

SHABBAT TETZAVEH 5784 EXODUS 28:1-4

(א) וְאַתָּה הַקָּרֵב אֵלַיךָ אֶת־אַהֲרֹן אָחִיךָ וְאֶת־בָּנָיו אִתּוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֲנוֹתִי אַהֲרֹן נָדָב וַאֲבִיהוּא אֶלְעָזָר וְאִיתָמָר בְּנֵי אַהֲרֹן: (ב) וְעָשִׂיתָ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אֶחָיִךְ לְכָבוֹד וּלְתִפְאָרֶת: (ג) וְאַתָּה תְּדַבֵּר אֶל־כָּל־חַכְמֵי־לֵב אֲשֶׁר מִלְּאֲתֵיךָ רֹיחַ חֲכָמָה וְעָשׂוּ אֶת־בְּגָדֵי אַהֲרֹן לְקֹדֶשׁוֹ לְכַהֲנוֹתִי: (ד) וְאַלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאַפֹּדֶרֶת וְיָמָעִיל וְכֹתֶנֶת תְּשֻׁבָּץ מִצְנֶפֶת וְאַבְגָּט וְעָשׂוּ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אֶחָיִךְ וּלְבָנָיו לְכַהֲנוֹתִי:

¹ You shall bring forward your brother Aaron, with his sons, from among the Israelites, to serve Me as priests: Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron. ² Make sacral vestments for your brother Aaron, for dignity and adornment. ³ Next you shall instruct all who are skillful, whom I have endowed with the gift of skill, to make Aaron's vestments, for consecrating him to serve Me as priest. ⁴ These are the vestments they are to make: a breast piece, an ephod, a robe, a fringed tunic, a headdress, and a sash. They shall make those sacral vestments for your brother Aaron and his sons, for priestly service to Me;

S'FORNO ... "*L'Chavod*---for honor" That is, for the honor of God, the Blessed One, since they are holy garments for His service ... And "*L'Tifaret*---for glory," that he be a "Teaching Priest" ... For "Israel has gone many days without the true God---without a Priest to teach them the way ... " [II Chronicles 15:3] So the vestments are also meant to lend dignity to the office of High Priest so that the people, his pupils---engraved on his heart and his shoulders, will respect him and learn.

RAMBAM ... Garments both beautiful and holy were the Kohanim given to wear so that the people would be inclined to honor and revere the Temple and its sacred service ... Yet the attire was not worn for self-glorification, but rather for the glory of God ... [The Guide 3:45]

FOX ... "*L'Chavod U'l'ifaret*" ---Some use "dignity and magnificence" ... but retaining "glory" for Kavod enables one to see in the Priest's garb a reflection of the Divine ... These garments somehow reflect God himself, through the use of certain colors or materials ... The term "kavod-glory" is used to indicate their purpose---a key term always applied to God, never to Moses---signals what is at stake.

RABBI SHIMON SCHREIBER OF CRACOW Ordinary people tend to honor only those who are dressed in beautiful garments. For this reason, God commanded Moses to tell the Children of Israel that the Priestly robes were to be made "for splendor and beauty"-that is, to enhance the dignity of the holders of priestly office. But to those who were "wise of heart"-who would understand the deeper significance of these clothes, Moses was to explain that they were to make them for the kohen "to sanctify him that he may serve Me." In other words, not alone to lend dignity and splendor to all who see the person, but so that the priest may see, and so be ready to serve "Me" ...

ברכות התורה

Blessings for the Reading of Torah

Before the Reading:

READER: Bar'chu et Adonai ham'vorach.

CONGREGATION: Baruch Adonai ham'vorach l'olam va-ed!

READER: Baruch Adonai ham'vorach l'olam va-ed!

Baruch atah, Adonai Eloheinu, melech haolam,
asher bachar banu mikol haamim, v'natan lanu et Torah.

Baruch atah Adonai, notein haTorah.

בְּרַכּוּ אֶת יְיָ, הַמְבַרְכֶּךָ.

בְּרוּךְ יְיָ, הַמְבַרְכֶּךָ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר-בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.

בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

Blessed Adonai who is blessed. Blessed is Adonai who is blessed now and forever. Blessed are You, *Adonai* our God, Sovereign of the universe, who has chosen us from among the peoples, and given us the Torah. Blessed are You, *Adonai*, who gives the Torah.

After the Reading:

Baruch atah Adonai, Eloheinu, melech haolam,
asher natan lanu Torat emet, v'chayei olam nata b'tocheinu.

Baruch ata Adonai, notein haTorah.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,

וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

Blessed are You, Adonai our God, Sovereign of the universe, who has given us a Torah of truth, implanting within us eternal life. Blessed are You, Adonai, who gives the Torah.