



Tiferet

ת פ א ר ת



TIFERET HASHABBAT

This Week in Tiferet

Alumnae Event -

On Sunday, Rabbi Mayer and Mrs Hochhauser got together with many of our alumnae at Mr. Broadway in Manhattan to catch up and learn Torah together. Rabbi Mayer also gave a well-attended shiur for alumnae at the home of Mr. and Mrs. Mark and Naomi Rubin.

We were fortunate to hear this week from **Dr. David Luchins**, former Dean of Lander College and Vice President of the OU, who spoke to our students about the politics of the current religious tension in Israel.

תורת תפארת

The Priest Wears Prada

Rav Elie Mayer (ravmayer@gmail.com)
Parshat Tetzaveh

I was forwarded an article a few months ago about a Chasidic Rabbi that was named the best dressed by GQ magazine. After this Rabbi was awarded the Golden Shears Award for his keen fashion sense, there was some discussion in the Jewish community about whether this was a Kiddush Hashem or a Chillul Hashem. I believe that this week's Parsha sheds light on this controversy.

Parshat Tetzaveh discusses the garments of the Kohen Gadol and teaches that they must be holy but at the same time beautiful. "ועשית בגדי קדש לאהרן אחיך לכבוד ולתפארת." The Talmud in Mesechet Shabbat 31a tells of a gentile who was passing behind a Bet HaMidrash when he heard a Rabbi mention a pasuk in Parshat Tetzaveh about the bigdei kehuna. The gentile was excited by this description of the beautiful clothing of the High Priest and decided to convert and become a Kohen Gadol. He first approached Shammai to convert him on condition that he be appointed Kohen Gadol. Shammai threw him out. He then went to Hillel who agreed. However, Hillel told him that in order to be a Kohen Gadol he must learn all of the laws related to the esteemed position. In the course of his studies, he realizes that even David haMelech would not be eligible to be a Kohen Gadol and through a fortiori argument understood that he too could not be a Kohen Gadol.

I learned from my Rebbe, HaRav Mordechai Machlis shlita, that the challenge of clothing is to match the external beauty with inner beauty. Some may read the details of the bigdei Kehuna and wonder why the Torah is focused on the superficial appearance of the Kohen. The Gemara in Mesechet Shabbat 145b asks why were the Talmidei Chachamim of Bavel dressed more handsomely than the Rabbis of Eretz Yisrael. The Gemara answers, "לפי שאינן בני תורה." Rashi explains that since the Rabbis of Bavel weren't on the level of scholarship of the Rabbis of Eretz Yisrael their Torah knowledge wasn't sufficient to command respect and therefore, they had to wear clothing of distinction. Rabbi Elazar Moshe HaLevi Horowitz interprets this Gemara differently. It was the people of Bavel and not the Torah scholars that were not on the level of Eretz Yisrael. The Jews of Bavel weren't on the spiritual level of the Jews of Eretz Yisrael and were therefore unable to appreciate the righteousness and scholarship of the Rabbis. Rav Machlis teaches that if you are dealing with people who appreciate Torah wisdom and piety then it is enough to be a pious Talmid Chacham. However, if the people that you associate with are primarily focused on appearances and dress and that is how they pass judgment, then you must dress in a way that appeals to them.

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The administration of Tiferet would like to thank the following families for hosting parents' nights and alumnae shiurim over the past weeks.

Mr. and Mrs. Mark and Bracha Bluman

Mr. and Mrs. Gregg and Naomi Gittler

Mr. and Mrs. Howard and Chavie Lyons

Mr. and Mrs. Mark and Naomi Rubin

Mr. and Mrs. Leonard and Suzanne Spector

We are very fortunate to have you as part of the Tiferet family!

*Alumnae
Get-
Together
in New
York*



*Hafrashat Chala
with Mrs.
Schneider*

תורת תפארת (המשך)

Yechezkel 44:19 speaks about the requirement of the Kohanim to remove their special garments upon leaving the Bet HaMikdash – ולבשו בגדים אחרים ולא יקדשו את העם בבגדים. According to one approach in the commentaries this means that the Kohanim have to find a way to inspire holiness with their inner beauty and not merely through external beauty. People need to respect you for more than just your clothing. Rav Baruch HaLevi Epstein in Tosefet Bracha teaches that we shouldn't dress to earn the respect of others; we need to combine our inner refinement with an outer refinement.

There are some people who do not connect to Torah personalities because they do not relate to the way they dress. They want the inner holiness but they also want the external beauty. Perhaps because of this, it is taught in Masechet Shabbat 114a that a Talmid Chacham who has a stain on his clothing deserves the death penalty. There are many serious people that would question the value of external beauty, however our Parsha teaches that combined with a deeper piousness and wisdom, it is something to be appreciated and valued. May we merit to live up to our exhortation to be a ממלכת כהנים and synthesize Torah knowledge and midot with outer beauty ולתפארת.

Shabbat Shalom!

What's In a Name Julie Schwartz (5774)

“וְזָאתָ תְצוּהוּ אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֶת שֶׁמֶן זֵית זָךְ כְּתִית לְמֹאוֹר לְהַעֲלוֹת נֵר תְּמִיד” (כז:כ)

This week's Parsha, Parshat Tetzaveh, does not refer to Moshe by name. Instead, it refers to Moshe as "you." Why in this Parsha is Moshe not mentioned by name? Perhaps there are lessons we can learn from the omission.

First, the Baal Haturim is bothered by this issue. How can it be that a parsha in the Torah, which is referred to as The Five Books of Moses, does not include Moshe's name? He suggests that the purpose of a name is to be an identifier by others. One's inner self, one's essence, transcends a name. So, too, with Moshe. He no longer needed to be referred to by his name because he had reached such a high level.

Moreover, Rabbi Sorotzkin suggests that this Parsha is purposely read on the week of Moshe's birth and death (אדר). This comes to remind us that the foundation of Judaism is HaShem and the Torah, not Moshe.

Furthermore, the Parsha focuses on the specifications of the משכן and the כהונה בגדי כהונה. There is a humility in the absence of Moshe's name. Aharon is getting the כהונה and, with the absence of Moshe's name, Aharon can fully be recognized.

On the surface, it may seem strange that Moshe is referred to as "you" in this week's Parsha, but we can learn lessons about him and the greatness of his character. We recognize Moshe's leadership and humility, especially on the week of his yartzeit.