



א שטיקל תורה A LITTLE SLICE OF TORAH

פון פרשת דער וואָך FROM THE WEEKLY PORTION

February 28, 2026



“Fostering diverse modes of attention to textual details cultivates correlative forms of attention to the world and divine reality”

Michael Fishbane (1943-), *Sacred Attunement: A Jewish Theology*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְעֲסוֹק בְּדַבְרֵי תוֹרָה:

“Tachometer Torah”



...read down to the red line

Parashat-haShavu'a Stats

Weekly Portion: T'tzaveh

Consists of: Exodus 27:20-30:10

Sequence—

in annual Torah cycle: 20th of 54

in Exodus: 8th of 11



A Salient Selection from the Portion -

Exodus 28:1-6

Context: *Exodus, second of the Five Books of the Torah, is an account of how God liberated the Israelites from Egypt and entered into a Covenant with us at Mount Sinai, and a record of the legislations we undertook for the conduct of the society we were to establish in the Promised Land.*

Content: *Moses is still atop the Mountain, getting verbal blueprints for the portable shrine that will be the central focus of the new Israelite religious ritual. Last week's portion described the structural components and accessories of the Mishkan; here we continue with specifications for the ritual garb of the Aaronide priests who will be ministering there.*

28:1] - You shall bring forth to you your brother Aaron (and his sons, with him) from among the other Israelites, to serve Me as priests— Aaron [and, in addition,] the sons of Aaron: Nadav, Avi-Hu, El'Azar, and I-Tamar.

וְאַתָּה הִקְרַב אֵלֶיךָ אֶת אֶהֱרֹן אַחֶיךָ
וְאֶת בָּנָיו אִתּוֹ מֵתוֹךְ בְּנֵי יִשְׂרָאֵל
לְכַהֵנוּ לִי אֶהֱרֹן נָדָב וְאֶבְיָהוּא
אֶלְעָזָר וְאִיתָמָר בְּנֵי אֶהֱרֹן

28:2] - Then you are to make sacral vestments for your brother Aaron, for dignity and for splendor. [28:3] - (Speak to all the talented artisans, whom I have endowed with the gift of skill, that they may make Aaron's vestments, to consecrate him in priestly service to Me).

וְעָשִׂיתָ בְּגָדֵי קֹדֶשׁ לְאַהֲרֹן אַחֶיךָ
לְכָבוֹד וּלְתַפְאֲרָתָהּ וְאַתָּה תִּדְבַר אֵל
כָּל חֲכָמֵי לֵב אֲשֶׁר מְלֵאתִיו רוּחַ
חֲכָמָה וְעָשׂוּ אֶת בְּגָדֵי אֶהֱרֹן
לְקִדְּשׁוֹ לְכַהֵנוּ לִי

28:4a] - Now these are the vestments they are to make: a breastplate, an eifode, a robe, a tunic, a miter, and a sash.

וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן
וְאַפֹּדֶת וּמַעֲלִיל וְכֹתֶנֶת תְּשֻׁבָּץ מְצַנֶּפֶת
וְאַבְנֵט

- more over

28:4b] - [The respective artisans] shall make those sacral vestments for **your brother Aaron and his sons**, for priestly service to Me; [28:5] - **it is they, accordingly, who are to receive** the gold; the [wool dyed in] blue, purple, and crimson, and the fine linen.

וְעָשׂוּ בְּגָדֵי קֹדֶשׁ לְאַהֲרֹן אֶחָיִךְ
וּלְבָנָיו לְכַהֵנוּ לִי וְהֵם יִקְחוּ אֶת
הַזָּהָב וְאֶת הַתְּכֵלֶת וְאֶת הָאַרְגָּמָן
וְאֶת תּוֹלַעַת הַשָּׁנִי וְאֶת הַשֵּׁשׁ

28:6] - They shall make **the eifode** of gold [thread]; of blue, purple, and crimson yarns; woven into a pattern on an armature of braided fine linen.

וְעָשׂוּ אֶת הָאֵפֹד זָהָב תְּכֵלֶת
וְאַרְגָּמָן תּוֹלַעַת שָׁנִי וְשֵׁשׁ מְשֻׁזָּר
מַעֲשֵׂה חֹשֶׁב



Today's Conundrum #1:

Regarding verses 4 and 6— what's an *eiphode*?

- verb א-פ-ד "to gird"
- אָפַד I / קָל / simple active - "to gird"
- נִאָפַד II / נִפְעַל / simple passive - "to be girt [with]"
- אָפַד III / פְּעַל / intensive active - "to gird; to praise"
- אָפַד IV / פֻּעַל / intensive passive - "to be girt; to be praised"
- noun אֵפֹדָה "a wrapping; a vest; a girdle"

William Tyndale (1525), Geneva (1560), Reina-Valera (1569), Douay-Rheims (1589), King James (1611), Jean-Frédéric Osterwald (1744), JPS (1917 and 1999), Aryeh Kaplan (1981), Mesorah (1993), Everett Fox (1995), Robert Alter (2004)
ephod

Septuagint (c. 225 BCE)	επωμιδα	epaulet
Jerome, Vulgate (382)	superumerale	shoulder-piece
John Wycliffe (1383)	clooth on the schuldris	
Martin Luther (1522)	Priesterschurz	priest's apron

A) II Samuel 6:14 -
וְדָוִד מְכַרְכֵּר בְּכָל עֹז לִפְנֵי יְהוָה
David was joyously whirling, with all his
might, before The Eternal One;
וְדָוִד חָגַר אֵפֹד בָּד
and David was girt only in a linen *eifode*.

B) Judges 17:5 -
וְהָאִישׁ מִיכָה לוֹ בַּיִת אֱלֹהִים
This fellow Michah had a House of God.
וַיַּעַשׂ אֵפֹד וַתְּרָפִים וַיַּמְלֵא אֶת
יָד אֶחָד מִבָּנָיו וַיְהִי לוֹ לְכֹהֵן
So he made an *eifode* and some idols,
and appointed one of his sons to be his
priest.

Characteristic attire of a priest

	Sumerian	Babylonian	Assyrian	Egyptian	Episcopalian
					
<u>Robes</u>	kaunakes mantle	long draped	long flounced	none	cassock
<u>Outerware</u>	goatskin or leopard skin	brocade surcoat	brocade vest	leopard skin	surplice and stole
<u>Footwear</u>	sandals like nobility	sandals like nobility	sandals like nobility	barefoot	-----

C) Exodus 30:19 -

וְרָחֲצוּ אֶהָרֹן וּבָנָיו מִמֶּנּוּ אֶת יְדֵיהֶם וְאֶת רַגְלֵיהֶם

Aaron and his sons are to wash their hands and their feet [from this basin];

בְּבֹאֵם אֶל אֹהֶל מוֹעֵד יְרַחֲצוּ מֵיִם וְלֹא יָמָתוּ

in order that they not die, they are to cleanse in water when preparing to enter the Tent of Meeting,

אוּ בְגִשְׁתֶּם אֶל הַמִּזְבֵּחַ לְשֵׁרֵת לְהִקְטִיר אֶשֶׁה לַיהוָה

or to approach the Altar in service by presenting the fire-offerings of The Eternal One.

D) Babylonian Talmud, Z'vachim 24a -

תנא דבי רבי ישמעאל הואיל ורצפה מקדשת וכלי שרת מקדשים

It is a teaching of the school of Rabbi Ishmael: Since the pavement [of the Jerusalem Temple] sanctifies, and the sacred vessels also sanctify,

מה כלי שרת לא יהא דבר חוצץ בינו לבין כלי שרת

just as with the sacred vessels, nothing may interpose between [the officiating priest] and the sacred vessels,

אף רצפה יהא דבר חוצץ בינו לבין הרצפה

so with the pavement, nothing must interpose between [the officiating priest] and the pavement.

ומקדשי תיראו - לא יכנס לא במקלו ולא במנעלו ובאפונדתו ובאבק שעל רגליו

E) RaSHI on Leviticus 19:30 - “You are to revere My Sanctuary” – one may not enter with a staff in hand, nor wearing shoes, nor bearing a money-pouch, nor with the dust on his feet.

- more over



Today's Conundrum #2:

If **Aaron's four sons** are to be “brought forth” with him, to serve God as priests, why does verse 4 only speak of the **בגדי קדש** (sacral vestments) being made for **Aaron**?



Aaron - per Exodus 28:42 and 29:5-6

- 1) white linen trousers
- 2) white linen tunic
- 3) white linen mitre
- 4) fringed-and-belled sky-blue woolen **surcoat**
- 5) polychrome linen-and-wool **EIFODE** ←
- 6) **BREASTPLATE**
- 7) **GOLD SACRED BAND**

Aaron's sons - per Exodus 28:42 and 29:8-9

- 1) white linen trousers
- 2) white linen tunic
- 3) white linen mitre
- 4) polychrome linen-and-wool **SASH** ←



Today's Conundrum #3:

Why are the donated valuables to be given not to the national leaders Moses, or to the High Priest Aaron, but **directly to the artisans** who are doing the fabrication?

F) Exodus 38:21 -

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת
אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה עֲבֹדַת
הַלְוִיִּם בְּיַד אִיתָמָר בֶּן אֶהֱרֹן הַכֹּהֵן

This is the audit report of [the materials used in making] **the Mishkan**, which at the order of Moses was carried out by the priest I-Tamar, son of the Priest Aaron.

F) II Kings 22:7 -

לֹא יִחָשֵׁב אֹתָם הַכֹּסֵף הַנִּתָּן עַל
יָדָם כִּי בְּאֵמוּנָה הֵם עֹשִׂים

No accounting was asked from [the contractors responsible for issuing payment to the workmen doing the repairs on the Temple], **for they dealt honestly.**



Today's Conundrum #4:

What are the **כְּבוֹד וְתִפְאֶרֶת** “dignity and splendor,” spoken of in verse 2?

- continued

verb כ-ב-ד “having weight; having substance” פָּעַל / intensive active (III) כָּבַד “to give honor to”	verb פ-א-ר “to adorn; to glorify; to praise” פָּאָר noun “glory, splendor; praise, distinction”
noun כְּבוֹד “honor; dignity”	noun תְּפִאָּרָה “glory, splendor; praise, distinction”

למה נסמכה פרשת בגדי כהונה לפרשת קרבנות לומר לך מה קרבנות מכפרין
אף בגדי כהונה מכפרין

H) Babylonian Talmud, ‘Arachin 16a - Why is the Torah passage describing the priestly garments [Exodus 28] juxtaposed to the Torah passage about sacrificial offerings [Exodus 29]? It is to make known to you that just as sacrifices effect expiation, in the same way **the priestly garments effect expiation.**

כתונת מכפרת על שפיכות דמים דכתיב ויטבלו את הכתנת בדם
The tunic effects expiation for bloodshed— even as it is written: “They dipped the tunic in the blood” [Genesis 37:31].

מכנסים מכפרים על גילוי ערויות דכתיב ועשה להם מכנסי בד לכסות בשר ערוה

The trousers effect expiation for sexual impropriety— even as it is written: “You are to make them linen trousers to cover the flesh of their nakedness” [Exodus 28:42].

מצנפת מכפרת על גסי הרוח כדברי חנינא דא"ר חנינא יבא דבר שבגובה ויכפר על מעשה גובה

The mitre effects expiation for arrogant actions, in accord with what Rabbi Chanina taught: “Let that which is worn up high effect expiation for acts of haughtiness.”

אבנט מכפרת על הרהור הלב אהיכא דאיתיה דכתיב והיה על לב אהרון
The girdle effects expiation for sinful thoughts of the heart, having such direct effect where it is worn— even as it is written: “It shall be over Aaron’s heart” [Exodus 28:42].

חושן מכפר על הדינין דכתיב ועשית חושן משפט
The breastplate effects expiation for error in legal decisions— even as it is written: “You are to make a breastplate of judgment” [Exodus 38:15].

אפוד מכפר על עבודה זרה דכתיב אין אפוד ותרפים
The eifode effects expiation for idolatry— even as it is written: “Without eifode or idols” [Hosea 3:4].

מעיל מכפר על לשון הרע אמר הקב"ה יבא דבר שבקול ויכפר על מעשה הקול
The robe effects expiation for slander— for The Holy And Blessed One declared: “Let that which emits a sound” [namely, the tinkling golden bells with which the hem of the robe is embellished] “effect expiation for an improper act involving the sound of human speech.”

ציץ מכפר על מעשה עזי פנים כתיב הכא והיה על מצח אהרון וכתוב התם ומצח אשה זונה היה

The golden headband effects expiation for impudent deeds— even as it is written: “It is to be upon Aaron’s forehead” [Exodus 28:38], while elsewhere it is written there: “Your forehead had previously been one of harlotry” [Jeremiah 3:3].



The Imperial Feast of Ahasuerus – anonymous Flemish tapestry, c. 1530

עֲשֵׂה מְשִׁתָּה לְכָל שָׂרָיו . . .

I) Esther 1:3-4 - [The Emperor] gave an exposition for all his officials . . .

בְּהִרְאֹתוֹ אֶת עֶשֶׂר כְּבוֹד מַלְכוּתוֹ

to display thereby the wealth of his **glorious** kingdom,

וְאֶת יְקָר תַּפְאֲרַת גְּדוּלָּתוֹ

and the richness of his **splendid** majesty.

ברוך שם כבוד מלכותו לעולם ועד

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים

J) Final Haftarah blessing - For the Torah; for the privilege of worship; for the prophets;

וְעַל יוֹם הַשַּׁבָּת הַזֶּה, שְׁנַתָּה לָנוּ יְהוָה אֱלֹהֵינוּ לְקַדְּשָׁה וּלְמְנוּחָה, לְכָבוֹד וּלְתַפְאֲרַת

and for **this Shabbat day**, which You have given us— Eternal One, our God!— for holiness and rest, **for glory and splendor/for dignity and distinction**:

עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אָנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד

for all of that— Eternal One, our God!— we give You thanks and bless Your Name. (May Your Name be praised by all living things forever, to the end of time!).

בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת

Praised are You, Eternal One, Who hallows the Shabbat.