



Sponsored in honor of the
Bar Mitzvah of
Gershey Hershkowitz נ"ו
*Mazel Tov to the entire
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Congregation Yad HaLevi

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

5:11 -	הדלקת נרות
5:29 -	שקיעה
8:54 -	זק"ש מ"א
9:30 -	זק"ש גר"א
10:23 -	סוף זמן תפילה
5:31 -	שקיעה
6:13 -	צאת הכוכבים
6:43 -	צאת 72

Times courtesy of MyZmanim.com

אגוטען שבת!

Did You Know?

The Gemara in Shabbos (156b) tells us that R' Nachman bar Yitzchak's mother was told by the stargazers that he was destined to be a thief. She told him he should always cover his head so that the fear of Heaven be upon him, and he should pray that his evil inclination not overpower him. He didn't know why his mother made him do this until one day when he was sitting under a tree learning, and his head-covering fell off. His gaze caught the dates on the tree (which wasn't his) and his Yetzer Hara got the better of him. He jumped up and bit off some of the dates with his teeth!

This story is one of the sources for the wearing of the kipa, or yarmulke. The word yarmulke is a contraction of the words yarei and malka, meaning Fear of the King.

What is clear from this story is that our clothing can help us in our service of HaShem and that we should take advantage of its power by dressing for success – in a spiritual sense.

Thought of the week:

**A man may be just a man,
but whether a policeman,
fireman or doctor, a man in
a uniform can be a hero.**

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”ועשית בגדי קדש לאהרן אחיך לכבוד ולתפארת... ועשו את בגדי אהרן לקדשו לכהנו לי” (כתוב)

“Make sacred garments for your brother, Aharon, for honor and splendor. Speak to all who are wise in heart, whom I have filled with the spirit of wisdom, and have them make Aharon's garments, to sanctify him to serve Me [as kohain].”

These two verses are somewhat contradictory. First it says that Moshe is to make the clothing for Aharon, and then it says that Moshe should direct others to do it. The one posuk says the purpose of the fine garments is for glory and splendor, while the other says it is to sanctify and prepare Aharon to be the Kohain Gadol.

The Rishonim offer differing opinions of what the words “glory and splendor” mean. Some say the point was to glorify the kohanim, as if they were royalty. Others say they were for the glory of G-d, while another explanation is to show the people that the kohanim are special and should be revered. It is possible to explain that the varying opinions are in agreement as to the purpose of the priestly vestments. The kohanim are the spiritual guides of the Jewish people, and therefore must be revered. Their uniqueness is not due to their lofty stature, but rather their status comes from being charged with the priestly service and makes them worthy of respect.

It was therefore important that their clothing convey this air of greatness, so others might be in awe of them and follow their teachings. The kohanim had to appear larger than life for them to have maximum effectiveness. At the same time, however, their greatness was not their own, but only an extension of HaKadosh Boruch Hu's greatness.

To that end, while the clothing glorified the kohanim, they really gave glory to HaShem. Just as the officers in a king's army have medals and uniforms that inspire awe, yet their power is only theirs at the will of the king, so were the kohanim honored as emissaries of HaShem. This approach as well explains the question of who made the garments.

In truth, the divinely-inspired craftsmen made the clothing. Moshe directed them to make the clothes with the intention that through them, Aharon would ascend to the role of Kohain Gadol. To Aharon, Moshe communicated that these clothes would add prestige and honor to his person, so that he might better serve the Ribono Shel Olam and lead His people.

It was Moshe's job to ensure that Aharon saw the clothing as the medium for him to lead the Jews in service of HaShem, for the greater glory of G-d. Aharon also had to realize that these clothes were intended to raise him to a higher level, one that he had to earn through his actions. When the kohanim put on these garments and felt that they were raised because of their responsibilities to HaShem, they became different people than they had been before, as they now wore the uniforms of the King's army.

As Jews, dress is important to us. However, rather than being slaves to fashion, we are urged to make our clothing work for us. Both men and women practice modesty and respectability of dress to remind ourselves that we are the royalty of the world and it is our job to teach and enlighten others. Our clothes help hold us to a higher standard and sanctify us to serve G-d.

In 2006, a candidate ran for the New Hampshire legislature with an unusual set of “handicaps.” He wouldn't enter churches, campaign on Saturdays, or shake hands with women. He also sported a beard and yarmulke. He won, and became the first Orthodox legislator in New Hampshire.

Since then, Jason Bedrick has established himself as a studious and often quiet conservative legislator with an interest in education. He still sticks to his principles and he welcomes his role as unofficial Jewish ambassador.

“The Jewish faith has outward signs of being Jewish to improve your behavior,” Bedrick said. “If I walk in with a beard and yarmulke, I represent something. . . . I need to constantly study to know what I'm talking about, to avoid foul language, gossip, negative talk about people. You have to always be on your best behavior to make sure you're a good and proper representative of your faith.”

-- Based on an article by Shira Schoenberg for the Concord Monitor