



1. Rabbi Eliezer Berkovits, *What is Jewish Philosophy?* Tradition 3:2 (1961) pp. 126-127  
Modern science began when the human intellect finally realized that it could not ignore what Galileo called "irreducible and stubborn facts", and that, on the contrary, its task was to seek to understand and to interpret them... The Jew who does not acknowledge the "irreducible and stubborn facts" of Judaism remains a Jew, of course, and he may even be a thinking Jew; but he is not a Jewish thinker.

2. Christopher B. Gilbert, *We are what we wear: Revisiting student dress codes*, Brigham Young University Education and Law Journal, 1999, pg. 3

Several weeks ago, I was at a juvenile court monitoring a student disciplinary action for a school district. A fifteen-year-old boy had been called before the judge on a breaking and entering charge. He was wearing a black concert t-shirt. On the back of the shirt was the Grim Reaper, his skull grinning from under a black velvet hood... As the boy was trying to convince the judge he was innocent, I leaned over to the assistant district attorney sitting beside me and with a very knowing air, I whispered, 'You know, if I were that boy's attorney, I don't believe I would have recommended wearing that particular shirt this morning.' 'Oh, that's nothing,' responded the D.A. wryly. 'You should have been here last week when a girl on a Driving While Intoxicated charge was wearing a Budweiser t-shirt.'

#### The Torah cares about clothing

3. Genesis 35:2, and commentary of Rabbi Avraham Ibn Ezra

And Jacob told his household and all who were with him: Remove the foreign gods that are in your midst, and purify yourselves and change your clothing.

Rabbi Avraham Ibn Ezra: From this we learn that all Israel must have a clean body and clean clothing when going to an established location to pray.

4. Clothing and Prayer            Exodus 3:5, 19:10, 28:43

#### Benefit #1

5. Exodus 40:32

When they enter the Tent of Meeting and when they draw near to the altar, they shall bathe.

6. Leviticus 16:23-24

And Aaron shall enter the Tent of Meeting and remove the linen clothing he wore when entering the sanctum, and leave them there. And he shall bathe in water in the sacred space and he shall don his clothing, and he shall exit and perform his burnt offering and the burnt offering of the nation, and he shall atone for himself and for the nation.

7. Talmud, Berachot 6b

Anyone who establishes a place for prayer, the Gd of Avraham aids him, and when he dies, they say of him, "Woe [for the loss of the] humble one, Woe [for the loss of the] pious one, of the students of our father Avraham!" And how do we know that our father Avraham established a place for prayer? As Genesis 19:27 says, "And Avraham awoke early in the morning, to the place where he had stood"...

8. Mishnah, Berachot 5:1

One may not rise to pray other than with a solemn mind. Early pious people would wait an hour before praying, to focus their heart upon G-d.

9. Talmud, Berachot 8a

One should always enter two entrances into the synagogue... meaning, the duration of two entrances, and then pray.

10. Lynne Zinser, *In Coughlin Time, You Can Be Early and Still Be Late*, NY Times Sept 14, 2004

In the player-relations department, the reign of Giants Coach Tom Coughlin started poorly and is already showing signs of unraveling one game into the season.

On the heels of Sunday's 31-17 loss to the Eagles, the N.F.L. Players Association confirmed that three Giants had filed a grievance against Coughlin for fining them for not being early enough for a meeting.

A few weeks ago, linebackers Carlos Emmons and Barrett Green and cornerback Terry Cousin, all free-agent acquisitions in the off-season, were fined \$1,000 each after showing up several minutes early for a meeting, only to be told they needed to arrive earlier.

"Players ought to be there on time, period," Coughlin said. "If they're on time, they're on time. Meetings start five minutes early."

### Benefit #2

11. e. e. cummings, *A Poet's Advice to Students*

To be nobody-but-yourself – in a world which is doing its best, night and day, to make you everybody else – means to fight the hardest battle which any human being can fight; and never stop fighting.

12. Exodus 40:34-35

And the cloud covered the Tent of Meeting, and the glory of G-d filled the tent. And Moses could not enter the Tent of Meeting, for the cloud rested atop it, and the glory of G-d filled the tent.

13. Leviticus 10:1-2, 10:9

And each of Aaron's sons, Nadav and Avihu, took his pan, put fire in it, and added incense, and they brought a foreign flame before G-d without a command to do so. A fire emerged from before G-d and consumed them...

Drink neither wine nor intoxicating drinks... when you enter the Tent of Meeting...

14. Genesis 4:13-14

And Cain said to Gd: Is my sin too great to bear? Behold, You have expelled me today from the face of the earth, and from Your face I shall hide, and I shall wander the land, and any who find me will kill me!

15. Samuel I 1:9-15

Chanah arose after the eating in Shiloh and after the drinking, and Eli the kohen sat in his place by the doorpost to the sanctuary of G-d. She was of bitter spirit, and she prayed to G-d, weeping... She prayed at length, and Eli watched her mouth. Chanah was speaking upon her heart; only her lips moved, but her voice was not audible, and Eli thought she was intoxicated. Eli said to her, "How long will you be intoxicated? Remove your wine from yourself!" And Chanah replied, "No, my master; I am a woman of bitter spirit. I have imbibed neither wine nor intoxicating drinks. I am pouring out my spirit before G-d."

16. Talmud, Shabbat 10a

Rav Ashi said: I have observed that when there is trouble in the world, Rav Kahana removes his cloak, clasps his hands and prays, saying, 'I am like a slave before his master.' When there is peace, he clothes himself and robes himself and prays, saying, 'Prepare to greet your Gd, Israel!'

17. Dr. Alexis T. Franzese, *To Thine Own Self Be True? An Exploration of Authenticity*

The notion of the 'true self' has been of interest to philosophers and social scientists for centuries. Is there a true self? Is the true self a notion of modernity, and is there a place for the true self in the post-modern world? If there is indeed a true self, do individuals enact this true self, that is, do they exhibit authenticity, or do they inhibit this true self in the pursuit of goal attainment or the need for social approval? If we believe that the self is socially constructed, is the true self socially constructed as well? Or is the true self something that is born into us, like our blood type or hair color? Should we define the true self instead as what individuals believe their true selves to be? Can we be our true selves if we need or desire the social approval of others?

18. Sefer haChinuch, Mitzvah 16

After deeds are hearts drawn.

Benefit #3

19. Maimonides, Mishneh Torah, Laws of Temple Vessels 8:5

If any of the kohen's garments become dirty, they do not bleach or launder them. Rather, they use the clothing to make wicks, and the kohen wears new clothes.

20. Maimonides, Mishneh Torah, Laws of Prayer 5:1, 5:5

One who prays must be careful to do eight things, but if he cannot or does not do them his prayer is still valid: Stand, Face the Temple, Prepare one's body, Prepare one's clothes, Prepare one's location, Modulate one's voice, Bend one's knees and Bow...

How does one prepare his clothing? First he fixes his clothing and makes himself look fine...he should not pray in his money belt, or with a bare head, or with his feet revealed, if local practice is that one would not stand before a respected person without shoes.

21. Rabbi Yisrael Meir Kagan, Mishnah Berurah 91:11

It is also not appropriate to pray in a caftan, or an undergarment.