



SoulSpa 3.24 • P. Tzav
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בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְעֲסוֹק בְּדִבְרֵי תוֹרָה:

Barukh Atah Adonai
eloheinu melekh ha'olam
asher kidshanu b'mitzvotav
v'tzivanu la'asok b'divrei Torah.

Blessed are You, YHVH, our God,
eternal sovereign, who sanctified us
in God's *mitzvot* and commanded us
to busy ourselves in words of Torah.

Orientation to the Book of Leviticus

ט.ה.ר (t-h-r) pure > *uncharged*

ט.מ.א (t-m-') impure > *charged*

ק.ר.ב (k-r-v) proximity, inwardness > *sacrifice*

ע.ל.ה ('-l-h) ascent > *burnt offering (olah)*

קָרְבָּן *Korban* [=sacrifice]

יִקְרִיב He *korban-ified* [=sacrifice]

וַיִּקְרַב He *brought close*

Beautiful before God

(an ear) a heart
that hears on God's behalf

(a thumb) skillful hands
wielding strength wisely

(a toe) feet that walk
the path of justice

even his garments sing
beautiful before God

a bell and a pomegranate
most sacred song

- blood on altar <=> blood on doorposts
- ****BIRTHING**** - covenant, priesthood

Leviticus 8:1-15, 22-24 • **Passover timing - our birthing, new birth**

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: קַח אֶת-אֶהֱרֹן וְאֶת-בָּנָיו אִתּוֹ וְאֵת הַבְּגָדִים וְאֵת שֶׁמֶן הַמִּשְׁחָה וְאֵת פַּר הַחֲטָאתִים וְאֵת שְׁנֵי הָאֵילִים וְאֵת סַל הַמִּצּוֹת: וְאֵת כָּל-הָעֵדָה הַקְהֵל אֶל-פֶּתַח אֹהֶל מוֹעֵד:

1-3. YHVH spoke to Moshe, saying: Take Aharon and his sons, and the vestments, anointing oil, the bull of the sin offering, two rams, and the basket of unleavened bread. Convoke the whole community at the opening of the Tent of Witnessing."

וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אִתּוֹ וַתִּקְהַל הָעֵדָה אֶל-פֶּתַח אֹהֶל מוֹעֵד: וַיֹּאמֶר מֹשֶׁה אֶל-הָעֵדָה זֶה הַדָּבָר אֲשֶׁר-צִוָּה יְהוָה לַעֲשׂוֹת: **וַיִּקְרַב** מֹשֶׁה אֶת-אֶהֱרֹן וְאֶת-בָּנָיו וַיִּרְחֹץ אֹתָם בַּמַּיִם:

4-6. Moshe did as YHVH commanded him, and the community was assembled at the entrance of the Tent of Witnessing. Moshe said to the community, "So did YHVH command to be done." Moshe **brought close** Aharon and his sons and washed them with water.

וַיִּתֵּן עָלָיו אֶת-הַכַּתְּמֹנֶת וַיַּחְגֵּר אֹתוֹ בְּאַבְגָּט וַיִּלְבָּשׁ אֹתוֹ אֶת-הַמַּעֲיֵל וַיִּתֵּן עָלָיו אֶת-הָאֶפֶד וַיַּחְגֵּר אֹתוֹ בְּחֹשֶׁב הָאֶפֶד וַיִּאֲפֹד לוֹ בּוֹ: וַיִּשֶׂם עָלָיו אֶת-הַחֹשֶׁן וַיִּתֵּן אֶל-הַחֹשֶׁן אֶת-הָאוּרִים וְאֶת-הַתְּמִים: וַיִּשֶׂם אֶת-הַמִּצְנֶפֶת עַל-רֹאשׁוֹ וַיִּשֶׂם עַל-הַמִּצְנֶפֶת אֶל-מִוֵּל פָּנָיו אֶת צִיץ הַזָּהָב וְנָר הַקֹּדֶשׁ כַּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה:

7-9. [Moshe] put the tunic on him, girded him with the sash, clothed him with the robe, and put the *ephod* [apron] on him, girding him with the band with which [Moshe] bound it to him. He put the breastpiece on him, and put into the breastpiece the **Urim and Tummim**. And he set the headdress on his head; and on the headdress, in front, he put the gold frontlet [that read **"Holy to YHVH"**], as YHVH commanded Moshe.

וַיִּקַּח מֹשֶׁה אֶת-שֶׁמֶן הַמִּשְׁחָה וַיִּמְשַׁח אֶת-הַמִּשְׁכָּן וְאֶת-כָּל-אֲשֶׁר-בּוֹ וַיִּסְדֹּף אֹתָם: וַיִּזֵּ מִמֶּנּוּ עַל-הַמִּזְבֵּחַ שֶׁבַע פְּעָמִים וַיִּמְשַׁח אֶת-הַמִּזְבֵּחַ וְאֶת-כָּל-כֵּלָיו וְאֶת-הַכִּיֹּר וְאֶת-כַּנּוֹ הַקֹּדֶשׁ: וַיִּצַק מִשֶׁמֶן הַמִּשְׁחָה עַל רֹאשׁ אֶהֱרֹן וַיִּמְשַׁח אֹתוֹ לְקֹדֶשׁוֹ:

10-12. Moshe took the anointing oil and anointed the Mishkan and all that was in it, thus **consecrating** them. He sprinkled some of it on the altar seven times, anointing the altar, all its utensils, and the laver with its stand, to **consecrate** them. He poured some of the anointing oil upon Aharon's head and anointed him, to **consecrate** him.

וַיִּקְרַב מֹשֶׁה אֶת-בְּנֵי אֶהֱרֹן וַיִּלְבָּשֵׂם כִּתְיֹת וַיַּחְגֵּר אֹתָם אַבְגָּט וַיַּחְבֵּשׁ לָהֶם מִגְּבָעוֹת כַּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה: וַיִּגָּשׁ אֶת פַּר הַחֲטָאתִים וַיִּסְמְדֵהוּ אֶהֱרֹן וּבָנָיו אֶת-יְדֵיהֶם עַל-רֹאשׁ פַּר הַחֲטָאתִים: וַיִּשְׁחֹט וַיִּקַּח מֹשֶׁה אֶת-הַדָּם וַיִּתֵּן עַל-קַרְנוֹת הַמִּזְבֵּחַ סָבִיב בְּאַצְבָּעוֹ וַיַּחֲטֵא אֶת-הַמִּזְבֵּחַ וְאֶת-הַדָּם יָצַק אֶל-יְסוֹד הַמִּזְבֵּחַ וַיִּסְדֹּף אֹתוֹ לְכַפֵּר עָלָיו: ...

13-15. Moshe **brought close** Aharon's sons, clothed them in tunics, girded them with sashes, and wound turbans on them, as YHVH commanded Moshe. [Moshe] brought the bull of the sin offering, and Aharon and his sons laid their hands on [its] head. It was slaughtered, and Moshe took the blood and with his finger put it on each of the altar's horns all around to [purify] the altar, and poured the blood onto the foundation of the altar to make it holy and make atonement on it. ... **RIGHT SIDE: "male" in Kabbalah**

RIGHT SIDE - "favored"

Kabbalah

וַיִּקְרַב אֶת-הָאֵיל הַשְּׁנַי אֵיל הַמִּלְאִים וַיִּסְמְכוּ אֶהֱרֹן וּבָנָיו אֶת-יְדֵיהֶם עַל-רֹאשׁ הָאֵיל: וַיִּשְׁחֹט וַיִּקַּח מֹשֶׁה מִדָּמֹו וַיִּתֵּן עַל-תְּנוּדָה אֶזְרָאֶהֱרֹן הַיְמָנִית וְעַל-בִּהֶן יְדוֹ הַיְמָנִית וְעַל-בִּהֶן רַגְלוֹ הַיְמָנִית: **וַיִּקְרַב** אֶת-בְּנֵי אֶהֱרֹן וַיִּתֵּן מֹשֶׁה מִן-הַדָּם עַל-תְּנוּדָה אֶזְרָאֶהֱרֹן הַיְמָנִית וְעַל-בִּהֶן יְדָם הַיְמָנִית וְעַל-בִּהֶן רַגְלָם הַיְמָנִית וַיִּזְרַק מֹשֶׁה אֶת-הַדָּם עַל-הַמִּזְבֵּחַ סָבִיב:

HEAR

DO

GO

22-24. He **brought close** the second ram of fulfillment, and Aharon and his sons laid their hands on the ram's head. It was slaughtered, and Moshe put from its blood on the ridge of Aharon's right ear, on the thumb of his right hand and the big toe of his right foot. He **brought close** the sons of Aharon, and put some of the blood on the ridges of their right ears, the thumbs of their right hands, and the big toes of their right feet; **the rest of the blood Moshe dashed against the altar all around.**

Hokhmah

Hesed

Netzah

WHY THIS, WHY NOW?

R. Bradley Shavit Artson, “Ears, Thumbs, and Toes”

At a child's birth – with 'brit milah' (circumcision) – at the first Passover when blood was smeared on the lintels of Jewish homes, blood marks the moment or the place as a transition between death and renewed life. Here, too, by placing sacrificial blood on the priest's extremities, the Torah indicates that the newly-ordained 'Kohen' has passed through a transitional moment from being a private citizen to becoming a representative of God and a public leader. Ear, hand and foot -- an abbreviated code for his entire body -- emphasize that service to one's highest ideals, to one's people, or to one's God, must be total. Through his induction into the Temple ritual, the 'Kohen' entered a higher state of purity, devotion and of service. **To become a nation of priests requires of us no less.**

Ellen Frankel, The Five Books of Miriam

THE SAGES IN OUR OWN TIME TEACH: Throughout the world, blood has always been a powerful symbol of both life and death. Because this double status makes blood uncanny, cultures have devised many rituals and laws to protect people who come in contact with it. Blood is used to purify, protect, curse, and mark sacred space.

THE RABBIS ELABORATE: Because blood symbolizes life, which is holy and God-given, sacrificial blood is to be spilled out upon the altar, not eaten...

MOTHER RACHEL EXPLAINS: Women have a special connection with blood. From puberty until menopause, we bleed every month – and yet are unharmed by this loss of life-giving fluid. Our cycles of bleeding parallel the waxing and waning of the moon. And when we bear children we launch them into the world upon a current of birthing blood.

HULDAH THE PREACHER ADDS: Blood also represents holiness. Priests purged ritual impurity and consecrated members of the priestly cult with blood. Every male born, adopted, or converted into the Jewish community enters a sacred “covenant of blood” through ritual circumcision. Because of its special holiness, blood also protects human beings from harm, as it did on the Hebrews’ doorposts in Egypt.

ON OPENING TO SPIRIT

Steinsaltz, Lev. 8:8

וַיִּשֶׂם עָלָיו אֶת הַחֹשֶׁן וַיִּתֵּן אֶל הַחֹשֶׁן
אֶת הָאֲוִרִים וְאֶת הַתְּמִים, הַסּוּד
הַפְּנִימִי שֶׁבְתוֹךְ הַחֹשֶׁן

*[Moshe] put the breastpiece on him, and put into the breastpiece the **Urim and Tummim** – whose nature is **mysterious**.*

Sifra, Tzav, Mekhilta D'Miluim 1:7 = Midrash Lekah Tov Lev. 8:8.1

וישם עליו את החשן - פרשה זו נלמדה לשעתה ונלמדה לדורות. נלמד לשירות יום ויום ולשירות יום הכפורים.

[Moshe] put the breastpiece on him – This section is learned in its time and it is learned [for] future generations in the daily service and for the Yom Kippur service.

בכל יום משמש בבגדי זהב וביום הכפורים בבגדי לבן.

Every day [the kohein] serves in golden vestments, and on Yom Kippur, in white (linen) vestments.

Exodus 28:30

וְנָתַתְּ אֶל־חֹשֶׁן הַמִּשְׁפָּט אֶת־הָאוּרִים וְאֶת־הַתְּמִיּוֹם וְהָיוּ עַל־לֵב אַהֲרֹן בְּבֹאוֹ לִפְנֵי יְהוָה וְנָשָׂא אַהֲרֹן אֶת־מִשְׁפַּט בְּנֵי־יִשְׂרָאֵל עַל־לְבוֹ לִפְנֵי יְהוָה תָּמִיד:

Inside the breastpiece of decision you shall place the *Urim* and *Tummin*, so they are over the heart of Aharon when he comes before YHVH. Thus Aharon will carry the judgment of the Children of Israel over his heart before YHVH at all times.

Rashi, Exodus 28:30 (citing B.T. Yoma 73b)

את האורים ואת התמים. הוא כתב שם המפרש, שהיה נותנו בתוך כפלי החשן, שעל דו הוא מאיר דבריו ומתמים את דבריו.

The *Urim* and *Tummin* – An inscription of the Explicit Name [=YHVH] placed between the folds of the breastplate by which it illuminated [מאיר, *me'ir* - for *Urim*] its statements and make its words clear [תמים, *tamin* - for *Tummin*]).

Ramban, Exodus 28:30

סבר רבי אברהם להתחכם בענין האורים והתמים, ואמר כי הם מעשה אמן קסוף וזהב, והאריך בענינם כי חשב שהם על הצורות שיעשו בעלי הכוכבים לדעת מחשבת השואל. ולא אמר כלום. אבל הם כדברי רש"י

Ibn Ezra thought to project wisdom about the matter of the *Urim* and *Tummin*, saying they were made by an artisan of gold and silver, and ... like forms that astrologers make in order to know the thoughts of the one who comes to ask them [about the future]. But what [Ibn Ezra] said is of no import: they [*i.e.* the *Urim* and *Tummin*] are as Rashi wrote...

- not because we're ready
- not because we're arrogant
- because we must go.

Rabbenu Bahya on Lev. 8:8

כתב של שם המפורש היה ... ומדרגה היתה ממדרגות רוח"ק למטה ממדרגת הנבואה ולמעלה מבת קול. ודע כי ההפרש שיש בין נבואה לרוח"ק הוא שהנביא בעת שתבא בו הנבואה כל הרגשותיו וכחותיו בטלות, והוא משולל מכל דרכי העולם הזה ומופשט מן החומר ומתבודד עם השכל לבדו והנה זה בהקיצ, וזו היא מעלת שמונה נביאים. ורוח"ק היא שלא תתבטל אחד מהרגשותיו והוא מדבר כדרך כל אדם, אבל יעורר אותו רוח עליוני ויפיע הדברים על לשונו וידבר עתידות בסיוע אלהי אבל מעלת התורה שצוה לנו משה למעלה מכל זה, כי נבואתו של משה למעלה מכל הנביאים כולן.

Written with the Explicit Name which was ... [just] one level of the Holy Spirit below prophecy and above the voice of a voice. Know that the difference between prophecy and the Holy Spirit is that when the prophecy comes on one, all one's feelings and evidences are null, is deprived of all the ways of this world, abstracted from the matter and isolated in mind alone: behold: one reaches the end [awakening]! This is the ascent of [most] prophets. The Holy Spirit does not nullify feeling: [with it,] one speaks like any other person, but a superior spirit awakens within, words will appear on the tongue and one speaks the future with divine assistance.

But the superiority of Torah that Moses commanded us is above all this, because the prophecy of Moses is above all the prophets.

The Womens' Torah Commentary

Urim and Thummim – The reference is to some physical object that priests used for consulting with God. It is unclear what the name means and what the object or objects looked like, although scholars have suggested that it was somewhat like a pair of dice that, when tossed, gave a “yes” or “no” answer to questions posed by the priest. See also at Exodus 28:30. The names suggest the meanings “light” (*urim*) and “right” or “whole” (*tummim*).

Jerusalem Talmud, Yoma 7:3

וְלָמָּה נִקְרָא שְׁמֵם אוּרִים. שֶׁהוּן מְאִירִין לְיִשְׂרָאֵל. וְתוּמִים. שֶׁהוּן מְתִימִין לְפָנֵיהֶם אֶת הַדֶּרֶךְ. שֶׁבִשְׂעָה שֶׁהָיוּ יִשְׂרָאֵל תְּמִימִין הָיוּ מְכוֹנְוִין לָהּ אֶת הַדֶּרֶךְ.

Why are they called *Urim*? Because they illuminated [=enlightened] Israel. And *Tummim*? Because they straightened [=simplified] the way before them. As long as Israel proceeded [thusly], they were showing them the correct way.

Targum Yonatan on Ex. 28

וְתִתֵּן בְּחֹשֶׁן דִּינָא יַת אוּרִיָּא דְמִנְהֵרִין מְלִיָּהוּן וּמְפָרְסִמִּין טְמִירָן דְבֵית יִשְׂרָאֵל וְיַת תוּמִיָּא דְמִשְׁלִימִין בְּעוֹבְדֵיהוֹן לְכַהֲנָא רַבָּא דְתַבַּע אוּלְפָּן מִן קָדָם יִי בְּהוֹן דְבַהוֹן חֻקִּיק וּמְפָרֵשׁ שְׁמָא רַבָּא וְקֻדִישָׁא דְבֵיהּ אֲתַבְרִין תְּלַת מָאָה וְעֵישְׁרֵתֵי עֲלֻמָּא וְחֻקִּיק וּמְפָרֵשׁ בְּאֵבֹן שְׁתֵּיָה דְבַהּ חֲתָם מְאִרֵי עֲלֻמָּא פּוּם תְּהוּמָא רַבָּא מִן שִׁירוּיָּא וְכָל מֵאָה דְמִדְכָּר הָהוּא שְׁמָא קֻדִישָׁא בְּשַׁעַת אֲנִיקֵי מִשְׁתַּזְיֵב וְטְמִירָן מְגֻלְיִין וִיהוֹן עַל לְבָא דְאֶהֱרֹן בְּזָמַן מִיעֲלִיָּה קָדָם יְהוָה וְיִטוּל אֶהֱרֹן יַת דִּין בְּנֵי יִשְׂרָאֵל עַל לְבֵיהּ קָדָם יְהוָה תְּדִירָא

You will put the breastplate of decision the *Urim*, to illuminate their words and manifest hidden things of the House of Israel, and the *Tummim*, which fulfill their work to the High Priest, who seeks instruction **by them** before YHVH, for in them is engraven and expressed the Great and Holy Name by which were created the 310 worlds, and which was engraven and expressed in the Foundation Stone wherewith YHVH of the world sealed up the mouth of the great deep at the Beginning. Whoever remembers the Holy Name in the hour of necessity will be delivered. They will be on Aharon's heart when he ascends to YHVH, and Aharon will carry the judgment of the Children of Israel before YHVH always.

WHAT IS THIS INSTEAD OF, OR SYMBOLIC FOR?

Leviticus 8:1

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: קַח אֶת־אֶהֱרֹן וְאֶת־בָּנָיו אִתּוֹ וְאֶת הַבְּגָדִים וְאֶת שֶׁמֶן הַמִּשְׁחָה וְאֶת פַּר הַחֻטָּאת וְאֶת שְׁנֵי הָאֵילִים וְאֶת סַל הַמִּצּוֹת: וְאֶת כָּל־הָעֲדָה הַקֹּהֵל אֶל־פֶּתַח אֹהֶל מוֹעֵד:

1-3. YHVH spoke to Moshe, saying: **Take** Aharon and his sons, and the vestments, anointing oil, the bull of the sin offering, two rams, and the basket of unleavened bread. Convoke the whole community at the opening of the Tent of Witnessing."

R. Rachel Anisfield, The Women's Torah Commentary

Take Aaron (8:2). The Rabbis connect this “taking” of Aaron for his priestly duties with another biblical use of the word “taking” with respect to Aaron - his taking of the people's gold and silver to make the Golden Calf in Exodus 32:4. As *Vayikra Rabbah* 10.4 puts it, “Let this ‘taking’ come and atone for that ‘taking.’”

The Women's Torah Commentary

Take Aaron along with his sons, and the vestments. A central feature of the ordination of the priests entails the formal dressing of the priests in “vestments,” an act that is reflected in English by the terms “vesting” and “investiture.” Exodus 28 describes these garments in detail, listing six items that are adorned with expensive material: a breastpiece, an ephod, a robe, a fringed tunic, a headdress, and a sash.

Malbim on Ex. 28:2

ועשית בגדי קדש, הנה הבגדים שצוה לעשות היה כפי הגלוי בגדים חיצוניים, שיספר ענינם איך עשו אותם האומנים במלאכה, אבל באמת היו מורים על בגדים פנימיים שיעשו כהני ה' להלביש בם את נפשותיהם בדעות ובמדות ובתכונות טובות שהם מלבושי הנפש, ומלבושים אלה לא עשו האומנים, וצוה ה' אל משה שהוא יעשה בגדי קדש אלה, היינו ללמדם תקון נפשותיהם ומדותיהם באופן שילבישו הוד והדר את נפשם הפנימית.

Make sacred garments: Behold, the garments that God commanded to make were ostensibly outer garments, such that their makeup is discussed. But they really indicate inner clothes that the priests of God should make - to clothe their souls with thoughts and traits and proper tendencies, which are the clothes of the soul. God commanded Moses that he should make these sacred garments - meaning to teach them how to refine their souls and traits, in such a way they will wear majesty and splendor upon their internal souls.

(Transl. R. Danya Ruttenberg)

Philo, Lev. 8:23

This signified that one must be pure in every word and action, and in all of life, for it is **hearing** that judges a person's words, and the **hand** is the symbol of action, and the **foot** is how a person walks in life.... Since each of these parts is an extremity of the body, and is likewise on the right side, this indicated that improvement in everything is to be arrived at by **dexterity**, being a portion of felicity, and being the true aim in life, which a person must necessarily labor to attain, and to which a person ought to refer all actions, aiming at them in life as an archer aims at a target.

R. Richard N. Levy, “Unlikely Holiness”

After he slaughters a bull for a ^(sin offering) *chatat*, seemingly to atone for Aaron's sins before his consecration, Moses takes some of the blood and puts it on the horns, the extremities, of the altar. Shortly thereafter he sprinkles blood on the extremities of Aaron and his sons—their right ear, right thumbs, and right big toes—as though their bodies were extensions of the altar (Leviticus 8:22-24). They are then to sit at the entrance to the Tent of Meeting for seven days, eating the meat and bread provided to them. It is as though the extraordinary *k'dushah* ^(holiness) of the entrance to the Tent is to seep into them during the week they remain there, emerging on the eighth day. The symbolism is rich: the door of the tent recalls Abraham who sat in the door of his own tent and saw the Presence of God (Genesis 18:1); the **seven days** recall the seven days of Creation, as though Aaron and his sons were being recreated during this period into **living tabernacles**.

BONUS MATERIALS

The Women's Torah Commentary

You shall remain at the entrance of the Tent of Meeting day and night for seven days, keeping YHVH's charge (8:35). Midrash *Tanchuma* connects this seven-day seclusion of the priests to the customary seven days of mourning after a family member's death: Aaron was unknowingly in mourning for the future death of his two oldest sons on the eighth day—the day of the final consecration of the Tabernacle (see the next parashah). Aaron's period of pre-mourning is compared to the pre-mourning that God is said to have done for seven days prior to the Flood (*Tanchuma*, ed. Buber II, 21–22).

Vayikra Rabbah 10:6

וְאֵת הַבְּגָדִים, אָמַר רַבִּי סִימוֹן כְּשֶׁם שֶׁהַקֹּרְבָּנוֹת מְכַפְּרִים כְּדֵּ הַבְּגָדִים מְכַפְּרִים, דִּתְנִן כְּהֵן גְּדוּל מִשְׁמֵשׁ בְּשִׂמְנֵה בְּגָדִים וְהַדְּיוּט בְּאַרְבָּעָה, בְּכַתְּנֵת וּבְמַכְנָסִים בְּמַצְנֶפֶת וּבְאַבְנֵט, מוֹסִיף עָלָיו כְּהֵן גְּדוּל חֲשׂוֹן וְאַפּוֹד וּמַעִיל וְצִץ, הַכַּתְּנֵת לְכַפֵּר עַל לְבוּשֵׁי כְּלָאִים, כְּמָה דְתִימָא: וְעָשָׂה לוֹ כְּתֹנֶת פָּסִים. מְכַנְסִים לְכַפֵּר עַל גְּלוּי עֲרִיּוֹת, כְּמָה דְתִימָר: וְעָשָׂה לָהֶם מְכַנְסֵי בֶד לְכִסּוֹת בֶּשֶׂר עֲרוֹן. מַצְנֶפֶת לְכַפֵּר עַל גְּסוּת הַרוּחַ, הִיד כְּמָה דְאַתָּה אָמַר: וְשִׁמַּת הַמַּצְנֶפֶת עַל רֹאשׁוֹ. אַבְנֵט, מֵאֵן דְאַמַר עַל עֲקָמְנִין שְׁבַלְב, וּמֵאֵן דְאַמַר עַל הַגְּנָבִים. אָמַר רַבִּי לִוִי אַבְנֵט שְׁלֹשִׁים וּשְׁתַּיִם אֲמָה הָיָה בּוֹ וְעוֹקְמוֹ לְפָנָיו וּלְאַחֲרָיו, לְמֵאֵן דְאַמַר עַל הַעֲקָמְנִין שְׁבַלְב, וּמֵאֵן דְאַמַר עַל הַגְּנָבִים לְפִי שְׁהִיָּה חִלוּל כְּגִיד הַגְּנָבִים שְׁעוֹשִׂים מַעֲשֵׂיהֶם בְּסִתְרָה. חֲשׂוֹן מְכַפֵּר עַל מַטֵּי דִינִין, הַכְּמָא דְתִימָר (שְׁמוֹת כח, ל): וְנִתְּתָ אֵל חֲשׂוֹן הַמִּשְׁפָּט. אֲפּוֹד לְכַפֵּר עַל עוֹבְדֵי עֲבוּדַת כּוֹכָבִים, שְׁנֵי אָמַר (הוֹשֵׁעַ ג, ד): וְאֵין אֲפּוֹד וּתְרַפִּים. מַעִיל, רַבִּי סִימוֹן בְּשֵׁם רַבִּי נְתָן אָמַר שְׁנֵי דְבָרִים אֵין לָהֶם כְּפָרָה וְנִתְּנָה לָהֶן תּוֹרָה כְּפָרָה, וְאֵלוֹ הֵן: לְשׁוֹן הָרַע וְהוֹרֵג נֶפֶשׁ בְּשִׁגְגָה, לְשׁוֹן הָרַע אֵין לוֹ כְּפָרָה, וְנִתְּנָה לוֹ תּוֹרָה כְּפָרָה, בְּמָה יִתְכַפֵּר לוֹ, בְּזָגִי הַמַּעִיל, הִדָּא הוּא דְכְּתִיב (שְׁמוֹת כח, לד): פְּעָמֹן זָהָב וְרַמּוֹן פְּעָמֹן זָהָב וְרַמּוֹן. (שְׁמוֹת כח, לה): וְהָיָה עַל אֲהָרֹן לְשִׁרְתָּ וְנִשְׁמַע קוּלוֹ, אָמַר יָבֹא הַקּוֹל וְיִכְפֵּר עַל הַקּוֹל.

And the vestments, R. Simon says: Just as the *korbanot* atone, so do the vestments atone, as it is taught: The High Priest serves in eight vestments, and the common priest in four: In a tunic, trousers, a mitre, and a belt. The High Priest adds upon his: A breastplate, an ephod, a robe, and a frontlet. The tunic is to atone for those wearing *shatnetz*, just as it says: “He made for him a fine tunic” (Genesis 37:3). The trousers are to atone for forbidden sexual relations, just as it says: “Make them linen trousers to cover the flesh of their nakedness” (Exodus 28:42). The mitre is to atone for haughtiness, just as it says: “You shall place the mitre on his head” (Exodus 29:6). The belt, there is one who says [it atones] for the crookedness of the heart, and there is one who says [it atones] for the thieves. R. Levi said: The belt was thirty-two cubits and he would wind it crookedly before him and behind him, according to the one who said for the crookedness [*akninanin*] of the heart. According to the one who said for the thieves, it is because it was hollow, corresponding to thieves who perform their deeds clandestinely. The breastplate atones for those who subvert justice, just as it says: “The breastplate of justice” (Exodus 28:30). The ephod is to atone for idolaters, as it is stated: “No ephod or household idols” (Hosea 3:4). The robe, R. Simon said in the name of R. Natan: There are two matters for which there is no atonement, but the Torah provided atonement for them, and these are: Evil speech and an unwitting murderer. Evil speech has no atonement but the Torah provided atonement for it. With what will it be atoned? With the bells on the robe. That is what is written: “A golden bell and a pomegranate, a golden bell and a pomegranate” (Exodus 28:34). “It shall be on Aaron to serve and its sound shall be heard” (Exodus 28:35). [God] said: Let the sound come and atone for the sound.