

## 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 3 times re: the *Mishkan’s* construction did *Hashem* say “*ve’ata*” (and you), referring to *Moshe*, rather than naming him? (ii) What does this connote? **(c)** Why is *Tetzaveh* the only *parasha* in *Shemot*, *Vayikra* and *Bamidbar* that does not mention “*Moshe*” (3 reasons)? **(d)** Why did *Hashem* command *Bnei Yisrael* to (1) “take” olive oil for the *menorah*, rather than “make” the oil, like the other *Mishkan* items? (2) bring the oil to *Moshe*, rather than to *Aharon* and his sons who needed it for the *menorah*? (3) When did the *menorah’s* lamps burn (2 views)? (4) Which lamp was the “western lamp” (2 views)? (5) How do we know that the *kohanim* had to light the *menorah* even on *Shabbat*? (*Shemot* 27:20)

**A-1. (a)** To tell *Moshe* that he could not delegate this – he personally had to command *Bnei Yisrael* about the oil (*Ramban*). **(b)** The *Torah* says “*ve’ata*” 3 times to show that *Hashem* credited 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 that *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* properly only by strictly following *Moshe’s* instructions; (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’s* craftsmen 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 *Hashem* forgave *Bnei Yisrael*, 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*, which focuses 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) Since no olives grow in the *midbar*, *Bnei Yisrael* had to use oil that they already had – the *nesi'im* brought their oil to *Moshe*; (2) *Hashem* wanted *Moshe* to assure that the oil was suitably pure and pressed (*Ramban*). (3) “*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; (4) (i) The *menorah* was placed in the east-west direction along the *Mishkan’s* width – the “eastern lamp” was the one furthest east, and the “western lamp” was next to it – *Rebbi*; (ii) the *menorah* was placed in the north-south direction – the “western lamp” was the center lamp whose lip faced toward the *kodesh kadashim*, while the lips of the other lamps faced toward the center lamp – *Rebbi Elazar* (*Ramban*). (5) By calling it a “*neir tamid*” (continual light), 27:20 tells us it had to be lit every day, even on *Shabbat* (*Sefer haChinuch* – *Mitzvah* 98).

**Q-2. (a)** Why, after listing his sons, does 28:1 mention *Aharon’s* name again (2 views)? **(b)** What was the *bigdei kehuna’s* (priestly garments’) purpose (3 views)? **(c)** Did the “wise-hearted” people who made the *begadim* have to make them *lishma*, with specific intent to make them for the *avoda* (3 views)? **(d)** (1) For what sin did each of the *Kohen Gadol’s* 8 garments atone – the (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 specific sins? **(e)** (1) Which of a *kohen’s* garments could he wear only while doing the *avoda*? (2) Why? **(f)** From where do we know that a man should put on *tefillin shel yad* before the *shel rosh*? **(g)** The *me’il* was what type of garment (2 views)? **(h)** How did the *migba’at* worn by a *kohen* differ from the *mitznefet* worn by the *Kohen Gadol* (2 views)? **(i)** Where does *Megilat Esther* refer to the *bigdei kehuna*? **(j)** Lacking which garment during the *avoda* made a *kohen* liable to death (2 views)? **(k)** Who made the *Urim ve-Tumim* (2 views)? (*Shemot* 28:1,2-43)

**A-2. (a)** (1) It tells us that only these 4 of *Aharon’s* sons would be *kohanim*, excluding any other sons that *Aharon* may have later (*ibn Ezra*). (2) *Moshe* could have thought that when he anointed *Aharon* as a *kohen*, *Aharon’s* sons automatically would become *kohanim* – no, his sons had to be individually anointed, and only offspring born after they were anointed individually as *kohanim* would be *kohanim*, not offspring like *Pinchas*, who was born before his father *Elazar* was anointed and whom *Hashem* separately designated as a *kohen* in *Bamidbar* 25:13 (*Ramban*). **(b)** The *begadim* brought glory to (1) *Hashem*, by inspiring the *kohanim* to convey *kedusha* to *Bnei Yisrael* (*Mitzvah* 99). (2) the *kohanim*, by their serving in garments that were royal clothes (*Ramban*). (3) the *shevatim*, whose names were inscribed on them (*Sforno*). **(c)** (1) Yes – *Moshe* said this here to the craftsmen (*Ramban*). (2) No (*Ramban* – *Milchamot Hashem* – *Sukkah* 4a). (3) The craftsmen had to have specific intent for the *Kohen Gadol’s* *begadim*, but not for an ordinary *kohen’s* *begadim* (*Minchat Yitzchak*). **(d)** (1) (i) Unwitnessed murders not punishable 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 periods of the *Batei haMikdash* (*Zevachim* 88b). **(e)** (1) *Avneit*, (2) a *kohen’s* 4 garments, *ketonet*, *migba’at*, *michnasayim* and *avneit*, were linen, but the *avneit* was embroidered with wool – a *kohen* could wear *sha’atnez* only while doing the *avoda* (*Mitzvah* 99). **(f)** *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*). **(g)** It was a (1) shirt, like the *ketonet*, but was worn next to the *kohen’s* flesh – an undershirt, while the *me’il* was worn on top – an over-shirt (*Rashi*). (2) cloak that wrapped around the *Kohen Gadol*, with a collar around his neck and the front open (*Ramban*). **(h)** (1) The *migba’at* and *mitznefet* both refer to the same hat – they were interchangeable (*Rashi*). (2) Both were turbans, but the *migba’at* wound around a *kohen’s* head completely, while the *mitznefet* was wound higher up, leaving the front of the *Kohen Gadol’s* head exposed (*Ramban*). **(i)** The *bigdei kehuna* were “*le-chavode u-le-tifaret*” (for glory and splendor – 28:2) – 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* that *Nevuchadnetzar* looted from the *Beit haMikdash* (*Megilah* 12a). **(j)** (1) Lacking any of the 4 or 8 garments (*Rashi*). (2) Not wearing the *michnasayim* (pants) which assured the *kohen’s* modesty (*Ramban*). **(k)** They were (1) made by the craftsmen of gold and silver in the form of images that astrologers make to answer enquirers’ questions (*ibn Ezra*). (2) a *Shem Hameforush* (Explicit Name of *Hashem*) which was either written by *Moshe* or which *Hashem* gave him (*Rashi* and *Ramban*).

**Q-3. (a)** (1) How many (i) words and (ii) letters were engraved on each of the stones on the *eifode’s* 2 shoulder straps? (2) What words? (3) Which name was modified (2 views)? (4) In what order were the *shevatim* listed (3 views)? (5) The 2 stones served as a “*zikaron*” (remembrance) for what (3 views)? **(b)** (1) In addition to the names of the 12 *shevatim* on the *choshen’s* 12 stones, what 5 other words were engraved on them? (2) How were these 5 words distributed on the 12 stones? (3) What letter(s) were added to the stone with (i) *Reuvein’s* 5 letters? (ii) *Shimon’s* 5 letters? (iii) *Levi’s* 3 letters? (iv) *Yehuda’s* 5 letters? (v) *Yisachar’s* 5 letters? (vi) *Zevulun’s* 5 letters? (vii) *Dan’s* 2 letters? (viii) *Naftali’s* 5 letters? (ix) *Gad’s* 2 letters? (x) *Asher’s* 3 letters? (xi) *Yosef’s* 4 letters? (xii) *Binyamin’s* 6 letters? (4) What practical purpose did these 5 words serve? (5) What did the total number of letters on the stones signify? (*Shemot* 28:10-12,21)

**A-3. (a)** (1) (i) 6 words, (ii) 25 letters; (2) each stone listed 6 *shevatim*; (3) since the 2<sup>nd</sup> stone’s 6 names had 24 letters, (i) *Yosef* had an added *hei* (“*Yehosef*”, as in *Tehilim* 81:6); or (ii) *Binyamin* had an extra *yud* before the final *nune*; (4) (i) *Tana Kama* – birth order (except for *Yehuda*, who was honored by being first); (ii) *R. Chanina* – the order in *Shemot* 1:1-5; (iii) *Rav Kahana* – the *shevatim’s* order on *Har Gerizim* and *Eival*

(Devarim 27:12-13) (Sotah 36a-b). (5) For (i) *Bnei Yisrael's* virtue – *Hashem* has mercy when seeing their names on the stones (*Rashi*). (ii) *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; (iii) *Bnei Ya'akov's* accepting, before *Ya'akov* died, the yoke of Heaven, saying “*shema Yisrael, Hashem Elokeinu, Hashem Echod*”, which has 6 words and 25 letters, and *Ya'akov's* response “*baruch Shem Kevod Malchuto le'olam va'ed*”, which has 6 words and 25 letters (*Ba'al haTurim*). (b) (1) (i) *Avraham*, (ii) *Yitzchak*, (iii) *Ya'akov*; and (iv) *shivtei* (tribes of) (v) *Yeshurun*; (2) they were distributed so that each stone had exactly 6 letters; (3) the (i) *alef* of “*Avraham*”; (ii) *beit* of “*Avraham*”; (iii) *reish*, *hei*, *mem* of “*Avraham*”; (iv) *yud* of “*Yitzchak*”; (v) *tzadik* of “*Yitzchak*”; (vi) *chet* of “*Yitzchak*”; (vii) *koof* of “*Yitzchak*”, and *yud*, *ayin*, *koof* of “*Ya'akov*”; (viii) *beit* of “*Ya'akov*”; (ix) *shin*, *beit*, *tet*, *yud* of “*shivtei*”; (x) *yud*, *shin*, *reish* of “*Yeshurun*”; (xi) *vuv*, *nune* of “*Yeshurun*”; (xii) no added letters (*Yoma* 72a-b). (4) *Hashem* answered the *Kohen Gadol's* questions by lighting up letters on the *choshen's* stones – since the names of the 12 *shevatim* do not include the letters *chet*, *tet*, *tzadik* or *koof*, the *tet* in “*shivtei*”, the *chet* and *tzadik* in “*Yitzchak*” and the *koof* in “*Yitzchak*” or “*Ya'akov*” would light up (*R. Bechaya*). (5) The 6 letters on the 12 stones, a total 72 letters, correspond to the 72-letter Divine Name, which represents *Hashem's* *chesed* – the *gematria* of “*chesed*” is 72 – and which was on the scrolls the *Urim ve-Tumim*, folded inside the *choshen*, and through which the *choshen's* letters lit up (*Ramban*).

**Q-4. (a)** When *Moshe* dressed *Aharon* in honor of the *Mishkan's* inauguration, why are only 7 of the 8 garments mentioned (3 reasons)? (b) How could *Moshe* anoint *Aharon's* head with oil (29:7) after he had already covered *Aharon's* head with the *mitznetet* (turban – 29:6) (2 views)? (c) Since 29:3 instructs that the bull be brought to the *Ohel Mo'ed* – why is this repeated in 29:10 (2 views)? (d) 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 once “*ve-samchu*” (they will lean) (29:15)? (e) What was the reason for the *Kohen Gadol* needing to wear the *tzitz* to do the *avoda*? (*Shemot* 29:2-15)

**A-4. (a)** (1) The *michnasayim* (pants) were worn for *Aaron's* and his sons' personal modesty, not “*le-chavod u-le-tifaret*” (for glory and splendor) (*ibn Ezra*). (2) *Hashem* had already commanded (28:43) that the *michnasayim* be worn under penalty of death – there was no need to repeat this here; (3) since the *michnasayim* covered *Aharon's* and his sons' private parts, *Moshe* did not dress them in it – they put it on privately (*Ramban*). (b) (1) *Moshe* poured the oil before putting on the turban – the verses are not necessarily in chronological order (*ibn Ezra*). (2) After first putting on the *mitznetet*, he poured the oil on the uncovered area of *Aharon's* head where *Aharon* wore his *tefillin* (*Ramban*). (c) (1) 29:10 says that *Aharon* and his sons should lean on the bull that had been brought in 29:3 (*ibn Ezra*). (2) 29:3 instructs that the bull be brought near, i.e., to the *Mishkan's* courtyard to be ready to be offered, but since they had to lean their hands on it immediately before it was offered, 29:10 instructs that it be brought into the *Mishkan* to be offered (*Ramban*). (d) 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*). (e) The *tzitz* was the *Kohen Gadol's* “crown of sanctity” – while a 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 *Torah* to *Bnei Yisrael* and atoned for their sins (*Oznayim leTorah*).

**Q-5. (a)** (1) Why did *Aharon* offer a *chatat* (sin offering) during the the 7 inauguration days? (2) How did it differ from other *korbanot chatat*? (3) Why? (4) Why did 2 rams accompany the *chatat*? (b) Concerning the *matzot* brought with these *korbanot*, why, in 29:2, is the word “*matzot*” spelled with a *vav* the 1<sup>st</sup> and 3<sup>rd</sup> times, but without a *vav* the 2<sup>nd</sup> time? (*Shemot* 29:2,10-19)

**A-5. (a)** (1) To atone for his role in the *cheit ha'eigel*, which *Hashem* foresaw; (2) the *kohanim* ate meat from each *chatat* 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 any sins by *Elazar* and *Itamar* (*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*).

**Q-6. (a)** Why does the *Medrash* say that verse 29:39, “You shall offer one sheep in the morning, and a 2<sup>nd</sup> sheep in the afternoon”, which refer to the *korban tamid*, is the most important verse in the *Torah*? (b) When speaking to *Moshe*, from where did *Hashem's* “Voice” emanate (2 views)? (c) Why is the *mizbei'ach ha-zahav* (golden incense altar) described here and not in *Parashat Terumah*, along with the *Mishkan's* other vessels (2 views)? (d) Since the word “*mizbei'ach*” (altar) is derived from “*zevach*”, meaning animal slaughter, why is this altar called a *mizbei'ach*, since incense, not animals, was offered on it (2 views)? (e) Since any *kohen* was allowed to offer the *ketoret*, why does 30:7 specify, “*Aharon* shall bring the *ketoret* [on the *mizbei'ach*]”? (f) (1) What was the “*ketoret zara*” (alien incense) that could not be offered on the *mizbei'ach* (3 views)? (2) What was the only non-*ketoret* offering allowed on the *mizbei'ach ha-zahav*? (*Shemot* 29:39,42,30:1-9)

**A-6. (a)** The *korban tamid* facilitates “*veshchanti betocham*” ([*Hashem*] will dwell among [*Bnei Yisrael*]) – the day-in day-out service for *Hashem*, embodied by the *tamid*, enabled *Bnei Yisrael* to be close to Him, teaching us to be careful in doing routine *mitzvot*, such as *tefila* (*Maharal*). (b) From above the (1) *mizbach ha-nechoshet* (copper altar); (2) *kaporet* (*aron's* lid) (*Rashi*). (c) (1) The *mizbei'ach ha-zahav's* incense welcomed *Hashem* to the completed *Mishkan* and had to be mentioned after all of 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*). (d) (1) The letters of the word “*mizbei'ach*” reflected this altar's benefits for *Bnei Yisrael* – it provided (i) *mem* – *mechila* (forgiveness), (ii) *zayin* – *zechut* (merit), (iii) *bet* – *beracha* (blessing), and (iv) *chet* – *chayim* (life); (2) since, on *Yom Kippur*, the *Kohen Gadol* sprinkled the slaughtered animals' blood on the “horns” of the *mizbei'ach ha-zahav*, it was not completely animal-free (*Medrash Tanchuma*). (e) Since *Aharon* was the first anointed *kohen*, he was the first one obligated to offer the *ketoret*, and 30:7 tells us that he offered the first *ketoret*, but subsequently, any *kohen* could do it (*Ramban*). (f) (1) Any incense (i) brought as a private donation was considered alien (*Rashi*). (ii) made of spices different from those listed in 30:34 (*Onkelos*). (iii) Offering an animal *korban* or a libation was considered alien (*Ramban* – *Hilchot Klei haMikdash* 2:11). (2) The blood of the bull and goat *korbanot* on *Yom Kippur* was sprinkled on it (*Sefer haChinuch* – *Mitzvah* 104).

**Q-7.** In the *haftara*, why did *Hashem* ask the *navi* to tell *Bnei Yisrael* the sizes of the *Beit haMikdash* and *mizbei'ach* (2 views) (*Yechezkeil* 43:10-17)?

**A-7. (a)** To show *Hashem's* *chesed* – He will not reject *Bnei Yisrael* despite their sins and will accept their *korbanot* (*Rashi*). (2) It was a sign to *Bnei Yisrael* that they will yet rebuild the *Beit haMikdash* when the *mashiach* arrives and the dead are resurrected – those to whom *Yechezkeil* gave these measurements will assist in rebuilding it, a proof for *techiyat ha-meitim* (*Radak*).