

does not touch his genitals. If he is sleeping covered in a blanket and he is naked [underneath], he must use the blanket to separate below his heart, and he may then recite. But he must not make the separation under his neck and recite, because then his

heart sees his genitals and, as a result, he is like one who recites wearing nothing around his loins.

קריאת שמע והוא שלא יהיה עקיבו נוגע בערותו. היה ישן בטליתו והיה ערום חוצץ בטליתו מתחת לבו וקורא. אבל לא יחוצץ צנארו ויקרא מפני שלבו רואה את הערוה ונמצא כמו שקורא בלא חגורה:

TETZAVEH FOR THURSDAY NIGHT

תצוה ליל ששי

צירוף יהוה

כה וית תרתין גדילן דעל תרתין סטרוהי תתן על תרתין מרמצתא ותתן על כתפי

כה ואת שתי קצות שתי העבתת תתן על-שתי המשבצות ונתתה על-כתפות

(25) Then place the two ends of [each of] the two braids into the two housings, and connect [these housings] to the *Eifod's* shoulder straps, on the [*Eifod's*]

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(25) — ואת שתי קצות [שתי העבתת תתן] — [*means: Place the two ends of [each of] the two braids. [That is to say, when each of the two chains was threaded into and pulled half-way through its respective ring, there would now be] two ends of each chain [to connect to the shoulder straps at the top]*] (Siftei Chakhamim on verse 6 above). **Then place [the two ends ...] into the two housings** — *These are the very same housings that are mentioned earlier, between the passage that described the Breastplate and that which*

*describes the Eifod (namely, verses 13-14 above); however, there, Scripture did not yet specify their function or their location. Our verse now explains to you that it is upon these very housings that the ends of the chains which had been inserted through the Breastplate rings, are to be attached — [one] on the right and [the other] on the left, near the [priest's] neck. [That is to say, the] two ends of the right chain is attached to the right housing [on the right Eifod shoulder strap]; and likewise for the left side, namely, that the two ends of the left chain [are attached to the left housing]. ונתתה — [means: And place. Place what? Here, it means that you should connect] the housings **To the Eifod's shoulder straps** — one on one side, and the other on the other side. The result [of the chain-ends being attached to the housings, which, in turn, are connected to the shoulder straps,] is that the Eifod's shoulder straps would*

(כה) ואת שתי קצות. של שתי העבותות ב' ראשיהם של כל אחת ואחת: תתן על שתי המשבצות. הן הן הכתובות למעלה בין פרשת החשן ופרשת האפוד ולא פרש את צרכן ואת מקומן עבשיו מפרש שיתקע בהן ראשי העבותות התחובות בטבעות החשן לימין ולשמאל אצל הצנאר שני ראשי שרשרות הימנית תוקע במשבצות של ימין וכן בשל שמאל שני ראשי שרשרות השמאלית: ונתתה. המשבצות על כתפות האפוד. אחת בזה ואחת בזה נמצאו כתפות האפוד מחזיקין את החשן שלא יפול ובהן הוא

אָפּוּדָא לְקַבֵּל אַפּוּהִי:
 כּוּ וְתַעֲבֵד תְּרֵתִין עֲזָקוֹן דְּדִתְהָב
 וְתִשׁוּי יִתְהוֹן עַל תְּרִין סְטְרֵי
 הָאֵפֹד אֶל-מוֹל פָּנָיו: כּוּ וְעָשִׂיתָ שְׁתֵּי
 טַבְעוֹת זָהָב וְשַׁמֶּת אֹתָם עַל-שְׁנֵי קְצוֹת

external surface. (26) Then make two [more] golden rings, and attach them on the two [lower] corners of the Breastplate, along its edge that is towards the

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hold up the Breastplate, preventing it from falling, for the Breastplate would be effectively suspended upon the straps. Now, [with that arrangement so far,] the lower edge of the Breastplate would still move about back and forth, knocking against the priest's stomach [with his every movement], for that [lower edge] is not attached to him well. Therefore, the Breastplate needed two more rings on its bottom edge, as Scripture will proceed to explain (next verse). אל מול

אל מול — [meaning, “on the external surface”] of the Eifod. [Thus, our verse is telling us] not to place these housings on the surface of the shoulder straps that faces the Robe [namely, the straps' inner surface]. Rather, [they are to be placed] on their upper surface, the one that faces the outside. That surface is called the one which is מול פניו of the Eifod, [literally, “opposite its face,”] because a surface that is not visible is not called פנים [its “face” or “front”]. (26) על שני קצות החשן — This refers to the Breastplate's two lower corners, right and left [as is explained by the phrase that follows:] Along its edge that is towards the Eifod, on the inside — Here you have two landmarks [which describe the required location of these bottom rings on the Breastplate]: Firstly, that the rings should be placed on the Breastplate's two lower corners. [This is what is meant here by “along its edge that is] towards the Eifod,” for the Breastplate's top edge is not “towards the Eifod,” since that edge is near the neck, and the Eifod only covered the lower part of the body. Then our verse provides a second landmark, namely, that the rings should not be affixed to the external surface of the Breastplate, but rather, on the inside surface, as our verse says, ביתה, “on the inside.” This inner surface of the Breastplate [rests] upon the actual Eifod, for the Eifod's waistband girds the priest [all around], with the apron-like portion [of the Eifod covering his lower back and legs.] wrapping itself around his front on his loins and a little of his stomach, coming round from one side and the other, and reaching up till the level of the Breastplate's [lower] corners. Thus, [this inner surface of] the Breastplate's

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תלוי ועדין שפת החשן התחתונה הולכת ובאה ונוקשת על כרסו ואינה דבוקה לו יפה לכך הוצרך עוד ב' טבעות לתחתיתו כמו שמפרש והולך: אל מול פניו. של אפוד שלא יתן המשבצות בעבר הכתפות שכלפי המעיל אלא בעבר העליון שכלפי החוץ והוא קרוי מול פניו של אפוד כי אותו עבר שאינו נראה אינו קרוי פנים: (כו) על שני קצות החשן. הן שתי פאותיו התחתונות לימין ולשמאל: על שפתו אשר אל עבר האפוד ביתה. הרי לה שני סימנים האחד שיתנם בשני קצות של תחתיתו שהוא כנגד האפוד שעליונו אינו כנגד האפוד שהרי סמוך לצואר הוא והאפוד נתון על מתניו ועוד נתן סימן שלא יקבעם בעבר החשן שכלפי החוץ אלא בעבר שכלפי פנים שאמר ביתה. ואותו העבר הוא לצד האפוד שחשב האפוד חוגרו לכהן ונקפל הסיניר לפני הכהן על מתניו וקצת כרסו מכאן ומכאן עד כנגד קצות החשן וקצותיו שוכבין

חושנא על ספתיה די לעברא
 דאפודא מלגיו: כו ותעבד
 תרתין עוקן דדהב ותתן יתהון
 על תרתין כתפי אפודא מלרע
 מלקבל אפוהי לקבל בית
 לופי מעלוי להמין אפודא:
 כח ויחדון ית חושנא
 מעוקתיה לעוקתא דאפודא

הַחֹשֶׁן עַל־שִׁפְתּוֹ אֲשֶׁר אֶל־עֵבֶר הָאֶפֹּד
 בֵּיתָהּ: כו וְעָשִׂיתָ שְׁתֵּי טַבְעוֹת זָהָב וְנָתַתָּה
 אֹתָם עַל־שְׁתֵּי כַתְּפוֹת הָאֶפֹּד מִלְמַטָּה
 מִמּוֹל פָּנָיו לְעֵמֶת מַחְבְּרָתוֹ מִמַּעַל לְחֹשֶׁב
 הָאֶפֹּד: כח וַיִּרְכְּסוּ אֶת־הַחֹשֶׁן מִטַּבְעֹתָ

Eifod, on the inside. (27) Then make [another] two golden rings, and attach them to the bottoms of the *Eifod*'s two shoulder straps, on the external surface, near their point of connection [to the *Eifod* proper], above the *Eifod*'s waistband. (28) They will then fasten the Breastplate from its rings, to the rings

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[lower] corners rest upon the Eifod.
 (27) [And attach them] to the bottoms of the *Eifod*'s two shoulder straps — The [shoham-stone] housings were placed on the upper [free] ends of the Eifod's shoulder-straps, which came up over his shoulders, alongside his throat, and folded over [a little] and came down his front. Scripture now commands to place rings at the other end of the shoulder straps, [namely, at their bases,] where they are joined to the Eifod's waistband (see verse 7 above and Rashi there)]. This is what our verse means, when it says לעמַת מחברתו, i.e., "near their

point of connection" to the Eifod proper, a little above the waistband. For the actual point of connection [of each shoulder strap base] was right up against the waistband, while these rings were placed a little above this [point of connection, slightly] up the shoulder straps. This is what our verse means, when it continues, "above the Eifod's waistband." [This position, then, of] these rings, [at the back of the priest, was] exactly at the level of the lower edge of the Breastplate [at the front of the priest (see end of Rashi on preceding verse)]. A string of [wool dyed] green[ish-blue] was inserted into these rings [on the shoulder strap bases], and also into the rings on the [lower edge of the] Breastplate, and the rings would then be fastened together with that string, on the right and the left. This, in order to prevent the bottom of the Breastplate from moving back and forth, and knocking against the priest's stomach [with his every movement]. [With the Breastplate held firmly above on the shoulder straps by the chains (see Rashi on verse 25 above) and now also secured below onto the rings at the back by the woolen string,] the result was that the Breastplate sat firmly on top of the Robe. ממול פניו — [means:] On the external surface (see also Rashi on verse 25 above).

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עליו: (כו) על שתי כתפות האפוד מלמטה. שהמשבצות נתונות בראשי כתפות האפוד העליונים הבאים על כתפיו כנגד גרונו ונקפלות ויורדות לפניו והטבעות צדה לתן בראשן השני שהוא מחובר לאפוד והוא שנאמר לעמַת מחברתו סמוך למקום חבורן באפוד למעלה מן החגורה מעט שהמחברת לעמַת החגורה ואלו נתונים מעט בגובה וקיפת הכתפות הוא שנאמר ממעל לחשב האפוד והן כנגד סוף החשן ונתן פתיל תכלת באותן הטבעות ובטבעות החשן ורוכסן באותו פתיל לימין ולשמאל שלא יהא תחתית החשן הולך לפניו וחוזר לאחור ונוקש על פרסו ונמצא מיִשב על הפועיל יפה: ממול פניו. בעבר החיצון:

בְּחוּטָא דְתַכְלֵתָא לְמַהוּי עַל
הַמִּזְוֵן אֵפוֹדָא וְלֹא יִתְפָּרֵק
חֹשֶׁבֶן מֵעֲלוֹי אֵפוֹדָא:
כַּט וַיִּטּוֹל אֶהָרֵן יֵת שְׁמֵהָת בְּנֵי
יִשְׂרָאֵל בְּחֹשֶׁן דִּינָא עַל לְבִיָּה
בְּמַעְלֵיָה לְקוֹדֶשָׁא לְדוּכְרָנָא
קְדָם יְיָ תְדִירָא: ל וַתִּתֵּן בְּחֹשֶׁן
דִּינָא יֵת אֹרֵיָא וַיֵּת תַּמְיָא

אֶל־טִבְעַת הָאֵפוֹד בְּפִתִּיל תְּכֵלֶת לְהִיּוֹת
עַל־חֹשֶׁב הָאֵפוֹד וְלֹא־יִנָּח הַחֹשֶׁן מֵעַל
הָאֵפוֹד: כַּט וַנִּשָּׂא אֶהָרֵן אֶת־שְׁמוֹת בְּנֵי־
יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל־לְבוֹ בְּבֹאוֹ אֶל־
הַקֹּדֶשׁ לְזִכְרוֹן לְפָנַי־יְדוּהָ תָמִיד: ל וַנִּתַּתְּ
אֶל־חֹשֶׁן הַמִּשְׁפָּט אֶת־הָאֹרִים וְאֶת־

that are on the *Eifod*, with a string of [wool dyed] green[ish-blue;] to [have the Breastplate] remain [firmly] upon the *Eifod*'s waistband. In order that the Breastplate not become detached from upon the *Eifod*. (29) Aharon will thus carry the names of the sons of Israel on the Breastplate of Judgment, upon his heart, when he enters the Holy, as a continuous remembrance before the Lord. (30) And you will insert the *Urim* and *Tumim* into the Breastplate of Judgment,

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(28) וירכסו — [This word] denotes connection. Similar is (Psalms 31:21), מרכסי איש, with the meaning, “[from] groups of evil men that have joined together;” and also (Isaiah 40:4), והרכסים לבקעה, [where רכסים refers to] mountains that are close to one another, such that it is impossible to descend into the valleys between them without great difficulty, for the mountains have such proximity, that the valleys are steep and deep. [And that verse in Isaiah is saying that such terrain] will become flattened into a plateau,

(כח) וירכסו. לשון חבור וכן מרכסי איש חבורי חבלי רשעים וכן והרכסים לבקעה הרים הסמוכים זה לזה שאי אפשר לירד לגיא שביניהם אלא בקושי גדול שמתוך סמיכתן הגיא יקופה ועמוקה יהיו לבקעת מישור ונוחה לילך: להיות על חשב האפוד. להיות החשן דבוק אל חשב האפוד: ולא ינח. לשון נתוק ולשון ערבי הוא כדברי דונש בן לברט: (ל) את האורים ואת התמים. הוא כתב שם המפורש שהיה נותנו בתוך כפלי החשן שעל ידו הוא מאיר דבריו ומתמם את דבריו ובמקדש שני היה החשן שאי אפשר לכהן גדול להיות מחסר

upon which one may travel with ease. האפוד — [means:] So that the Breastplate will remain firmly held upon the *Eifod*'s waistband. וינח — [The word וינח] means “detach;” and is an Arabic expression according to Dunash Ben Labrat. (30) את האורים ואת התמים — This [expression] refers to the inscription of the Explicit Divine Name [upon a piece of parchment,] which was placed between the folds of the [doubled-up] Breastplate (see Rashi on verse 16 above). [The High priest would submit a question regarding the people of Israel to the אורים ותומים, and] through this [holy Divine inscription, God] would light up (אור) certain letters [of the names of the tribes engraved on the Breastplate,] thus [spelling out and] providing a complete (תם) solution [to the submitted problem] (Yoma 73b). Now, in the Second Holy Temple, the High Priest had a Breastplate, for he was not permitted to lack any of the [eight] garments [of the High Priesthood and perform the service, namely,

ויהוּן עַל לֵבָא אַהֲרֹן בְּמַעְלֵיהָ
 קֶדֶם יי וַיִּטּוֹל אַהֲרֹן יֵת דִּינָא
 דְּבִנֵי יִשְׂרָאֵל עַל לְבִיָּה קֶדֶם יי
 תְּדִירָא: לֹא וְתַעֲבֹד יֵת מְעִילָא
 דְּאַפּוֹדָא גְּמִיר תְּכַלָּא: לֹב וְיֵהִי
 פּוּם רִישֵׁיהָ כְּפִיל לְגִוּיָה תּוֹרָא
 יְהִי מִקֶּרֶף לְפּוּמִיָּה סָחוֹר סָחוֹר
 עוֹבֵד מַחֵי כְּפּוּם שְׂרָנָן יְהִי לֵיהָ

הַתָּמִים וְהָיוּ עַל־לֵב אַהֲרֹן בְּבֹאוֹ לְפָנַי
 יְדוּהַ וְנִשָּׂא אַהֲרֹן אֶת־מִשְׁפַּט בְּנֵי־יִשְׂרָאֵל
 עַל־לְבוֹ לְפָנַי יְדוּהַ תָּמִיד: ׀ שְׁלִישִׁי
 לֹא וְעָשִׂיתָ אֶת־מְעִיל הָאָפוֹד כְּלִיל תְּכֵלֶת:
 לֹב וְהָיָה פִי־רֵאשׁוֹ בְּתוֹכוֹ שֶׁפָּה יִהְיֶה לְפָנָיו
 סָבִיב מַעֲשֵׂה אֲרָג כְּפִי תַחְרָא יִהְיֶה־לּוֹ לֹא

and they will thus be upon Aharon's heart, when he comes before the Lord. And Aharon will continuously carry the judgment of the Children of Israel upon his heart, before the Lord. (31) And you will make the Robe of the *Eifod*, entirely out of [wool dyed] green[ish-blue]. (32) And its neck-opening will be folded inward, with a bordering-edge all around its opening, the work of a

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*a Breastplate, an Eifod, a Robe, a Tunic, a Turban and a Belt, a Tzitz and Pants]. However, [the holy inscription on parchment off] that Divine Name [i.e., the Urim and Tumim,] was not inside [the folds of the Breastplate at that time]. [And as explained on verse 15 above,] it was by virtue of this inscription, that [the Breastplate] was called the “[Breastplate of] judgment (משפט),” as the verse says (Numbers 27:21), “and for him, he will ask of the Urim's judgment (משפט)” (and see Rashi on verse 15 above). **The judgment of the Children of Israel** —*

*[The Breastplate of judgment was therefore] the item through which the people of Israel would be judged (משפט) and admonished to do certain things or not to do certain things. And according to the Midrash Aggadah, which teaches that the Breastplate atones for erroneous decisions [made by courts] of judgment (Nayikra Rabbah 10:6), it was called “[Breastplate of] judgment (משפט),” in the sense of the forgiveness for [erroneous] judgment [that it facilitated] (and see Zevachim 88b). (31) **The Robe of the Eifod** — [But were the Robe and the Eifod not separate garments? However, here, this expression is used,] because the Eifod was placed [snugly] upon, and was wrapped all around the Robe like a belt. **כליל תכלת** — [means] Entirely out of [wool dyed] green[ish-blue]. No other type of material was mixed into it. (32) **והיה פי ראשו** — [means:] The opening at the top of the Robe, i.e., the opening for the neck [of the priest]. **בתוכו** — [This should be understood] as it is translated, namely: כפיל לגויה, “folded inward.” In this way, the doubled-up edge served as a border [to the*

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בגדים אבל אותו השם לא היה בתוכו ועל שם אותו הכתב הוא קרוי משפט שנאמר ושאל לו במשפט האורים: את משפט בני ישראל. דבר שהם נשפטים ונוכחים על ידו אם לעשות דבר או לא לעשות ולפי מדרש אגדה שהחשן מכפר על מעותי הדין נקרא משפט על שם סליחת המשפט: (לא) את מעיל האפוד. שהאפוד נתן עליו לחגורה: כליל תכלת. כלו תכלת שאין מין אחר מעורב בו: (לב) והיה פי ראשו. פי המעיל בגבהו הוא פתיחת בית הצואר: בתוכו. בתרגומו כפיל לגויה כפול

לֹא יִתְבַּעַז: לֹג וְתַעֲבַד עַל
שִׁיפּוּלוֹהִי רְמוֹנֵי תְּכֵלֵא
וְאַרְגָּמָן וְצִבְעֵי זָהָב עַל
שִׁיפּוּלוֹהִי סָחוּר סָחוּר וְזָגִין
דְּדַהֲבָא בִּינֵיהוֹן סָחוּר סָחוּר:
לֹד זָגָא דְּדַהֲבָא וְרְמוֹנָא זָגָא
דְּדַהֲבָא וְרְמוֹנָא עַל שִׁיפּוּלֵי
מְעִילָא סָחוּר סָחוּר: לֹה וְיֵהִי
עַל אַהֲרֹן לְשִׁמְשָׂא וְיִשְׁתַּמַּע
קְלִיָּה בְּמַעְלִיָּה לְקוֹדֶשָׁא קָדָם

יִקְרַע: לֹג וְעָשִׂיתָ עַל-שׁוּלְיוֹ רְמוֹנֵי תְּכֵלֵת
וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי עַל-שׁוּלְיוֹ סָבִיב
וּפְעַמְנֵי זָהָב בְּתוֹכָם סָבִיב: לֹד פְּעַמָן זָהָב
וְרְמוֹן פְּעַמָן זָהָב וְרְמוֹן עַל-שׁוּלֵי הַמְּעִיל
סָבִיב: לֹה וְהָיָה עַל-אַהֲרֹן לְשֶׁרֶת וְנִשְׁמַע
קוֹלוֹ בְּבֵאוֹ אֶל-הַקֹּדֶשׁ לְפָנֵי יְדוּהָ וּבִצְאָתוֹ

weaver, just like a coat of armor has — [so that] it will not be torn. (33) And on its [lower] hem, you will make pomegranate[-like sphere]s out of [wool dyed] green[ish-blue], [wool dyed] purple, strips of [wool dyed] crimson, all around its hem, and golden bells [alternating] in between them, all around; (34) A golden bell and then a pomegranate, a golden bell and a pomegranate, [and so on,] all around the [lower] hem of the Robe. (35) And it must be upon Aharon [for him] to serve; its sound will be heard when he enters the Holy

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neck-opening]. This was achieved through a weaving process, rather than [by sewing] with a needle. Just like a coat of armor — We learn [from here,] that the openings on their coats of armor were folded inward. It will not be torn — [That is to say,] so that the opening will not be torn. And he who tears it, transgresses a negative commandment. For [even though the Torah does not explicitly state, “you must not tear it,” nevertheless, our Rabbis teach that] this

statement here, [“It will not be torn,”] is to be counted among the negative commandments of the Torah. Similar is (verse 28 above), “and [have the Breastplate] remain [firmly] upon the Eifod’s waistband” [i.e., it must remain as such]; and likewise (Exodus 25:15), לא יסרו ממנו, when speaking about the rods of the Holy Ark [i.e., that they must not (ever) be removed from the Ark] (Yoma 72a). (33) רמוני — [literally “pomegranates.”] These were hollow spheres, resembling pomegranates, made [in an oval shape] like a hen’s eggs. ופעמני וזהב — [These were golden] bells, which had ringers inside them. — [here means:] Between them, all around. Between two pomegranates, there was one bell [i.e., pomegranates and bells alternated all around the lower hem]. [The bells were] attached to and thus were suspended from the [lower] hem of the Robe (see Zevachim 88b). (34) A golden bell and then a pomegranate [a golden bell and a pomegranate, (and so on,)] —

לתוכו להיות לו לשפה בפילתו והיה מעשה אורג ולא במחט: כפי תהרא. למדנו שהשריונים שלהם פיהם כפול: לא יקרע. כדי שלא יקרע והקורעו עובר בלאו שנה ממנו לאוין שבתורה וכן ולא יזח החשן. וכן לא יסרו ממנו הנאמר בכדי הארון: (לג) רמוני. עגולים וקלולים היו כמין רמונים העשויים כביצת תרנגולת: ופעמני זהב. זגין עם ענבלין שבתוכם: בתוכם סביב. ביניהם סביב בין שני רמונים פעמון אחד דבוק ותלוי בשולי המעיל: (לד) פעמון זהב ורמון פעמון זהב ורמון. פעמון

יִי וּבַמִּפְקִיָּה וְלֹא יָמוּת׃
 לוֹ וְתַעֲבֹד צִיצָא דְדֹהַב דְּכִי
 וְתַגְלוֹף עֲלוּהִי כְּתָב מִפְּרֹשׁ
 קֹדֶשׁ לַיְי׃ לוֹ וְתִשׁוּי יִתִּיה עַל
 חוּטָא דְתַכְלֵתָא וְיִהִי עַל

וְלֹא יָמוּת׃ ס לוֹ וְעָשִׂיתָ צִיצִין וְזָהָב טָהוֹר׃
 וּפְתַחְתָּ עָלָיו פְּתוּחֵי הַתָּם קֹדֶשׁ לַיְדוּהָ׃
 לוֹ וְשַׂמְתָּ אֹתוֹ עַל-פְּתִיל תְּכֵלֶת וְהָיָה עַל-

before the Lord and when he leaves. So that he will not die. (36) And you will make a *Tzitz* of pure gold, and you will engrave upon it, as on a signet ring: Holy To The Lord. (37) And you will place it upon a string of [wool dyed]

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i.e., a golden bell and then a pomegranate next to it [and so on, with alternating bells and pomegranates all around the Robe's hem]. (35) So that he will not die — From the negative statement here [namely, “he will not die”], one can infer the implication regarding its positive converse, as follows: If he has [all of his garments on while he performs the Holy Service], then he is not liable to the death penalty; however, if he enters [the Sanctuary] lacking even one of these priestly garments, then he is indeed liable to death by the hand of Heaven. [Our

verse's elliptical way of expressing the priest's liability here, reflects God's desire for only merit in Israel (Siftei Chakhamim).] (36) צִיצִין — This was like a sort of golden plate, two fingerbreadths wide [i.e., high], which would span the entire forehead from ear to ear (Shabbat 63b). (37) [And you will place it] upon a string of [wool dyed] green[ish-blue] — But elsewhere (Exodus 39:31), Scripture says, “And you will place a string of [wool dyed] green[ish-blue] upon it.” [Was the string of wool upon the Tzitz, or was the Tzitz upon the string?] Furthermore, here, our verse says, “and it will be upon the Turban,” while later (next verse), Scripture says, “And it will be upon Aharon's forehead.” [Did it sit upon his forehead or upon the Turban?] Well, in Shechitat Kodshim [i.e., Tractate Zevachim], we have learned (19a): “The High Priest's hair was visible between the Tzitz and the Turban, for it was on that place [on his head,] that he wore his tefillin.” We learn [from this,] that the Turban sat above, high up on the head; it was not deep for the entire head to fit into it up to the forehead [but rather, the Turban's front edge ended much higher than the forehead]. The Tzitz [proper] was below this level [on the forehead]. Now, [there were three separate strings of greenish-blue wool, each of these] strings were inserted into [one of three separate] holes [that were made in the Tzitz]. And thus, [before being tied up, these strings] would hang from the Tzitz at both ends and [one] from the middle. Consequently, six [string-ends resulted,] at three of these points [when the strings were inserted

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וְזָהָב וּרְמוֹן אֶצְלוֹ: (לה) וְלֹא יָמוּת. מִכָּל לָאוֹ אֲתָה שׁוֹמֵעַ הֵן אִם יִהְיֶה לוֹ לֹא יִתְחַיֵּב מִיָּתֵהּ הָאֵם יִכְנָס מְחוּסָר אֶחָד מִן הַבְּגָדִים הֵלְלוּ חֵיב מִיָּתֵהּ בְּיַד שְׁמַיִם: (לו) צִיצִין. כְּמִין טַס שֶׁל זָהָב הָיָה רֹחֵב ב' אֶצְבָּעוֹת מְקִיף עַל הַמִּצָּח מְאוּזָן לְאוּזָן: (לז) עַל פְּתִיל תְּכֵלֶת. וּבְמָקוֹם אַחֵר הוּא אוֹמֵר וַיִּתְּנוּ עָלָיו פְּתִיל תְּכֵלֶת וְעוֹד כְּתִיב כָּאֵן וְהָיָה עַל הַמִּצָּנֶפֶת וּלְמַטָּה הוּא אוֹמֵר וְהָיָה עַל מִצַּח אַהֲרֹן. וּבִשְׁחִיטַת קֹדְשִׁים שְׁנִינּוּ שְׁעָרוֹ הָיָה נִרְאֶה בֵּין צִיצִין לְמִצָּנֶפֶת שֶׁשֶׁם מְנִיחַ הַפְּלִין לְמִדְּנוֹ שֶׁהַמִּצָּנֶפֶת לְמַעַלָּה בְּגוּבַה הִרְאֵשׁ וְאֵינָה עֲמוּקָה לְהַכְנִס בָּהּ כֹּל הִרְאֵשׁ עַד הַמִּצָּח וְהַצִּיצִין מְלַמְּטָה וְהַפְּתִילִים הָיוּ בְּנִקְבֵי וְתַלְוִיִן בּוֹ בְּשֵׁנֵי רִאשִׁים וּבְאִמְצָעוֹ שֶׁשָּׂה בִּגְ

מִצַּנְפֹּתָא לְקַבֵּל אֶפְי מִצַּנְפֹּתָא
 יְהִי: לַח וְיִהְיֶה עַל בֵּית עֵינָוְהָ
 דְּאַהֲרֹן וְיִטּוֹל אַהֲרֹן יָת עֹנֵית

הַמִּצְנֶפֶת אֶל-מוֹל פְּנֵי-הַמִּצְנֶפֶת יִהְיֶה:
 לַח וְיִהְיֶה עַל-מִצַּח אַהֲרֹן וְנִשָּׂא אַהֲרֹן אֶת-

green[ish-blue], and it will be upon the Turban; it will be at the front of the Turban. (38) And it will be upon Aharon's forehead. And Aharon will bear the

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halfway through where the holes were located]. Now, [when] the [middle] string, [that was to sit] on top [of his head (see below) had been inserted into its hole,] one end [emerged from the hole] onto the external surface [of the Tzitz], while the other end [emerged] from the other side [of the hole,] on the internal surface of the Tzitz (Siftei Chakhamim). [Hence, it was of this middle string, that our verse says, “And you will place it upon a string” — referring to the end of this middle string that emerges onto the Tzitz's inner surface, while the other verse

מקומות הללו פתיל מלמעלה א' מבחוץ ואחד מבפנים כנגדו וקושר ראשי הפתילים מאחורי העורף שלשתן ונמצאו בין אורך הטס פתילי ראשו מקיפין את הקדקד ופתיל האמצעי שבראשו קשור עם ראשי השנים והולך על פני רוחב הראש מלמעלה נמצא עשוי כמין כובע ועל פתיל האמצעי הוא אומר והיה על המצנפת. והיה נותן הציץ על ראשו כמין כובע על המצנפת. והפתיל האמצעי מחזיקו שאינו נופל והטס תלוי כנגד מצחו ונתקומו כל המקראות פתיל על הציץ וציץ על הפתיל ופתיל על המצנפת מלמעלה: (לח) ונשא אהרן. לשון סליחה ואע"פ כן אינו זו ממשמעו

*(Exodus 39:31) says, “And you will place a string ... upon it” — referring to the end that emerges onto the external surface (Siftei Chakhamim).] And he was to tie together all three [double] string-ends at the back of his neck [after having brought each of the two side strings around its respective side of his head, while the middle string was brought across the top of his head, over the Turban]. The result was that between the length of the plate and the ends of the [side] strings [which reached the back of the neck], the priest's skull was surrounded. And then the middle string that was brought across [the top of] his head, would then be tied together with the other two [at the back of his neck]. [This middle string] was brought across the whole width of his head on the top. Consequently, the [entire arrangement of the] Tzitz was made like a sort of hat [with the plate on his forehead, the two side-strings surrounding his skull, and the middle string coming over the top of his head]. Hence it was [again] of this middle string [which went across the top of the Turban], that our verse here says, “and it will be upon the Turban.” The priest would thus place the Tzitz on his head like a sort of hat over the Turban, with the middle string supporting it so that it does not fall [downwards], the plate therefore being suspended at the level of his forehead. In this way, all the verses [cited at the beginning of this Rashi] are now reconciled, namely, that [as explained above,] the string is upon the Tzitz, that the Tzitz is upon the string, and that the string is on the Turban, i.e., over its top [and that the Tzitz is on his forehead]. (38) **And Aharon will bear [the iniquity]** — And even though [the expression of “bearing iniquity”] here can [be explained figuratively, to] mean [that Aharon would facilitate] forgiveness [for these sins (see below)], nevertheless, at the same time, this [expression ונשא, “will bear,”] does not lose its literal meaning, namely,*

עֹן הַקְּדָשִׁים אֲשֶׁר יִקְדִּישׁוּ בְּנֵי יִשְׂרָאֵל
לְכָל־מִתְנַת קְדָשֵׁיהֶם וְהָיָה עַל־מִצְחוֹ
קֹדֶשֶׁיָּא דִּי יִקְדָּשׁוּן בְּנֵי
יִשְׂרָאֵל לְכָל מִתְנַת קֹדֶשֶׁיהוֹן
וְהָיָה עַל בֵּית עֵינוּהִי תְדִירָא

iniquity regarding holy sacrifices that the Children of Israel will consecrate for any of their gifts of holy sacrifices. And it will be upon his forehead, always

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that Aharon would actually “bear” the burden of the iniquity, and as a consequence, the iniquity will be removed from the holy sacrifices. **The iniquity regarding holy sacrifices** — [The Tzitz] facilitates the acceptability of any sacrificial blood or fats that had become impure but had nevertheless been offered up [in that impure state]. Just as we have learned (Menachot 25a): Which iniquity is borne by Aharon here? If [you suggest that] it is the iniquity of פיגול [i.e., a sacrifice which is “rejected” due to the improper intention on the part of the one offering it up to eat it outside its permitted

location (see Rashi on Leviticus 19:7)], Scripture already states (*ibid.*), “it will not be accepted” [a law that is not changed by the Tzitz]. And if [you suggest that] it is the iniquity of נותר [i.e., a sacrifice that has been “leftover” after its prescribed time limit, here meaning a sacrifice which is “rejected” due to the improper intention on the part of the one offering it up to eat it outside the time allotted to eat its flesh (see Rashi on Leviticus, 7:18)], Scripture states (*ibid.*), “it will not count [for the one who offers it].” Moreover, you cannot suggest that the Tzitz atones for the iniquity of a priest who offers a sacrifice while he is in the state of impurity, for our verse here says “the iniquity regarding holy sacrifices” [themselves] and not “the iniquity regarding those who are performing the sacrifices.” Hence, the Tzitz facilitates appeasement only insofar as rendering a sacrifice valid [if its blood or fats had become impure]. והיה על מצחו תמיד — [If read literally, our verse can mean “And it will always be upon his forehead.”] But it cannot be said that [our verse is commanding that] the Tzitz always be worn on the High Priest’s forehead, for he wore it only while he is performing the Holy Service. Rather, [the word תמיד here is to be connected to the phrase that follows, thus reading:] תמיד לרצון להם, “always to render them acceptable.” That is to say, [the Tzitz would “always” render the sacrifices acceptable (if their blood or fats had become impure),] even if it was not on the High Priest’s forehead, i.e., at the time when he was not performing the Holy Service. Now, others teach that as long as the Tzitz is on the High Priest’s forehead, it will atone and render [the sacrifice] acceptable, but if it is not [on his forehead], then it will not render acceptable — according to that teaching, the verse is explained to indeed read, “And

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אֲהָרֹן נושא את המשא של עון נמצא מסלק העון מן הקדשים: את עון הקדשים. לרצות על הדם ועל החלב שקרבו בטומאה כמו ששנינו אי זה עון הוא נושא אם עון פגול הרי כבר נאמר לא ירצה ואם עון נותר הרי נאמר לא יחשב ואין לומר שיכפר על עון הפגול שהקריב טמא שהרי עון הקדשים נאמר ולא עון המקריבים הא אינו מרצה אלא להכשיר הקרבן: והיה על מצחו תמיד. אי אפשר לומר שיהא על מצחו תמיד שהרי אינו עליו אלא בשעת העבודה אלא תמיד לרצות להם אפלו אינו על מצחו שלא היה כהן גדול עובד באותה שעה ולדברי האומר עוהו על מצחו מכפר ומרצה ואם לאו אינו מרצה נדרש על מצחו תמיד מלמד

לְרַעוּא לְהוֹן קָדָם יִי:
 לט וּתְרַמֵּץ כְּתוּבָא בּוּצָא
 וּתְעַבֵּד מִצְנַפְתָּא דְבוּצָא
 וְהַמְיָנָא תְעַבֵּד עוּבֵד צִיר:
 מ וּלְבַנֵי אַהֲרֹן תְעַבֵּד כְּתוּבֵין
 וּתְעַבֵּד לְהוֹן הַמְיָנִין וְכוּבְעִין
 תְעַבֵּד לְהוֹן לִיקָר וּלְתַשְׁבְּחֹן:
 מֵא וּתְלַבֵּשׁ יְתְהוֹן יֵת אַהֲרֹן
 אַחוּדָּ וְיֵת בְּנוֹהֵי עֲמִיָּה וְתַרְבִּי
 יְתְהוֹן וְתַקְרַב יֵת קַרְבְּנֵהוֹן

תְּמִיד לְרָצוֹן לָהֶם לְפָנַי יְדוּה: לט וּשְׂבַצַת
 הַכְּתָנֹת שֵׁשׁ וְעָשִׂיתָ מִצְנַפַּת שֵׁשׁ וְאַבְנֵט
 תַּעֲשֶׂה מַעֲשֵׂה רִקְם: מ וּלְבַנֵי אַהֲרֹן תַּעֲשֶׂה
 כְּתָנֹת וְעָשִׂיתָ לָהֶם אֲבַנִּים וּמַגְבָּעוֹת
 תַּעֲשֶׂה לָהֶם לְכָבוֹד וּלְתַפָּאֲרַת:
 מֵא וְהַלְבַּשְׁתָּ אֹתָם אֶת־אַהֲרֹן אֶחֱיָ וְאֶת־
 בְּנָיו אִתּוֹ וּמִשַּׁחְתָּ אֹתָם וּמִלֵּאתָ אֶת־יָדָם

to render them acceptable before the Lord. (39) And you will make the pitted Tunic out of linen. And you will make a linen Turban. And make a Belt, the work of an embroiderer. (40) And for Aharon's sons, make Tunics; and you will make Belts for them; and make Hats for them for honor and glory. (41) You will dress your brother Aharon with them, and his sons together with him. And you will anoint them, inaugurate them, and sanctify them so that they may

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it will always be upon his forehead," which comes to teach that the High priest must touch the Tzitz [frequently,] while it was on his forehead, so as never to lose awareness of it (Yoma 7b). (39) [ושבצת] [הכתנת שש] — [means:] Make the Tunic with pits (משבצות) in it throughout, and make it entirely out of linen. (40) And for Aharon's sons, make Tunics ... — [The High priest also had these four garments, however, for regular priests, make] only these four garments and no more, namely: (a) A Tunic, (b) a Belt, (c)

שְׂמֵשֶׁשׁ בּוּ בְעוּדוֹ עַל מִצְחוֹ שְׁלֵא יִסִּיחַ דְעֵתוֹ
 מִמֶּנּוּ: (לט) וּשְׂבַצַת. עֲשֶׂה אוֹתָם מִשְׂבָּצוֹת מִשְׂבָּצוֹת
 וְכֹלָם מִשְׂבָּצוֹת שֵׁשׁ: (מ) וּלְבַנֵי אַהֲרֹן תַּעֲשֶׂה
 כְּתָנֹת. אַרְבְּעָה בְּגָדִים הִלְלוּ וְלֹא יוֹתֵר כְּתוּבֹת
 וְאַבְנֵט וּמַגְבָּעוֹת הֵיא מִצְנַפְתָּא. וּמְכַנְסִים כְּתוּבִים
 לְמִטָּה בְּפָרְשָׁה: (מֵא) וְהַלְבַּשְׁתָּ אֹתָם אֶת אַהֲרֹן.
 אוֹתָם הָאֲמוּרִין בְּאַהֲרֹן חֲשׁוֹן וְאִפּוּד וּמַעֲיֵל וְכְתוּבֹת
 תְּשַׁבֵּץ מִצְנַפְתָּא וְאַבְנֵט וְצִיץ וּמְכַנְסִים הַכְּתוּבִים
 לְמִטָּה בְּכֹלָם: וְאֵת בְּנָיו אִתּוֹ. אוֹתָם הַכְּתוּבִים בְּהֵם:
 וּמִשַּׁחְתָּ אֹתָם. אֶת אַהֲרֹן וְאֵת בְּנָיו בְּשֶׁמֶן הַמִּשְׁחָה:
 וּמִלֵּאתָ אֶת יָדָם. כָּל מְלוֹי יָדִים לְשׁוֹן חוּדָּ בְּשֶׁהוּא

Hats (מגבעות) — a term which is synonymous with a Turban (מצנפת, see Rashi on verse 4 above), and (d) Pants, that are mentioned later in this passage (verse 42 below). (41) You will dress your brother Aharon with them — i.e., with those garments that were described for Aharon, namely (see verse 4 above): A Breastplate, an Eifod, a Robe, a pitted Tunic, a Turban and a Belt; a Tzitz (verse 36 above); and Pants, mentioned later (verse 42 below), which are for all of them [i.e., for High priests and regular priests alike], And his sons together with him — [i.e., and dress the regular priests] in those [four] garments described for them (see Rashi on preceding verse). And you will anoint them — [i.e., you will anoint] Aharon and his sons, with the Anointment Oil (see Exodus 30:22-33). ומלאת את ידם — [literally, "and you will fill their hands."] Wherever the expression מְלוֹי יָדִים (literally, "a

וְתִקְדַּשׁ יְתְהוֹן וְיִשְׁמְשׁוּן קְדָמַי: מִבַּיַּד וְעַבְדֵי לְהוֹן מִכְנָסִין דְּבוּזִין לְכַסְאָהּ בְּשֵׁר עֲרִיתָא מִחֲרָצִין וְעַד יִרְכָן יְהוֹן: מִגַּ וְיְהוֹן עַל אֶהְרֹן וְעַל בְּנוֹהֵי בְמַעֲלֵהוֹן לְמִשְׁכָּן זְמָנָא אוּ בְמִקְרָבָהוֹן לְמַדְבְּחָא לְשִׁמְשָׂא בְקוֹדֶשָׁא וְלֹא יִקְבְּלוּן חוּבָא וְיִמּוּתוּן קָיָם עֲלֵם לִיהַ וְלְבְנוֹהֵי בְתְרוּהֵי:

וְקִדְשֵׁת אַתֶּם וְכִהְנֹו־לִי: מִבַּיַּד וְעֵשֶׂה לָהֶם מִכְנָסִי־בָד לְכַסּוֹת בְּשֵׁר עֲרוּהַ מִמַּתְנִים וְעַד־יִרְכָּים יְהִיוּ: מִגַּ וְהִיוּ עַל־אֶהְרֹן וְעַל־בְּנָיו בְּבֵאֵם | אֶל־אֵהֶל מוֹעֵד אוּ בְגִשְׁתֶּם אֶל־הַמִּזְבֵּחַ לְשֵׁרֶת בְּקֹדֶשׁ וְלֹא־יִשְׂאוּ עוֹן וּמָתוּ חֲקַת עוֹלָם לוֹ וְלִזְרַעוֹ אַחֲרָיו: ס רביעי

serve as priests to Me. (42) And make for them linen Pants to cover up the flesh of nakedness; they will be from the waist to the thighs. (43) And they will be upon Aharon and his sons, when they enter the Tent of Appointment or when they approach the Altar to serve in the Holy, that they should not bear iniquity and die. This is an eternal statute for him and for his descendants after him.

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filling of hands) is used in Scripture, it signifies “inauguration,” referring to the circumstance whereby someone enters into some position of authority that he will assume from that day onwards. This is the meaning of *מְלוּי יָדַי*, “filling,” [for] in Old French, when a person is appointed to some official position, [as a gesture of his inauguration to this authority.] a leather glove is placed in his hand, called *gant* (like “gauntlet” in English), and through that [gesture], he is installed into that office. This procedure of transmission [of authority] is called *revestir* [in Old French]. And this, then, is the meaning of our expression *מְלוּי יָדַי* [signified by its literal sense, since his hand is actually “filled” with the gauntlet as a symbol of his newly-established authority]. (42) **And make for them** — i.e., for Aharon and his sons. **Linen Pants** — Thus [with this item we complete the] eight garments for the High Priest (see Rashi on verse 41 above) and four for the regular priest (see Rashi on verse 40 above). (43) **And they will be upon Aharon** — i.e., all those garments [will be] upon Aharon, namely those [eight High Priestly] garments that are relevant to him, **And his sons** — [i.e., the four garments] that are described for them (above). **When they enter the Tent of Appointment** — [Since our verse states “This is an eternal statute,” (Siftei Chakhamim) the expression here refers to] the *Heikhal* (the Holy section of the permanent Holy Temple) as well as the Sanctuary [here in the desert]. **[That they should not bear iniquity] and die** — [Scripture’s already stating the death penalty for a High Priest who serves lacking one of his garments (verse 35 and see Rashi there), is referring to one of the six garments (i.e., not including the

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נִכְנָס לְדַבֵּר לְהִיּוֹת מוּחָזָק בּוֹ מְאוּתוֹ יוֹם וְהִלָּאָה וּבְלִשׁוֹן לַע"ז בְּשִׁמְמִינֵי אֲדָם עַל פְּקוּדַת דְּבַר נוֹתֵן הַשְּׁלִיט בְּיָדוֹ בֵּית יָד שֶׁל עוֹר שְׁקוּרִין גַּאנ"ט וְעַל יָדוֹ הוּא מוּחָזָקוֹ בְּדַבֵּר וְקוּרִין לְאוֹתוֹ מְסִירָה רוּיִשְׁטִ"ר וְהוּא מְלוּי יָדַי: (מב) וְעֵשֶׂה לָהֶם. לְאֶהְרֹן וְלְבְנָיו: מִכְנָסִי בָד. הָרִי שְׁמוּנָה בְּגָדִים לְכַהֵן גְּדוּל וְאַרְבַּעָה לְכַהֵן הַדְּיוּט: (מג) וְהִיוּ עַל אֶהְרֹן. כָּל הַבְּגָדִים הָאֵלֶּה עַל אֶהְרֹן הִרְאוּיָן לוֹ: וְעַל בְּנָיו. הָאֲמוּרִין בָּהֶם: בְּבֵאֵם אֶל אֵהֶל מוֹעֵד. לְהִיכַל וְכֵן לְמִשְׁכָּן: וּמָתוּ. הָא לְמַדְתָּ שְׁהִמְשַׁמֵּשׁ

א וְדִין פִּתְגָמָא דִּי תַעֲבַד לְהוֹן
 לְקַדְשָׁא יִתְהוֹן לְשִׁמְשָׁא קְדָמִי
 סב תּוֹר חֵד בַּר תּוֹרֵי וְדִכְרִין
 תְּרִין שְׁלֵמִין: ב וְלֶחֶם פִּטִּיר
 וּגְרִיצִין פִּטִּירִין דְּפִילָן בְּמִשְׁחָ
 וְאַסְפֹּגִין פִּטִּירִין דְּמִשְׁחִין

כט א וְזֶה הַדְּבָר אֲשֶׁר תַּעֲשֶׂה לָּהֶם לְקַדֵּשׁ
 אֹתָם לְכַהֵן לִי לְקַח פֶּר אֶחָד בֶּן־בָּקָר
 וְאֵילִם שְׁנַיִם תְּמִימִם: ב וְלֶחֶם מִצּוֹת וְחֻלֹּת
 מִצַּת בְּלוֹלַת בִּשְׁמֶן וּרְקִיקֵי מִצּוֹת מִשְׁתִּים

29 (1) And this is what you will do for them, to sanctify them so that they may serve as priests to Me: Take one young bull and two rams, unblemished; **(2)** And unleavened bread and unleavened loaves mixed with [olive] oil, and

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Tzitz or Pants described only after that verse). Thus, here, the death penalty is repeated to include those two latter garments in this warning, and hence,] you learn here that if a High Priest performs the Holy Service lacking [one of his eight] garments, he incurs the death penalty (Tanchuma Acharai 6). [Instead of incorporating the above into one warning, Scripture makes two separate

mentions of the death penalty in this context, to also teach us that the warning does not exclusively come to state the case where he lacks all of the garments while serving, but rather, even one of them (Siftei Chakhamim).] This is an eternal statute for him — Wherever the expression “an eternal statute” appears in Scripture, it signifies a decree that applies immediately and for ensuing generations, and whereby it [a violation of that decree,] renders that [particular activity] invalid [e.g., here, a High Priest would render his service invalid if he performs it lacking even one of his garments] (see Menachot 19a). 29 (1) לקח — [This word is in the imperative form,] equivalent to קח. These [two imperative forms, קח and לקח] are from two [separate] derivations, one [namely, the former] is from קיחה, and the other is from לקיחה, but they both mean the same thing [namely, “take”]. One [young] bull — [Why a bull?] In order to atone for the incident involving the [golden] calf, which was a [young] bull (Exodus Chapter 32 [for sections of the Torah are not necessarily in chronological order (see Rashi Exodus 31:18)]; (Tanchuma 10). (2) And unleavened bread, unleavened loaves ..., and unleavened wafers — Here, three types [of unleavened offerings] are described: (a) bread that is scalded [fully in boiling water, baked and then fried in a pan (see Leviticus 6:14 and Rashi there), (b) loaves [that are kneaded with oil and then baked] and (c) wafers [that are baked without oil and then anointed with oil] (Menachot 78a). The לחם מצות, “unleavened bread,” is that which is referred to later on in this section (verse 23 below), as חלת לחם שמן, “loaf of oil-rich bread,” so called, because the amount of oil incorporated into the scalded [dough of the לחם מצות, “unleavened bread”], is equivalent to [the total oil added to] the

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מִחֶסֶר בְּגָדִים בְּמִיתָה: חֶקֶת עוֹלָם לוֹ. כָּל מְקוֹם
 שְׁנֵאמַר חֶקֶת עוֹלָם הוּא גִזְרָה מִיָּד וְלְדוֹרוֹת לְעַבְב
 בוֹ: (א) לְקַח. כְּמוֹ קַח וְשִׁתִּי גִזְרוֹת הֵן אַחַת שֶׁל קִיחָה
 וְאַחַת שֶׁל לְקִיחָה וְלָהֶן פְּתוּרֵן אֵי: פֶּר אֶחָד. לְכַפֵּר
 עַל מַעֲשֵׂה הָעֶגְלָה שֶׁהוּא פֶּר: (ב) וְלֶחֶם מִצּוֹת וְחֻלֹּת
 מִצַּת ... וּרְקִיקֵי מִצּוֹת. הֲרִי אֵלוֹ ג' מִינֵין רְבוּכָה
 וְחֻלּוֹת וּרְקִיקִין. לֶחֶם מִצּוֹת הִיא הַקְּרוּיָה לְמִטָּה
 בְּעֵנֶן חֻלֹּת לֶחֶם שְׁמֶן ע"ש שְׁנוֹתֵן שְׁמֶן בְּרְבוּכָה כְּנִגְד

במשח סלתא חטין תעבד
 יתהון: ג ותתן יתהון על סלא
 חד ותקרב יתהון בסלא וית
 תורא וית תרין דכרין: ד וית
 אהרן וית בנוהי תקרב לתרע
 משכן זמנא ותסחי יתהון
 במיא: ה ותסב ית לבושיא
 ותלבש ית אהרן ית כתונא
 וית מעיל אפודא וית אפודא
 וית חושנא ותתקן ליה בהמין
 אפודא: ו ותשוי מצנפתא על
 רישיה ותתן ית כלילא

בִּשְׁמֶן סֹלֶת חֲטִיִּים תַּעֲשֶׂה אֹתָם: ג וְנָתַתְּ
 אוֹתָם עַל־סֵל אֶחָד וְהִקְרַבְתָּ אֹתָם בַּסֵּל
 וְאֶת־הַפָּר וְאֶת שְׁנֵי הָאֵילִים: ד וְאֶת־אֶהֱרֹן
 וְאֶת־בָּנָיו תִּקְרֹיב אֶל־פֶּתַח אֹהֶל מוֹעֵד
 וּרְחַצְתָּ אֹתָם בַּמַּיִם: ה וּלְקַחְתָּ אֶת־הַבְּגָדִים
 וְהִלְבַּשְׁתָּ אֶת־אֶהֱרֹן אֶת־הַכֹּהֵנֶת וְאֶת
 מְעִיל הָאֵפֹד וְאֶת־הָאֵפֹד וְאֶת־הַחֹשֶׁן
 וְאֵפֹדֶת לוֹ בְּחֹשֶׁב הָאֵפֹד: ו וְשִׂמְתָּ הַמִּצְנֶפֶת
 עַל־רֹאשׁוֹ וְנָתַתְּ אֶת־נֹזֶר הַקֹּדֶשׁ עַל־

unleavened wafers anointed with [olive] oil. You will make them out of fine wheat flour. (3) And you will place them in one basket and bring them near in the basket, along with the bull and the two rams. (4) And you will bring Aharon and his sons near the entrance of the Tent of Appointment, and immerse them in the waters [of a *mikvah*]. (5) Then you will take the garments and dress Aharon in the Tunic, the Robe of the *Eifod*, the *Eifod*, and the Breastplate, and gird him with the *Eifod's* waistband. (6) And you will set the Turban upon his

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loaves and the wafers (*Menachot* 89a). Ten of each [of the three] types were made (derived from the loaves of the thanksgiving-offering [Siftei Chakhamim], see Rashi on *Leviticus* 7:12; *Menachot* 76a). **Mixed with [olive] oil** — [Regarding the “unleavened loaves,”] while they were still in flour form, the oil would be poured in and mixed together with it [before baking] (*Menachot* 75a). **Anointed with [olive] oil** — [Regarding the “unleavened wafers,”] after their being baked, they would be anointed by [some of the oil] being smeared [on the wafer.] in the form of a “khi” i.e., a Greek כ, which is like our letter כ in the Holy Language. (3) **And bring them near** — to the Sanctuary Courtyard, on the day when the Sanctuary is set up [namely, on the first day of Nissan (*Siftei Chakhamim* and see Rashi on *Leviticus* 9:1)]. (4) **[אתם] ורחצת** — [literally, “and you will wash them;” here, however,] this [expression] signifies the immersion of the entire body [in a mikvah] (*Midrash Hagadol*). (5) **ואפדת** — [means:] Adorn him by fixing on the waistband and apron [portion of the Eifod] around him. (6) **Crown of holiness** — This is the Tzitz (*see* verse 28:36 above). **Upon the Turban** — Just as I have explained earlier (*see*

רש"י החלות והרקיקין וכל המינין באים עשר עשר חלות: בלולת בשמן. בשון קמח יוצק בהן שמן וכוללן: משחים בשמן. אחר אפדתן מושחן במין כ"ף יוגית שהיא עשויה בנו"ן שלנו: (ג) והקרבת אתם. אל חצר המשכן ביום הקמתו: (ד) ורחצת. זו טבילת כל הגוף: (ה) ואפדת. קשט ותקן החגורה והסינר סביבותיו: (ו) נזר הקדש. זה הציץ: על

דְּקוּדָּשָׁא עַל מְצַנְפָּתָא: ז וְתִסַּב
 תְּ מִשְׁחָא דְרִבּוּתָא וְתִרְיֵק עַל
 רִישִׁיהּ וְתִרְבִּי יְתִיב:

הַמְצַנְפֹּת: ז וְלִקְחֹתָ אֶת־שֶׁמֶן הַמִּשְׁחָה
 וַיִּצְקֶתָ עַל־רֹאשׁוֹ וּמִשַּׁחְתָּ אֹתוֹ:

head, and place the crown of holiness upon the Turban. (7) And you will take the Anointment Oil and pour it upon his head and anoint him.

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*Rashi on verse 28:37 above): By means of the middle [greenish-blue woolen] string [attached to the Tzitz that goes across the top of his head], along with the two [other] strings that go around [the sides of] his head, whereby all three are tied together at the back of his neck it [the Tzitz] consequently becomes placed upon the Turban like a sort of hat [on it]. (7) **And anoint him** — This anointment was also made in the form of a “khi” [i.e., a Greek כ] (see Rashi on verse 2 above) [How so? Moshe] would place [a drop of] oil on Aharon's head and between his eyebrows, and then join them together with his finger (Keritot 5b).*

הַמְצַנְפֹּת. כְּמוֹ שֶׁפָּרְשֵׁי לְמַעַלָּה עַל יְדֵי הַפְּתִיל הָאֲמֻצְעֵי וְשֵׁנֵי פְתִילֵין שְׁבָרָאשׁוֹ הַקְּשׁוּרִין שְׁלִשְׁתָּן מֵאַחֲרֵי הָעוֹרֶף הוּא נוֹתֵנוּ עַל הַמְצַנְפֹּת כְּמִין כּוּבְעִ: (ז) וּמִשַּׁחְתָּ אֹתוֹ. אִף מִשִּׁיחָה זֶה בְּמִין כ"י נוֹתֵן שֶׁמֶן עַל רֹאשׁוֹ וּבֵין רִסְי עֵינָיו וּמְחַבְּרֵן בְּאַצְבָּעוֹ:

TETZAVEH FOR FRIDAY

תצוה ליום ששי

ח וְיָבֵן בְּנוֹהֵי תִקְרַב וְתִלְבָּשׁוּן
 כְּתוּבִין: ט וְתִזְרֹז יְתְהוֹן הַמִּינִין
 אֲהֲרֹן וּבְנוֹהֵי וְתִתְקַן לְהוֹן
 כּוּבְעִין וְתִיב לְהוֹן כְּהַנְתָּא
 לְקִים עֲלֵם וְתִקְרַב קַרְבְּנָא
 דְאֲהֲרֹן וְקַרְבְּנָא דְבְנוֹהֵי:

ח וְאֶת־בָּנָיו תִּקְרַב וְהִלְבַּשְׁתָּם כְּתוּבִין: ט וְחִגַּרְתָּ אֹתָם אֲבִיט אֲהֲרֹן וּבָנָיו וְחִבַּשְׁתָּ לָהֶם מַגְבְּעֹת וְהִיתָה לָהֶם כְּהֵנָּה לְחֻקֹּת עוֹלָם וּמִלֵּאת יַד־אֲהֲרֹן וַיִּד־בָּנָיו:

(8) And bring his sons near, and dress them in Tunics; (9) And gird Aharon and his sons with a Belt. And you will bind their [heads with] Hats. The priesthood will become an eternal statute for them, through your installing Aharon and his

RASHI

רש"י

(9) **והיתה להם** — [The meaning of our verse here is:] This installation [of Aharon and his sons,] will sanction the priesthood as eternal [for them]. **Through your installing** — By means of the following procedures [described in the ensuing verses (Siftei Chakhamim)]. **[Your installing] Aharon and his sons** — i.e., their installation and appointment to the priesthood.

(ט) וְהִיתָה לָהֶם. מַלּוּי יָדִים זֶה לְכַהוֹנֵת עוֹלָם: וּמִלֵּאת. עַל יְדֵי הַדְּבָרִים הָאֵלֶּה: יַד אֲהֲרֹן וַיִּד בָּנָיו. בְּמַלּוּי וּפְקוּדַת הַכְּהוֹנָה: