



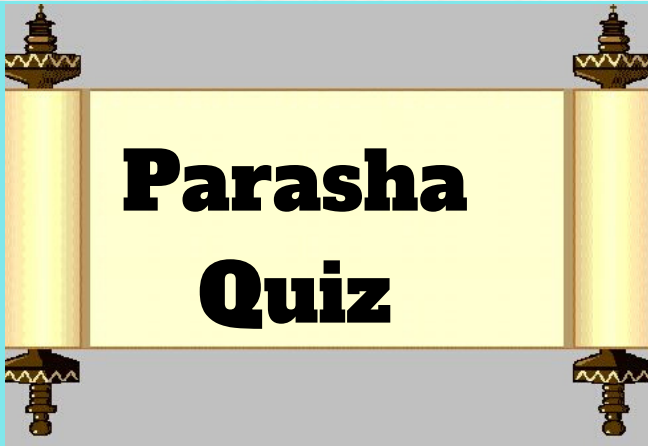
KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

Tetzaveh / Zachor

תְּצַוֶּה

3.7.20



Elementary:

- 1) What are the names of Aharon HaKohein's 4 sons?
- 2) Name the 8 garments worn by the Kohen Gadol. How many of those garments were worn by other Kohanim?
- 3) What two special things hung from the bottom of the Kohein Gadol's robe?
- 4) Whose name appears in every parsha in the books of Shemot, VaYikra, and BaMidbar, but not in this parsha?
- 5) What do we read about in Parshat Zachor?

Middle/High School:

- 1) How does Rashi (27:20) understand the Ner Tamid? How is this different than the Tamid of the Lechem HaPanim (25:30)? [Also compare to 28:38]
- 2) According to Rashi (28:30) what was the purpose of Aharon wearing the Urim V'Tumim all the time?
- 3) How does Rashi (28:41) explain the concept of Chinuch?
- 4) According to Rashi (29:18) why is the smell of Korbanot described as "ריח נחוח"?
- 5) According to Rashi (30:3) what did the crown around the Mizbeiach symbolize? What did the crown around the Aron (25:11) and the Shulchan (25:24) symbolize? [Compare to Pikei Avot 4:13]

What would you do?

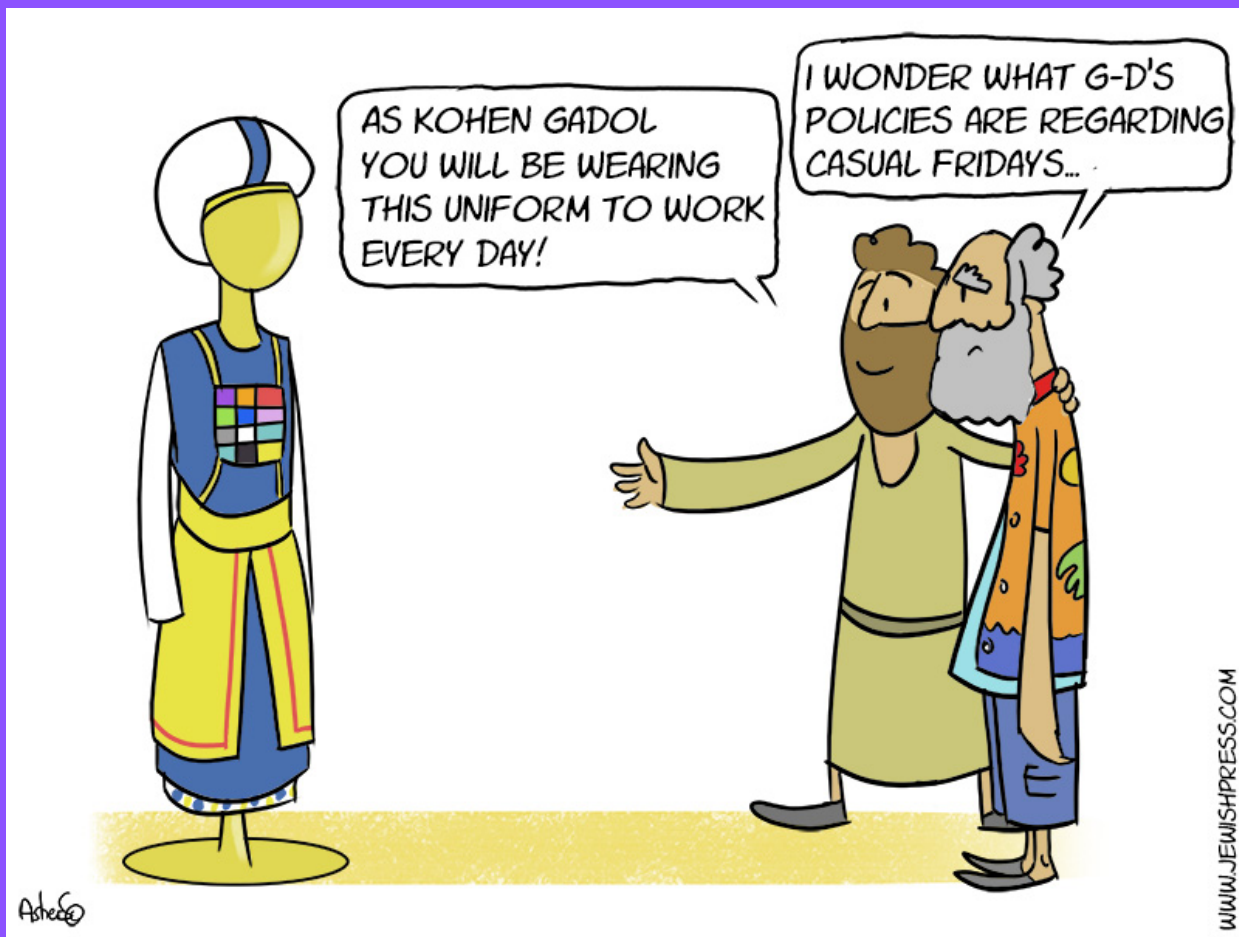
Discussion starter for your Shabbat table..

If someone asked you to explain why you dress extra nicely for Shabbat what would you say?

Did You Know?

This week, in addition to the regular Parsha, we read Parshas Zachor. Parshas Zachor is the 2nd of the four special Shabbosim preceding Pesach when additional portions are read from the Torah. The first special Shabbos was Parshas Shekalim. This week we read Zachor, and in a few weeks we will read Parah and Chodesh. There are set rules which determine when each of these additional Parshios is to be read. Parshas Zachor is always read on the Shabbos before Purim. On Parshas Zachor, we read the additional Parsha found in Devarim, 25:17. As a nation, we were commanded to destroy the nation of Amalek. This nation came into existence at the same time as we did. Esav's son Elifaz had a son Amalek. Esav and Elifaz's legacy to Amalek was an undying hatred against the children of Yakov. At the time of the exodus from Egypt, Amalek traveled hundreds of miles to ambush the newly freed nation in the hope of destroying them. We, as a nation, did not pose any threat to their sovereignty. They lived to the east of Canaan and were not among the Seven Nations occupying Eretz Yisroel. Nevertheless, their irrational hatred against Hashem and us compelled them to attack a harmless and seemingly defenseless nation. In the aftermath of their attack we were commanded to always remember the evil that is Amalek. It is the reading of this Parsha that is the fulfillment of this Biblical commandment.

This mitzvah, according to most authorities, is not restricted by time and must be fulfilled by men and woman. The Rabbi's selected the Shabbos before Purim for the fulfillment of this Mitzvah because Haman was a direct descendant of Amalek, and Mordecai was a direct descendant of King Saul. The entire story of Purim is directly linked to this Mitzvah and the missed opportunity of King Saul that we read about in the Haftarah. (Torah.org)



Moshe's Missing Parsha - Rabbi Ozer Alport (Aish.com)

The Baal HaTurim points out that from the birth of Moshe until his death, this week's parsha is the only one (except for a few parshas in Deuteronomy, in which Moshe speaks in the first-person) in which his name isn't mentioned a single time. He explains that this is because in next week's parsha, Moshe beseeched God to forgive the Jewish people for the sin of the Golden Calf. He requested (Ex. 32:32) that if God wouldn't forgive them, his name should also be erased from the entire Torah.

Although God ultimately accepted Moshe's prayers and forgave the Jewish people, the Talmud (Makkos 11a) teaches that a conditional curse of a righteous person will be fulfilled even if the stipulation itself doesn't come to pass. God partially implemented Moshe's request by removing his name from one entire parsha.

This explanation still begs the question. Why was Moshe's name specifically left out of this week's parsha as opposed to any other?

The Vilna Gaon notes that the yahrtzeit of Moshe, 7 Adar, traditionally falls during the week of Parshas Tetzaveh. In order to hint that it was at this time that Moshe was taken away from the Jewish people, the Torah purposely removed his name from this parsha. The Ozneyim L'Torah contrasts this with the non-Jewish approach of establishing holidays on the day their leader was born or died. We, on the other hand, recognize that as great as Moshe was, he was still human. The date of his death isn't even explicit in the Torah, and during the week when he passed away, he isn't even mentioned in the parsha. Alternatively, Rabbi Zev Leff explains that Rashi writes (4:14) that Moshe was originally intended to serve as the Kohen Gadol, but the position was taken away from him and transferred to his brother Aharon. Parshas Tetzaveh deals almost exclusively with the unique garments and inauguration procedure for the Kohen Gadol. One might have thought that Moshe was bitter at being reminded of the loss of what could have been his and would want to compensate by at least having his name mentioned repeatedly. To demonstrate that Moshe was genuinely happy about his brother's appointment, his name isn't mentioned a single time in the parsha which should have revolved around him, as he willingly stepped aside to allow Aharon his moment in the spotlight. Finally, Rabbi Ovadiah Yosef suggests that the word ספרך (Your book), from which Moshe requested to be removed, can also be read as ספרך - the 20th portion in the Torah, which is Tetzaveh.