

KMS Family Parsha Sheet

בס"ד

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Tetzaveh - תְּצַוֶּה

Parsha Questions

(Answers on the back)

- 1) After the birth of Moshe his name is mentioned in every parsha except Tetzaveh. Why?
- 2) Why was Tetzaveh chosen as the parsha that Moshe's name is omitted?
- 3) Name the eight garments worn by the Kohen Gadol.
- 4) Which garments were worn by a Kohen Hedyot?
- 5) What do each of the clothes of the Kohein Gadol atone for?
- 6) What words were written on the Choshen?
- 7) What was lacking in the bigdei kehuna in the second Beit Hamikdash?
- 8) What acts are done "constantly" (tamid)? (5 answers)
- 9) In this parsha, which three actions are performed "in the afternoon"?
- 10) During the inauguration of the Kohanim, a bull was brought as a sin offering. For what sin did this offering atone?



Words of Wisdom

Mishlei 1:8

שְׁמַע בְּנִי מוֹסֵר אָבִיךָ וְאַל תִּתֵּשׁ תּוֹרַת אִמְךָ

Listen, my son, to the discipline of your father, and do not forsake the instruction of your mother.

Did You Know?

Why Do We Read The Haftara?

(etzion.org)

There are two variant reasons offered for the source of haftarah. Perhaps the most familiar one is cited by the Tosafot Yom Tov in Megilla 3:4 who cites a sefer known as Sefer ha-Tishbi. According to this account the Assyrian King Antiochus – the villain of Chanukah – banned public Torah reading. Substituting permissible reading of sections from the Prophets was a solution to sustain public readings during these difficult periods. Even after the repeal of this ban, haftarah was sustained as a complement to keriyat ha-Torah.

By contrast, the Shiblei Ha-Leket in chapter 44 cites a response of Rabbenu Shelomo which describes the common practice of devoting post-Shacharit morning hours to communal Torah study. A broad variety of Scripture, Neviim, mishna and Talmud was studied to adhere to the gemara in Kiddushin (30) which urges us to allocate Torah study time to all tracts of Torah. As economic conditions worsened, this morning study was curtailed and ultimately vanished. In memory of this experience the first two verses of the section known as "uva le-tziyon" were instituted. These verses are taken from Isaiah (59:20-21) and address, among other issues, the eternity of Torah study (lo yamushu mipicha ... ad olam). These verses were fitting reminders of the bygone experiences of post-Shacharit Torah study. Of course, Shabbat still allowed post Shacharit study and this experience was institutionalized as haftarah. Unlike the first version which views haftarah as a SUBSTITUTE for, and ultimately a complement to, keriyat ha-Torah, this opinion sees it as an independent experience appended to the conclusion of Shacharit.

Who are you wearing?

All twelve tribes



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Parsha Answers:

- 1) Baal Haturim 27:20 - Moshe asked to be wiped out of the Sefer Torah to save the Jews, and the curse of a Chacham works even when attached to a condition. Therefore his name is missing in one Parsha.
- 2) Moshe would have been Kohein Gadol and it was taken away from him (Rashi Shemot 4:14). Therefore his name is missing in Tetzaveh, which describes the special clothes of the Kohein Gadol, as this parsha causes Moshe pain.
- 3) Choshen, Ephod, Me'il, Ketonet, Mitznefet, Avnet, Tzitz, and Michnasayim.
- 4) Ketonet, Avnet, Migba'at, and Michnasayim.
- 5) Erchin 16a - The Ketonet atones for spilling the blood; trousers for immorality; hat for haughtiness; Avneit for bad thoughts; Choshen for dinim; Ephod for idol worship; Me'il for Lashon Harah; Tzitz for brazenness.
- 6) It had to have all the letters of the Aleph-Bet. However, the names of the 12 shevatim were missing four letters: Chet, Tet, Tzadi, Kuf. Therefore the names of the 3 Avot were added as well.
- 7) Rashi 28:30 - The Urim V'Tumim - the "Shem Ha'meforash" placed in the folds of the Choshen.
- 8) (a) The Menorah has one of its lamps constantly lit (27:20). (b) The breastplate (Choshen) of the High Priest is always on the chest of Aharon (28:29). (c) The head-plate (Tzitz) is constantly on the forehead of the High Priest (28:38). (d) The daily offering is brought twice each day - morning and afternoon - on behalf of the entire congregation (29:38). (e) The incense is brought every day (30:8).
- 9) Three services have to be performed "in the afternoon": (1) The second daily "Tamid" offering (29:38), (2) the lighting of the Menorah, (3) and the burning of the incense (30:8).
- 10) Rashi 29:1 - The sin of the golden calf.



This Week In Jewish History

Adar 14

(Aish.com)

This is the day in 1912 that Henrietta Szold founded Hadassah, the women's Zionist organization. In 1892, even before Herzl's activities, Szold and her father formed the first Zionist society in Baltimore, and Hadassah was her idea to mobilize American Jewish women in support of Israel. In 1920, Szold made aliyah, where she supervised the opening of Hadassah medical units, playgrounds and public health programs. At age 73, Szold, as head of the Youth Aliyah Department, traveled to Germany where she worked to save Jewish youth destined for Hitler's ovens. Szold is buried in Jerusalem on the Mount of Olives. Today Hadassah operates the largest hospital in Jerusalem, and its 300,000 members make it one of the largest women's organizations in the world.




Tefilla Insights

Poteach Et Yadecha

(Torah.org)

Our Sages promised that anyone who says Ashrei three times a day is guaranteed a place in the World to Come. Why is Ashrei so important? The Talmud offers two reasons: First, each verse of Psalm 145, the main part of Ashrei, starts with a different letter of the Hebrew alphabet. Secondly, it contains the verse "pose'ach es yadecha" (You [Hashem] open Your Hand, and sustain the needs of all living creatures), which affirms Hashem as the Source of all sustenance (Brachos 4b).

"Pose'ach es yadecha," which attributes all worldly sustenance to Hashem, is the most significant verse of Ashrei. A person must recite the verse with proper concentration, and he should repeat it if he failed to do so (Shulchan Aruch 51,7). If one only realizes after he has gone further in Pesukei D'zimra that he failed to have the proper concentration, he should say it again, and then continue with the verses that follow it (Mishna Berura 51,16).



Key Number or Word In The Parsha

Shevet - שבט

(Jewishlink.news)

In this parsha, the word shevet ("tribe") is used for the first to describe segments of the Jewish people (Exodus 28:21). The noun "shevet" appears 191 times in Tanach (in its various forms). It has two main meanings: "stick" and "tribe." This same phenomenon occurs with the word "mateh." Most likely, the explanation is that these words first referred to the "mateh" and "shevet" of the tribal leader, and then expanded to mean the tribe itself, i.e., to everyone under the command of the one who holds the "mateh" or "shevet."