

## QUESTIONS ON PARASHAT TETZAVEH

**Q-1.** (a) When saying to *Moshe*, “*ve’ata tetzaveh*” (and you shall command), why did *Hashem* add the unnecessary word “*ve’ata*” (and you)? (b) (i) What are the 3 times for the *Mishkan*’s construction that the *Torah* says “*ve’ata*”, referring to *Moshe*, rather than naming him? (ii) What does this connote? (c) Why is *Tetzaveh* the only *parasha* in *Shemot*, *Vayikra* and *Bamidbar* not mentioning *Moshe*’s name (3 reasons)? (d) (1) When did the *menorah*’s lamps burn (2 views)? (2) How do we know that the *kohanim* had to light it even on *Shabbat*? (*Shemot* 27:20)

**A-1.** (a) To tell *Moshe* he could not delegate this – he personally had to command *Bnei Yisrael* about the oil (*Ramban*). (b) It shows *Hashem* crediting the *Mishkan*’s donations, construction and functioning to *Moshe* as if he personally did them – (1) (i) “*Ve’ata tetzaveh*” [*Bnei Yisrael* to bring the *menorah*’s oil] (27:20) – (ii) the *menorah*’s light signifies the *Torah* wisdom *Moshe* transmitted; (2) (i) “*ve’ata hakreiv*” (and you shall bring close) [*Aharon* and his sons as *kohanim*] (28:1) – (ii) the *kohanim* did the *avoda* only by listening to *Moshe*; (3) (i) “*ve’ata te-dabeir*” (you shall speak) [to *Bnei Yisrael*’s wise people to make *Aharon*’s garments] (28:3) – (ii) *Bnei Yisrael* succeeded only with *Moshe*’s support (*Ohr haChaim*). (c) (1) After the *cheit ha’eigel*, *Moshe* told *Hashem* that if He did not pardon *Bnei Yisrael*, “erase me from Your book” (32:32) – while He forgave them, a *chacham*’s curse is somehow fulfilled – *Moshe*’s name is “erased” from *Tetzaveh*, the last *parasha* before the *cheit ha’eigel* (*Ba’al Haturim*). (2) When *Moshe* hesitated leading *Bnei Yisrael* (4:13), *Hashem* made *Aharon*, not him, the *Kohen Gadol* – he is not mentioned in this *parasha*, focusing on the *bigdei kehuna* (*Rokeach*). (3) *Tetzaveh* is read during the week of 7 *Adar*, *Moshe*’s birth and death date – his missing name tells us that *Hashem* is the true Lawgiver, with *Moshe* only His courier (*Oznayim leTorah*). (d) (1) “*Tamid*” – (i) Continually, i.e., every day, dusk to dawn (*Rashi*). (ii) Perpetually – while 6 lamps were lit every day at dusk, the “western lamp” always burned (*Ramban*). (2) The *Torah*’s calling it a “*neir tamid*” (continual light) tells us it had to be lit every day, even on *Shabbat* (*Sefer haChinuch – Mitzvah* 98).

**Q-2.** (a) What was the *bigdei kehuna*’s (priestly garments’) purpose (3 views)? (b) (1) For what sin did each of the *Kohen Gadol*’s 8 garments atone – (i) *ketonet* (shirt)? (ii) *michnasayim* (pants)? (iii) *mitznefet* (headdress)? (iv) *avneit* (belt)? (v) *choshen* (breastplate)? (vi) *eifode* (robe)? (vii) *me-il* (mantle)? (viii) *tzitz* (head plate)? (2) Why these sins? (c) Which of a *kohen*’s garments could he wear only during the *avoda*? (d) From where do we know that a man should put on *tefillin shel yad* before the *shel rosh*? (e) Where does *Megilat Esther* refer to the *bigdei kehuna*? (f) Lacking which garment during the *avoda* made a *kohen* liable to death (2 views)? (*Shemot* 28:2-43)

**A-2.** (a) They brought glory to (1) *Hashem*, inspiring the *kohanim* to convey *kedusha* to *Bnei Yisrael* (*Sefer haChinuch – Mitzvah* 99). (2) the *kohanim*, serving in royal clothes (*Ramban*). (3) the *shevatim*, whose names were on them (*Sforno*). (b) (1) (i) Unwitnessed murders unpunished by *Beit Din*; (ii) immorality; (iii) arrogance; (iv) improper thoughts; (v) perverted justice; (vi) idol worship; (vii) *lashon hara*; (viii) brazenness; (2) these were the major sins during the *Batei haMikdash* periods (*Zevachim* 88b). (c) *Avneit* – the 4 garments, *ketonet*, *mitznefet*, *michnasayim* and *avneit*, were made of linen – the *avneit* was embroidered with wool – a *kohen* could wear *sha’atnez* only during the *avoda* (*Mitzvah* 99). (d) *Hashem* commanded making the *choshen*, which, like the *shel yad*, was worn opposite the heart, before the *tzitz*, which, like *shel rosh*, was worn on the head – we first must subdue our heart’s passions, then our mind’s desires (*Oznayim leTorah*). (e) The *bigdei kehuna* were “*le-chavode u-le-tifaret*” (for glory and splendor) – for his 180-day party, *Achashveirosh* showed “*cavode malchuto*” (his kingdom’s glory) and “*tiferet gedulato*” (his majesty’s splendor) (*Esther* 1:4) by wearing the *bigdei Kohen Gadol* looted from the *Beit haMikdash* (*Megilah* 12a). (f) (1) Lacking any of the 4 or 8 garments (*Rashi*). (2) Not wearing the *michnasayim* (pants) which assured the *kohen*’s modesty (*Ramban*).

**Q-3.** (a) How many (1) words and (2) letters were engraved on each of the 2 stones on the *eifode*’s 2 shoulder straps? (b) What words? (c) Which name was modified (2 opinions)? (d) In which order were the *shevatim* listed (3 opinions)? (e) The 2 stones served as a “*zikaron*” (remembrance) – for what were they a *zikaron* (3 explanations)? (*Shemot* 28:10-12)

**A-3.** (a) (1) 6 words, (2) 25 letters; (b) each stone listed 6 *shevatim*; (c) since the 2<sup>nd</sup> stone’s 6 names had 24 letters, (1) *Yosef* had an added *hei* (“*Yehosef*”, as in *Tehilim* 81:6); or (2) *Binyamin* had an extra *yud* before the final *nun*; (d) (1) *Tana Kama* – birth order (except for *Yehuda*, honored being first); (2) *R. Chanina* – the order in *Shemot* 1:1-5; (3) *Rav Kahana* – the *shevatim*’s order on *Har Gerizim* and *Eival* (*Devarim* 27:12-13) (*Sotah* 36a-b). (e) (1) *Bnei Yisrael*’s virtue – *Hashem* will have mercy on them seeing their names on the stones (*Rashi*). (2) *Yosef*’s virtue – he restrained himself from sinning with *Potifar*’s wife, envisioning *Ya’akov* telling him that his name would be removed from the *eifode* if he sinned; (3) how *Bnei Ya’akov* accepted the yoke of Heaven before *Ya’akov* died, saying “*shema Yisrael, Hashem Elokeinu, Hashem Echod*”, with 6 words and 25 letters, and *Ya’akov*’s response “*baruch Shem Kevod Malchuto le-olam va’ed*”, with 6 words and 25 letters (*Ba’al haTurim*).

**Q-4.** (a) (1) Why did *Aharon* offer a *chatat* (sin offering) during the the 7 inauguration days? (2) How did it differ from other *chatat*'s? (3) Why? (4) Why did 2 rams accompany it? (b) Concerning the *matzot* brought with the *korbanot* (29:2), why is "matzot" with a *vav* the 1<sup>st</sup> and 3<sup>rd</sup> times, but without a *vav* the 2<sup>nd</sup> time? (c) When *Moshe* dressed *Aharon* for the inauguration, why are only 7 of the 8 garments mentioned? (d) How could *Moshe* anoint *Aharon*'s head with oil (29:7) after he had already covered *Aharon*'s head with the turban (29:6) (2 views)? (e) Concerning *Aharon*'s and his sons' leaning on the 3 *korbanot*, why does the *Torah* say twice "ve-samach" (he will lean) (29:10, 29:19) and "ve-samchu" (they will lean) once (29:15)? (f) Why did the *Kohen Gadol* need to wear the *tzitz* to do the *avoda*? (*Shemot* 29:2,5-7,10-19)

**A-4.** (a) (1) To atone for his role in the *cheit ha'eiget*; (2) the *kohanim* ate meat of *chatat*'s whose blood was sprinkled on the courtyard altar, but here, the bull was burnt completely; (3) the *kohanim* could not eat the meat until the *Mishkan*'s sanctification was completed; (4) to atone for *Elazar*'s and *Itamar*'s sins (*Ramban*). (b) It hints at the *Pesach seder*'s 3 *matzot* – the top and bottom remain whole, but the middle one is broken for the *afikoman* (*Vechur Lazahav*). (c) The *michnasayim* (pants) were worn for *Aaron*'s personal modesty, not "le-chavod u-le-tifaret" (for glory and splendor); (d) (1) he poured the oil before putting on the turban – the verses are not necessarily in order (*ibn Ezra*). (2) He put the turban on first – he then poured the oil on the uncovered area of *Aharon*'s head where *Aharon* wore his *tefilin* (*Ramban*). (e) The extra *vav* in *ve-samchu* teaches that *Bet haMikdash*'s Lamb Chamber had to have at least 6 (*vav*) lambs – the daily *olah*'s 2 lambs had to be kept in the chamber for 4 days, and after 4 days there were 8 lambs in the chamber, 2 of which were used as that day's *olah*'s (*Rokeach*). (f) The *tzitz* was the *Kohen Gadol*'s "crown of sanctity" – while the king could, but was not required to, wear a crown, the *Kohen Gadol* had to wear his "crown", showing that he was *Hashem*'s courier who taught *Bnei Yisrael Torah* and atoned for their sins (*Oznayim leTorah*).

**Q-5.** (a) Speaking to *Moshe*, from where did *Hashem*'s Voice emanate (2 views)? (b) Why is the *mizbei'ach ha-zahav* (golden incense altar) described here and not with the *Mishkan*'s other vessels in *Terumah* (2 views)? (c) Since the word "mizbei'ach" (altar) is derived from "zevach", meaning animal slaughter, why was this altar called a *mizbei'ach*, since incense, not animals, was offered on it (2 views)? (*Shemot* 29:42,30:1)

**A-5.** (a) From above the (1) *mizbach ha-nechoshet* (copper altar); (2) *kaporet* (*aron*'s lid) (*Rashi*). (b) (1) The *mizbei'ach ha-zahav*'s incense welcomed *Hashem* to the completed *Mishkan* and had to be mentioned after all the vessels and the *bigdei kehuna* were finished (*Sforno*). (2) Since the *mizbei'ach ha-zahav* protected the *kohanim* from punishment for doing improper *avoda* or wearing inappropriate clothing, the rest of the *Mishkan* and *bigdei kehuna* had to be described first (*Ramban*). (c) (1) The letters of "mizbei'ach" reflected its benefits for *Bnei Yisrael* – (i) *mem* – *mechila* (forgiveness); (ii) *zayin* – *zechut* (merit); (iii) *bet* – *beracha* (blessing); (iv) *chet* – *chayim* (life); (2) since, on *Yom Kippur*, the *Kohen Gadol* put the slaughtered animals' blood on the *mizbei'ach*'s "horns", it was not animal-free (*Medrash Tanchuma*).

**Q-6.** (a) How many of the 613 *mitzvot* are in *Parashat Zachor*'s *maftir*? (b) (i) What are they and (ii) how do we fulfill them? (*Devarim* 25:17-19)

**A-6.** (a) 3; (b) (1) (i) "Zachor (remember)" what *Amalek* did to *Bnei Yisrael* as they left *Mitzrayim* (25:17) – (ii) by annually hearing *Parashat Zachor*'s reading (*Sefer haChinuch* – *Mitzvah* 603). (2) (i) "Timcheh (blot out) *Amalek*'s remembrance" (25:19) – (ii) by eradicating all of *Amalek*'s offspring – male and female, adult and young (*Mitzvah* 604). (3) (i) "Lo tishkach (never forget)" what *Amalek* did (25:19) – (ii) by hating *Amalek* and never casting away that hatred, i.e., "not forgetting" this hatred in our hearts (*Mitzvah* 605).

**Q-7.** In the *haftara*, why did *Shmuel haNavi* stress, in his instructions to King *Sha-ul*, that in addition to exterminating all *Amalekim*, *Bnei Yisrael* had to destroy all of their oxen, sheep, camels and donkeys (3 explanations)? (*I Shmuel* 15:3)

**A-7.** (a) If anything remained from *Amalek*'s booty, its remembrance was not destroyed, as the *Torah* requires; (b) *Shmuel* restated the *mitzvah*, so that *Bnei Yisrael* could not claim ignorance (*Radak*). (c) The *Amalekim* were sorcerers – they would change themselves into animals (*Rashi*).