"And there they became a nation" – this teaches that the Israelites were distinct there, in that their clothing, food, and language was different from the Egyptians'. (Minor Pesikta, Devarim (Ki Tavo) 41a)

The clothing that we wear says much about our cultural identity, our values and our beliefs. As such, clothing can be unifying - connecting us to those who dress like us, or divisive - separating us from others who don't. Jewish tradition preserves a lively discussion about the place of clothing in articulating who we are and what we stand for, both as individuals as well as a people. Our studies will focus on a number of celebrated Biblical contexts and their later elaboration in Rabbinic and Halakhic literature.

Some Primary Texts:

1 The Torah's "Clothing Origin Story" – Genesis 2:4 – 3:21

2 Clothing as Personal Meaning and Communal Responsibility – Exodus 28:1 – 43

3 Clothing and Identity: Separation vs. Engagement – Leviticus 20:22 – 27

The Torah's "Clothing Origin Story" – Genesis 2:4 – 3:21

1) תלמוד בבלי מסכת סוטה יד
ואמר רבי חמא ברבי חנינא: מאי דכתיב (דברים יג) אחרי ה' אלהיכם תלכו? וכי אפשר לו לאדם להלך אחר שכינה? והלא כבר נאמר (דברים ד) כי ה' אלהיך אש אוכלה הוא. אלא להלך אחר מדותיו של הקב"ה. מה הוא מלביש ערומים דכתיב (בראשית ג) ויעש ה' אלהים לאדם ולאשתו כתנות עור וילבישם, אף אתה הלבש ערומים. הקב"ה ביקר חולים דכתיב (בראשית יח) וירא אליו ה' באלוני ממרא, אף אתה בקר חולים. הקב"ה ניחם אבלים דכתיב (בראשית כה) ויהי אחרי מות אברהם ויברך אלהים את יצחק בנו, אף אתה נחם אבלים. הקב"ה קבר מתים דכתיב (דברים לד) ויקבר אותו בגיא, אף אתה קבור מתים. כתנות עור - רב ושמואל חד אמר דבר הבא מן העור וחד אמר דבר שהעור נהנה ממנו. **דרש ר' שמלאי: תורה תחלתה גמילות חסדים וסופה גמילות חסדים. תחילתה גמילות חסדים דכתיב ויעש ה' אלהים לאדם ולאשתו כתנות עור וילבישם, וסופה גמילות חסדים דכתיב ויקבר אותו בגיא.**

1) Babylonian Talmud - Tractate Sotah 14a
R. Hama son of R. Hanina further said: What does the text mean when it states: You shall walk after the Lord your God (Deut.13)? **Is it, then, possible for a human being to walk after the Shechinah; for has it not been said: For the Lord thy God is a devouring fire (Deut.4)? But [the meaning is] to walk after the attributes of the Holy One, blessed be He.** As He

clothes the naked, for it is written: And the Lord God made for Adam and for his wife coats of skin and clothed them (Gen. 3), so you also clothe the naked. The Holy One, blessed be He, visited the sick, for it is written: And the Lord appeared unto him by the oaks of Mamre (Gen. 18), so you also visit the sick. The Holy One, blessed be He, comforted mourners, for it is written: And it came to pass after the death of Abraham, that God blessed Isaac his son (Gen. 25), so you also comfort mourners. The Holy one, blessed be He, buried the dead, for it is written: And He buried him in the valley (Deut. 34), so you also bury the dead. 'Coats of skin' — Rab and Samuel [differ in their interpretation]; one said that it means a material that grows from the skin, and the other a material from which the [human] skin derives pleasure. **R. Simlai expounded: Torah begins with an act of benevolence and ends with an act of benevolence. It begins with an act of benevolence, for it is written: And the Lord God made for Adam and for his wife coats of skin, and clothed them; and it ends with an act of benevolence, for it is written: 'And He buried him in the valley'.**

2) מדרש בראשית רבה כ:יב
וַיַּעַשׂ ה׳ אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם בראשית ג, כא **בְּתוֹרָתוֹ שֶׁל רַבִּי מֵאִיר מָצְאוּ כָּתוּב כָּתְנוֹת אוֹר, אֵלּוּ בִּגְדֵי אָדָם הָרִאשׁוֹן שֶׁהֵן דּוֹמִים לְפִיגָם, רְחָבִים מִלְּמַטָּה וְצָרִין מִלְּמַעְלָה,** רַבִּי יִצְחָק רַבָּיָא אוֹמֵר חֲלָקִים הָיוּ כְּצִפָּרֶן וְנָאִים כְּמַרְגָּלִיּוֹת. אָמַר רַבִּי יִצְחָק כִּכְלֵי פִּשְׁתָּן הַדַּקִּים הַבָּאִים מִבֵּית שְׁאָן. כָּתְנוֹת עוֹר, שֶׁהֵן דְּבוּקִים לָעוֹר...

2) Midrash Genesis Rabbah 20:12
"And the Lord God made for the earthling and for his wife clothing of skin, and dressed them" (Gen 3:21**). In the Torah of Rabbi Meir they found written "clothing of light" - these refer to the garments of the primordial human that resembled a torch: wide and the bottom and narrow at the top.** Rabbi Yitzchak the great says: This clothing was smooth like fingernails and radiant like pearl. Rabbi Yitzchak says: Like garments of the finest linen that come from Beit Sh'an. "Garments of skin" - because they clung to the skin…

Clothing as Personal Meaning and Communal Responsibility Exodus 28:1 – 43

1) פירוש הרמב"ן על התורה - שמות כח
לכבוד ולתפארת – שיהיה נכבד ומפואר במלבושים נכבדים ומפוארים, כמו שאמר הכתוב: כחתן יכהן פאר ישעיהו ס"א:י, **כי אלה הבגדים לבושי מלכות הן, כדמותן ילבשו המלכים בזמן התורה**, כמו שמצינו בכתנת: ועשה לו כתנת פסים בראשית ל"ז:ג' – שפירושו מרוקמת כדמות פסים, והיא כתונת תשבץ כמו שפירשתי, והלבישו כבן מלכי קדם.
וכן הדרך במעיל וכתנת, וכתוב: ועליה כתנת פסים כי כן תלבשנה בנות המלך הבתולות מעילים שמואל ב י"ג:י"ח – ופירושו כי עליה כתנת פסים נראית ונגלית, **כי המנהג ללבוש בנות המלך הבתולות מעילים שתתעלפנה בהן**, ונמצא שכתנת הפסים עליה מלבוש עליון, ולכן אמר: וכתנת הפסים אשר עליה קרעה שמואל ב י"ג:י"ט.
והמצנפת ידועה גם היום למלכים ולשרים הגדולים, ולכן אמר הכתוב בנפול המלכות: הסר המצנפת והרם העטרה יחזקאל כ"א:ל"א, וכן כתוב: וצניף מלוכה ישעיהו ס"ב:ג'. וכך יקראם הכתוב: פארי המגבעות שמות ל"ט:כ"ח, וכתיב: פארי פשתים יהיו על ראשם יחזקאל מ"ד:י"ח – שהם פאר ושבח למכתירים בהם.
והאפוד והחשן לבוש מלכות, כענין שכתוב: והמניכא די דהבא על צוארך דניאל ה':ט"ז.
והציץ נזר המלכים הוא, וכתיב: יציץ נזרו תהלים קל"ב:י"ח. והם זהב וארגמן ותכלת, וכתיב: כל כבודה בת מלך פנימה ממשבצות זהב לבושה תהלים מ"ה:י"ד, וכתיב: ארגוונא תלבש והמניכא די דהבא על צוארך דניאל ה':ט"ז.

והתכלת גם היום לא ירים איש את ידו ללבוש חוץ ממלך גוים, וכתיב: ומרדכי יצא מלפני המלך בלבוש מלכות תכלת וחור ועטרת זהב גדולה ותכריך בוץ וארגמן אסתר ח':ט"ו, והתכריך הוא המעיל שיעטף בו…

2) פירוש הטור הארוך - לכבוד ולתפארת. פי׳ הרמב״ן שיהיה נכבד ומפואר בלבושים נכבדים ומפוארים כי כל אלו הבגדים הם לבוש מלכות כי כן ילבשו המלכים בזמן התורה כתנת כמו שמצינו בכתונת הפסים שעשה יעקב ליוסף והלבישו כעין מלכי קדם ומעיל כי כן תלבשנה בנות המלכים מעילים ומצנפת ידועה גם היום לשרים ולמלכים ולכן אמר הכתוב בנפול המלכות הסר המצנפת והרם העטרה וכן יקראם הכתוב פארי מגבעות שהם פאר ושבח למכתירים בהם וכן האפוד והחשן לבוש מלכות כענין שנאמר והמניכא די דהבא על צואריו והציץ נזר המלכים הוא והם מזהב ותכלת וארגמן כענין שנאמר כל כבודה בת מלך פנימה ממשבצות זהב לבושה ותכלת גם הוא לא ילבשוהו רק המלכים. אי נמי לכבוד ולתפארת שיעשו בגד כהונה לאהרן אחיך לשרת בהם לכבוד השם השוכן בתוכם לתפארת עוזם כדכתיב כי תפארת עוזמו אתה׃

2) Commentary of the Tur, R. Ya'acov ben Asher (14th century)

"for glory and splendor." Nachmanides writes that by wearing these garments, the wearer would enjoy glory and splendor. **The reason was that these garments were worn by royalty.** Kings at the time of the Torah would don tunics, just as Yaakov made a tunic, בתנת, for Joseph to distinguish him like a king of old. The מעיל, robe, was similarly a garment worn only by royalty, just like the virgin princesses would wear (Sam. 2:13:18). The miter is worn to this day by high officials and kings…The apron and its breastplate are garments worn by royalty. Daniel 5:7 states that he wore "a golden chain around his neck." The ציץ, the golden headband, corresponds to the crown worn by kings. These garments were made of a combination of gold, blue and purple.

3) פירוש המלבי״ם - שם

ועשית בגדי קדש –הנה הבגדים שצוה לעשות היה כפי הגלוי בגדים חיצונים, שיספר ענינם איך עשו אותם האומנים במלאכה, **אבל באמת היו מורים על בגדים פנימים 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.

ופי׳ **ועשית בגדי קדש לכבוד**, כי התבאר אצלנו בכ״מ שנפש האדם נקראת בשם כבוד בכתבי הקדש [כמ״ש למען יזמרך כבוד וכדומה] תעשה בגדי קדש שבם יתלבש הכבוד שהיא הנפש, וכבר בארתי בפי׳ ישעיה (סימן ה׳) שיש הבדל בין כבוד ובין תפארת, שיכובד האדם גם במעלה טבעית אבל לא יתפאר רק במעלה בחירית, ומצד הרוחנית שיש לנפש בטבעה מצד מקור מחצבתה נקראת כבוד, ומצד האור וההדר שתזכה ע״י עבודתה וקדושתה נקראת תפארת, ושתי מדרגות אלה יתלבשו בבגדי קדש שיעשה להם משה, ר״ל שילמדם ויסייע אותם בזכותו להתלבש בלבושי יקר והדר ובזה יעשה בגדי קדש לנפש הנקראת כבוד ולנפש הנקראת תפארת׃

3) Commentary of Malbim (19th century)

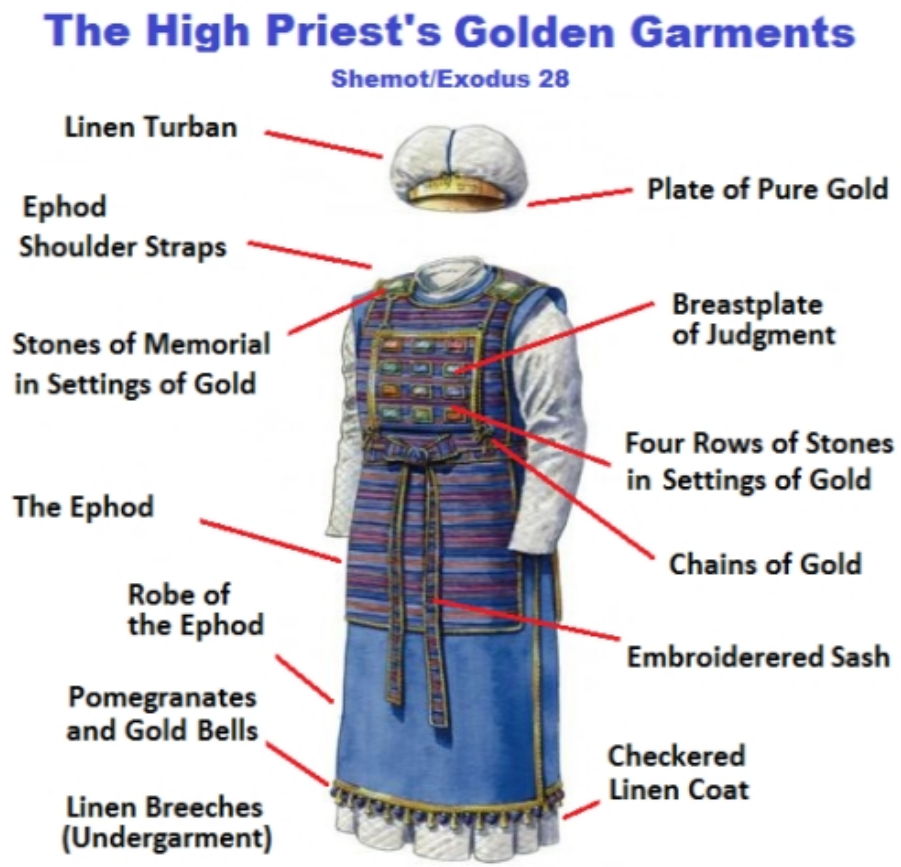
You shall make holy garments – The garments that God commanded to make were of course external ones; the Torah details them so that the craftspeople could prepare them (for the bodies of the priests). **In truth, however, these external garments point to internal ones – the priests of God must also clothe their souls with refined ideas, character traits and attributes that are the "clothing of the soul".** These kinds of garments were not prepared by the craftspeople! Rather, God commanded Moshe to prepare these inner garments, which is to say to teach the priests concerning the repair of their souls and their character traits, in order that their inner souls be clothed with glory and beauty…

4) פירוש ר׳ עובדיה ספורנו

לכבוד –לכבוד האל יתברך בהיותם ״בגדי קדש״ לעבודתו. **ולתפארת** –שיהיה ״כהן מורה״, נורא על כל סביביו, שהם תלמידיו החקוקים על לבו וכתפיו.

4) Commentary of R. Ovadia Seforno (15th century)

The garments were to render honor to the Almighty, being "holy garments" for His service. Also the priest should be an "instructing priest", inspiring awe among the Israelites who are all considered his disciples. Therefore, he had the names of all the tribes engraved upon his heart and upon his shoulders.



The Garments of the High Priest
By Rav Michael Hattin

Parashat Tetzaveh continues the description of the building of the *Mishkan*. In exhaustive detail, the Torah spells out the garments of the *Kohanim* or priests. The typical priest wears four garments during the course of performing his service: breeches, a tunic, a belt and a turban. The *Kohen Gadol*, or High Priest, wears these four basic garments (with some variation in form) and four others in addition: a robe, an ephod, a breastplate, and a headband. Although we shall spend some time describing the form of these garments, we shall concentrate to a greater degree on their larger significance, and on the *Kohen Gadol* as an archetype.

"Separate your brother Aharon and his sons from among Bnei Yisrael and bring them close to serve as my Kohanim: Aharon, Nadav, Avihu, Elazar and Itamar. Make sacred vestments for Aharon your brother for honor and for glory." Commenting on these verses, the Ramban (13th century, Spain) explains: "Aharon ought to be honored and glorified by wearing garments of honor and glory...for these garments resemble garments of royalty in form. At the time of the Torah, the monarchy would have worn such clothing. The tunic signifies leadership just as Yosef was presented by his father with a 'tunic of many stripes'...thus, Aharon was to be clothed as a king of ancient times...the miter is still worn by royalty and nobility to this day...the breastplate and ephod are regal attire...and the headband is a type of crown. The materials used to make these garments, namely gold, sky-blue, purple and

crimson, are precious and rare." Thus, the Ramban understands that the Kohen Gadol represented a kind of sovereign, for his garments of office were fashioned out of unique and expensive materials and in their appearance they resembled the vestments of a king. As we investigate the matter further, we shall discover that the garments of the Kohen Gadol may have been royal and regal in form, but in substance were something else altogether.

The Special Four Garments: *'Me'il'* or Robe

Four out of the eight garments of the *Kohen Gadol* were worn by the regular Kohen as well. The breeches, tunic, and belt of the *Kohen Gadol* were not substantially different from those of the regular Kohen. (There are, however, traditions maintaining that generally speaking, the tunic and belt of the *Kohen Gadol* were prepared from more precious textiles or were woven with a finer and more beautiful design). The turban or miter of the *Kohen Gadol* was either of an entirely different type from that of the regular Kohen, or else was worn in a different manner. In any case, the more significant differences obviously concern the additional four garments that the *Kohen Gadol* donned as an expression of his special office.

The *me'il* or robe was worn on top of the tunic and was woven entirely out of precious sky-blue wool. Upon its bottom hem were woven 'pomegranates' made out of sky-blue, purple and crimson wool. Either alternating between or else within the hollow pomegranates were small bells of pure gold all around. "Aharon shall wear this robe when he performs the Divine service. The sound of the bells shall be heard when he enters the Sanctuary before God and when he goes out, so that he shall not die."

What could be the purpose of this garment? When wearing it, Aharon's every step was announced by the serene and harmonious chiming of the bells. It was not possible for him to walk in this garment without being gently but constantly reminded of the gravity of his service. Although the outer trappings may resemble the precious and golden vestments of monarchy, the primary message of this robe is not one of power, wealth, authority or control. The *Kohen Gadol* is a 'king' of a different sort. His steps are taken before God and he is always aware of His overarching presence. The *Kohen Gadol* stands before God and ministers before Him. The aim of his activities is to establish a cohesive connection between himself and the Deity. His clothing thus represents the essential dignity of the human being, the 'regal' bearing of a human being which is here expressed by the unique potential to be aware and conscious of God.

Clothing is the outer expression of our special stature in the world as human beings. No other creature has the need or the desire to fashion a covering for its naked and exposed body. No other creature can understand the profound concepts of modesty, humility or restraint that clothing fundamentally represents. These ideas are uniquely human, and in the Torah, they indicate the recognition of a transcendent God in whose constant presence we live. To don the garments of the *Kohen Gadol* is to take on the mantle of living life as a sanctified person, whose every footstep bespeaks godliness. As we shall see, the other garments of the *Kohen Gadol* amplify this theme.

The *'Ephod'* or Vest, and the Breastplate

The *ephod* was a vest or cape-like garment woven out of threads spun from gold, sky-blue, purple, and crimson wool and twined linen. Worn on top of the robe, it had two shoulder straps upon each of which was placed a precious onyx stone set in gold. Upon these two

stones were engraved the names of the twelve tribes of Israel: "Place the two stones upon the shoulders of the *ephod* as remembrance stones for Bnei Yisrael. Aharon shall carry their names on his shoulders before God as a remembrance." It is clear from this description that the *ephod* was not simply a garment of royalty that glorified Aharon. An integral aspect of its construction was the placement of the two stones on Aharon's shoulders as 'remembrance.' Thus, as Aharon ministered before God, he carried upon his shoulders the symbolic burden of his office, for he represented the entire people of Israel. Though he alone was selected to minister before God in the inner chambers of the Sanctuary, he stood there not as a remote priest of the deity detached from his people, and not as an individual human being in ecstatic connection, but rather as the embodiment of the entire people of Israel. They too stood before God, for their names were clearly inscribed on his shoulders! Aharon's activities as Kohen Gadol, the deeds associated with his hands and arms, were carried out while bearing the insignia of the people.

Extending from the shoulder straps of the *ephod* were two cables of gold from which was suspended the breastplate, or *choshen*. This ornament was fashioned out of a piece of material woven after the manner of the *ephod*. It was doubled over, and on its surface twelve gold settings were placed. In each of the settings was a precious stone associated with one of the tribes. Within the doubled fold of the breastplate were placed the mysterious *'Urim veTumim*,' understood by some as mystical names of God. Significantly, the theme of remembrance was also associated with this ornament: "Aharon will carry the names of Bnei Yisrael in the *choshen* of judgement upon his heart when he enters the holy place, as a constant remembrance before God. You shall place the *Urim veTumim* in the breastplate and they shall be upon Aharon's heart when he enters to minister before God. Aharon will carry the judgement of Israel upon his heart before God always."

Once again, we have a precious, ornamental article of clothing that indicates not glorious authority but rather the awesome responsibility of representing the people. The judgement of the people, their standing before God, was symbolized by the placement of their names upon Aharon's heart. His very life force, the sincerity and integrity of his being, the proverbial 'heart' that the Torah associates with one's essential and true character, was here linked with the names of the tribes. This breastplate, composed of the twin elements of the tribal names and the divine appellations, was worn upon the heart, for the possibility of a connection between God and a human being is a direct function of sensitivity and receptivity at one's elemental core.

The Headband

Finally, we have the *tzitz* or headband that the Ramban understands as a type of crown. Made out of pure gold, it was inscribed with two short words: "*Kodesh Ladonai*" or "Holy to God." "This plate shall be worn on Aharon's forehead. Aharon shall thus carry the expiation for the sacred offerings of Bnei Yisrael...It shall be upon his forehead at all times to make the offerings of Bnei Yisrael acceptable before God." The headband, like the other 'royal' clothing of the High Priest, was prepared out of precious and valuable material. But like those other vestments, it carried with it a text, a statement of its purpose and meaning. Engraved on its surface were but two words, but they are the two words that best capture the essential mission of the *Kohen Gadol*. He is holy and consecrated to God, for the purpose of his service is to establish a connection with God and to stand before His presence as a representative of the people. The sky-blue robe rings with awareness, the epaulettes of the ephod speak of deeds, the placement of the breastplate suggests 'heart'

or spirit, and the golden headband signifies thought. Worn upon the head, it consecrates the intellect to God's service. It is therefore acts, emotions, and understanding that make up the human personality.

The Explanation of Saadia Gaon

In his abridged interpretation to Sefer Shemot, Rabbi Avraham Ibn Ezra (12th century, Spain) quotes the words of Saadia Gaon (10th century, Babylon) to the effect that the *Mishkan* simultaneously represents a microcosm of the universe and a macrocosm of the human being. Saadia explains that the vessels of the *Mishkan* have parallels in the larger universe as well as in the small human being. Thus, for example, the *Mishkan* contained curtains to partition its spaces in a hierarchical way. In analogous fashion in the universe at large, the sky divides the earth from the heavens; in the miniature universe of the human being the diaphragm separates the 'higher' organs of respiration from the 'lower' organs of digestion. In the larger universe there are spiritual beings known as 'angels,' in the intermediate dimension of the *Mishkan* there are the cherubs which sit upon the ark of the covenant, and in the miniature world of the human personality there is the capacity for thought. Rav Saadia delineates eighteen principal features of the *Mishkan*, which link it to the universe at large as well as to the human being. Some of the links seem less convincing than others, but the general thrust of his interpretation is quite compelling.

Most significant for our purposes, Saadia asserts that the *Kohen Gadol* also has a counterpart in the larger universe as well as in the microcosm of the human being: "In the world is humanity, in the *Mishkan* is the *Kohen Gadol*, and in the human being is the heart." In other words, the *Kohen Gadol* is not to be misunderstood as an intermediary bridging the great divide between God and the people. **Rather, when clothed in his majestic attire he represents all of humanity, and in his capacity as High Priest proclaims the singular message that the greatest and most honored role of the human being is to live life in the constant embrace of God.** The chasm can indeed be spanned, for the innate qualities of the human being, the 'heart' of creation, are attuned to a connection with God.

The intrinsic dignity of the person, represented by the royal garments of the *Kohen Gadol*, is a direct function of having been created 'in the divine image.' That image, however, is only a potential, a latent state that must be nurtured and developed in order to be actualized. The message of the *Kohen Gadol* is that God has given us the opportunity to feel His presence, to sanctify our lives with His closeness, and to achieve our ultimate purpose as human beings through that connection. By donning the garments of the High Priest we embrace a way of life that is never far from the experience of God's presence. This presence is not an intellectual or conceptual construct but rather the most actual and concrete reality conceivable.

Clothing and Identity: Separation vs. Engagement
Leviticus 20:22 – 27

1) Rambam – Laws of Attributes, Chapter 5

1 Just as the wise man is recognized through his wisdom and his temperaments and in these, he stands apart from the rest of the people, so, too, he should be recognized through his actions - in his eating, drinking, intimate relations, in relieving himself, in his

speech, manner of walking and dress, in the management of his finances, and in his business dealings. All of these actions should be exceptionally becoming and befitting. What is implied? A Torah Sage should not be a glutton. Rather, he should eat food which will keep his body healthy, without overeating. He should not seek to fill his stomach, like those who stuff themselves with food and drink until their bellies burst. They
are alluded to by [the statement of] the prophet [Malachi 2:3]: "I will spread dung on your faces, the dung of your feasts." Our Sages explain: These are the people who eat and drink and make all their days like feast days. They say, "Eat and drink, for tomorrow, we will die." This is the food of the wicked. It is these tables which the verse censures, saying: "For all tables are full of vomit and excrement; there is no room" (Isaiah 28:8). In contrast, a wise man eats only one dish or two, eating only enough to sustain him. That is sufficient for him. This is alluded to by Solomon's statement: "The righteous man eats to satisfy his soul" (Proverbs 13:25).

1) רמב"ם – הלכות דעות, פרק ה
א - כשם שהחכם ניכר בחכמתו ובדעותיו והוא מובדל בהם משאר העם כך צריך שיהיה ניכר במעשיו במאכלו ובמשקהו ובבעילתו ובעשיית צרכיו ובדבורו ובהילוכו ובמלבושו ובכלכול דבריו ובמשאו ובמתנו ויהיו כל המעשים האלו נאים ומתוקנים ביותר כיצד תלמיד חכם לא יהיה גרגרן אלא אוכל מאכל הראוי להברות גופו ולא יאכל ממנו אכילה גסה ולא יהא רודף למלאת בטנו כאלו שמתמלאין ממאכל ומשתה עד שתיפח כריסם ועליהם מפורש בקבלה וזריתי פרש על פניכם אמרו חכמים אלו בני אדם שאוכלין ושותין ועושין כל ימיהם כחגים והם האומרים אכול ושתה כי מחר נמות וזהו מאכל הרשעים ושלחנות אלו הם שגינה הכתוב ואמר כי כל שלחנות מלאו קיא צואה בלי מקום אבל החכם אינו אוכל אלא תבשיל אחד או שנים ואוכל ממנו כדי חייו ודיו הוא שאמר שלמה צדיק אוכל לשובע נפשו׃

2 When the wise man eats the little which is fitting for him, he should eat it only in his own home, at his table. He should not eat in a store or in the marketplace, unless there is a very pressing need, lest he be viewed without respect by others. He should not eat together with the unlearned, nor at those tables that are "filled with vomit and excrement." He should not eat frequently in other places, even in the company of wise men, nor should he eat where there is a large gathering. It is not fitting for him to eat at another person's [table] except at a feast associated with a mitzvah, e.g., a betrothal or wedding feast - and then, [only] when a scholar is marrying the daughter of a scholar. The righteous and the pious of old never partook of a meal that was not their own

ב - כשהחכם אוכל מעט זה הראוי לו לא יאכלנו אלא בביתו על שולחנו ולא יאכל בחנות ולא בשוק אלא מפני צורך גדול כדי שלא יתגנה בפני הבריות ולא יאכל אצל עמי הארץ ולא על אותן השלחנות המלאים קיא צואה ולא ירבה סעודותיו בכל מקום ואפילו עם החכמים ולא יאכל בסעודות שיש בהן קיבוץ הרבה ואין ראוי לו לאכול אלא בסעודה של מצוה בלבד כגון סעודת אירוסין ונישואין והוא שיהיה תלמיד חכם שנשא בת תלמיד חכם והצדיקים והחסידים הראשונים לא אכלו מסעודה שאינה שלהן׃

8 A Torah Sage should not walk erect, with his head held high, as [Isaiah 3:16] states: "And they walked with necks outstretched and flashing eyes." He should not walk with a [short-stepped,] toe-to-heel, stately [gait] like [that of] women and the proud, as [Isaiah, ibid.] states: "walking and mincing as they go, tinkling with their feet." Nor should he run in public like a madman, nor bend over like a hunchback. Rather, he should cast his eyes downward as he [does when he] stands during prayer. He

should walk in the market-place like a person preoccupied with his business affairs. From a man's carriage, too, one can recognize whether he is wise and a thoughtful person or mindless and a fool. Thus, Solomon said in his wisdom (Ecclesiastes 10:3): "On the road, too, when the fool walks, his mind is empty and he proclaims to all that he is a fool" - he informs everyone about himself, that he is a fool.

ח - לא ילך תלמיד חכם בקומה זקופה וגרון נטוי כענין שנאמר ותלכנה נטויות גרון ומשקרות עינים ולא יהלך עקב בצד גודל בנחת כמו הנשים וגסי הרוח כענין שנאמר הלוך וטפוף תלכנה וברגליהם תעכסנה ולא ירוץ ברשות הרבים כמנהג משוגעים ולא יכפוף קומתו כבעלי חטוטרת אלא מסתכל למטה כמו שהוא עומד בתפלה ומהלך בשוק כאדם שהוא טרוד בעסקיו גם ממהלכו של אדם ניכר אם חכם ובעל דעה הוא או שוטה וסכל וכן אמר שלמה בחכמתו וגם בדרך כשהסכל הולך לבו חסר ואמר לכל סכל הוא הוא מודיע לכל על עצמו שהוא סכל׃

9 A Torah Sage's clothing should be attractive and clean. It is forbidden that [a] blood or fat [stain] or the like be found on his garment. He should not wear regal garb, e.g., clothes of gold and purple, which draw everyone's attention, nor the dress of the poor which shames its wearers, but attractive garments of the middle range. His flesh should not be visible under his clothing as [is the case when one wears] the exceptionally sheer linen garments produced in Egypt. His clothes should not drag on the ground like the dress of the haughty, but [should extend] to the heel and his sleeves [should extend] to his fingers. He should not let his cloak hang down, for that creates an impression of haughtiness, except on the Sabbath if he has no change [of cloak]. In the summer, he should not wear shoes that have often been mended and have many patches. He may do so in the rainy season, if he is poor. He should not go out in the marketplace perfumed, or with perfumed clothes, nor should he put perfume on his hair. However, he is permitted to rub perfume on his body if he does so in order to remove filth. Similarly, he should not go out alone at night, unless he has a set time to go out for his studies. All of these [restrictions are instituted] because of [possible] suspicion [of immorality].

ט - מלבוש תלמיד חכם מלבוש נאה ונקי ואסור לו שימצא בבגדו כתם או שמנונית וכיוצא בהן ולא ילבש לא מלבוש מלכים כגון בגדי זהב וארגמן שהכל מסתכלין בהן ולא מלבוש עניים שהוא מבזה את לובשיו אלא בגדים בינונים נאים ולא יהא בשרו נראה מתחת מדיו כמו בגדי הפשתן הקלים ביותר שעושים במצרים ולא יהיו בגדיו סחובין על הארץ כמו בגדי גסי הרוח אלא עד עקבו ובית יד שלו עד ראשי אצבעותיו ולא ישלשל טליתו מפני שנראה כגסות הרוח אלא בשבת בלבד אם אין לו להחליף ולא ינעל מנעלים מטולאים טלאי על גבי טלאי בימות החמה אבל בימות הגשמים מותר אם היה עני לא יצא מבושם לשוק ולא בבגדים מבושמים ולא ישים בושם בשערו אבל אם משח בשרו בבושם כדי להעביר את הזוהמא מותר וכן לא יצא יחידי בלילה אלא א״כ היה לו זמן קבוע לצאת בו לתלמודו כל אלו מפני החשד׃

10 A Torah Sage manages his financial affairs judiciously. He eats, drinks, and provides for his household in accordance with his funds and [degree of] success without overtaxing himself. The Sages have directed [us] regarding the ways of the world: A person should eat meat only with appetite as [Deuteronomy 12:20] states: "If your soul should crave to eat meat..." It is sufficient for the healthy to eat meat [once weekly,] from Sabbath eve to Sabbath eve. If he is wealthy enough to eat meat every day, he may. The Sages have [also] directed us, saying: One should always eat less than befits his income, dress as befits [his income], and provide for his wife and children beyond what befits [his income].

י - תלמיד חכם מכלכל דבריו במשפט אוכל ושותה וזן את אנשי ביתו כפי ממונו והצלחתו ולא יטריח על עצמו יותר מדאי צוו חכמים בדרך ארץ שלא יאכל אדם בשר אלא תיאבון שנאמר כי

תאוה נפשך לאכול בשר דיו לבריא לאכול בשר מערב שבת לערב שבת ואם היה עשיר כדי לאכול בשר בכל יום אוכל צוו חכמים ואמרו לעולם יאכל אדם פחות מן הראוי לו לפי ממונו וילבש כראוי לו ויכבד אשתו ובניו יותר מן הראוי לו׃

2) Maimonides – Laws of idolatry, Chapter 11

1 We may not follow the statutes of the idolaters or resemble them in their [style] of dress, coiffure, or the like, as [Leviticus 20:23] states: "Do not follow the statutes of the nation [that I am driving out before you]," as [Leviticus 18:3] states: "Do not follow their statutes," and as [Deuteronomy 12:30] states: "Be careful, lest you inquire after them." [All these verses] share a single theme: they warn us not to try to resemble [the gentiles]. Instead, the Jews should be separate from them and distinct in their dress and in their deeds, as they are in their ideals and character traits. In this context, [Leviticus 20:26] states: "I have separated you from the nations [to be Mine]." [Thus,] one may not wear a garment which is unique to them or grow the tresses of our hair as they do. We may not shave our heads from the sides and leave hair in the center as they do. This is called a *blorit*. We may not shave the hair on the front of our faces from ear to ear and leave a growth at the back of our heads as they do. We may not build Temples in order that many people may enter as they do. Whoever performs one of the above or a deed of this nature is [liable for] lashes.

א - אין הולכין בחקות העובדי כוכבים ולא מדמין להן לא במלבוש ולא בשער וכיוצא בהן שנאמר ולא תלכו בחקות הגוים ונאמר ובחקותיהם לא תלכו ונאמר השמר לך פן תנקש אחריהם הכל בענין אחד הוא מזהיר שלא ידמה להן אלא יהיה הישראל מובדל מהן וידוע במלבושו ובשאר מעשיו כמו שהוא מובדל מהן במדעו ובדעותיו וכן הוא אומר ואבדיל אתכם מן העמים לא ילבש במלבוש המיוחד להן ולא יגדל ציצית ראשו כמו ציצית ראשם ולא יגלח מן הצדדין ויניח השער באמצע כמו שהן עושין וזה הנקרא בלורית ולא יגלח השער מכנגד פניו מאזן לאזן ויניח הפרע מלאחריו כדרך שעושין הן ולא יבנה מקומות כבנין היכלות של עכו״ם כדי שיכנסו בהן רבים כמו שהן עושין וכל העושה אחת מאלו וכיוצא בהן לוקה׃

3) Commentary of Kessef Mishneh (R. Yosef Karo, 16th century)

"One may not wear a garment which is unique to them" – Mahari Colon (R. Yosef Colon ben Solomon, 15th century, Italy) in response 88 relates the Sifra, which states: "Do not say that since they (the idolators) wear garments of purple, so too I will don garments of purple, etc." He explained that our master the Rambam only intended to forbid garments that are unique to them, concerning which the Jews have separated themselves due to the immodest or idolatrous nature of those garments. Since such garments were uniquely immodest or idolatrous and the Jews avoided them on account of their Jewishness, then when a Jew wears them it seems like a recognition and a following of their ways. **However, when it is not this type of a garment, then the garb of the Jew need not be different than the garb of an idolator at all!**

3) כסף משנה אין הולכין בחוקות וכו׳. ׳מ״כ דאיתא בספרא פרשת אחרי מות. ומשמע דרבינו כתב בתחלה דרך כלל אין הולכין בחוקות העובדי כוכבים וכו׳ עד ואבדיל אתכם מן העמים והדר מפרש. לא ילבש במלבוש המיוחד להם. לפרש מ״ש לא במלבוש. לא יגדל ציצית ראשו וכו׳. לפרש מה שכתוב ולא בשערו. ולא יבנה מקומות. לפרש מ״ש וכיוצא בהם׃**ולא ילבש במלבושים וכו׳. כתב מהר״י קולון סימן פ״ח דאיתא בספרא שלא תאמר הואיל ויוצאין בארגמן אף אני יוצא בארגמן וכו׳ הואיל ויוצאין בקילוסין אף אני וכו׳. וכתב הוא ז״ל שלא נתכוון רבינו לאסור אלא מלבוש המיוחד להם ופירשו הישראלים ממנו משום צניעות או מפני ד״א שכיון שנתייחד להם מפני פריצות ופירשו הישראלים ממנו מפני יהדותן אז כשלובשים הישראלים נראה כמודה להם ונמשך אחריהם אבל כשאינו מלבוש המיוחד להם על דרך זו אין הישראל חייב להשתנות מן העובדי כוכבים כלל ועיקר ׃**