights
99	Inspiration from Attire
102	Respect from Eating
103	Respect from Smelling

Sefer Hachinuch

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 - <i>Ner</i> — every night; 29:42 - <i>Olah</i> — every day; 30:8 - <i>Ketores</i> — every day. 4. 28:4,36,42 - <i>Choshen, Ephod, Me'il, Kesones, Mitznefes, Avnet, Tzitz, and Michnasayim.</i> 5. 28:6 - Five types: Gold, blue, purple, and scarlet wool; linen. 6. 28:10 - According to the order of their births. 7. 28:12 - So that Hashem would see their names and recall their righteousness. 8. 28:15 - For judicial errors. 9. 10. 28:15 - 1) The claims of the litigants; 2) The court's ruling; 3) The court's punishment. Here it means a clear-cut ruling. 10. 28:30 - The <i>Urim V'Tumim</i> — the '<i>Shem Ha'mefurash</i>' that was placed in the folds of the <i>Choshen</i>. | <ol style="list-style-type: none"> 11. 28:30 - The <i>Urim V'Tumim</i> — which illuminated its ruling and made it unequivocal. 12. 28:37 - Between the <i>Tzitz</i> and the <i>Mitznefes</i>. 13. 28:40,42 - <i>Kesones, Avnet, Migba'as, and Michnasayim.</i> 14. 29:1 - The sin of the golden-calf. 15. 29:2,7 - <i>Matzah Wafers; Kohanim.</i> 16. 29:4 - They were immersed in a <i>Mikveh</i>. 17. 29:14 - It is the only external sin-offering that was completely burned. 18. 29:24 - Beneath the hands of the owners of the <i>Korban</i> (sacrifice). 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> (priesthood). |
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Bonus

A:

These were the principal sins during the First Temple period. Therefore, Hashem gave these garments to the *Kohen Gadol* to help mitigate the guilt of the Jewish People.

Alshich

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