

“THIS IS THE GATE OF THE LORD; THE RIGHTEOUS
SHALL ENTER THROUGH IT.” (Psalm 118:20)

Essay

SHIELD AND SAVIOR

A Free Translation from the Hebrew

מגן ומושיע

In which is explained a faithful
and simple counsel
for protection and salvation,
and for arousing Heavenly mercy upon us.

The words of the living God, refined sevenfold
from the radiance of the Torah of that holy and pure one,
a pillar of light,
a holy luminary, pious and ascetic,
a righteous one who is the foundation of the world:
the honorable holiness of our master, teacher, and rabbi,
the crown of our head and our glory,
Our Master Rabbi Avraham Abba, of blessed and
saintly memory (ZTZ”L)
son of the holy and exalted Rebbe, our crown,
Our Master, the author of *Tzidkat Yosef*, of blessed
and saintly memory (ZTZ”L)

Of Pittsburgh

Introduction to the Second Edition – Tammuz, 5749 (July, 1989)

With the help of Heaven

Opening Words

**“You have always been the helper of our ancestors, their
shield and savior—
for them and for their children after them in every
generation.”**

(from the prayer liturgy)

With reverence and awe, we present once again to the broader public the essay “*Shield and Savior*”, which was first published about six years ago. Now, with the help of the Holy One, blessed be He, we have merited to reprint it, and this edition brings with it renewed insight. Its necessity then is matched—if not exceeded—by its necessity now, especially as, due to our many sins, our enemies have once again raised their heads, killing and murdering, wreaking destruction upon the nation dwelling in Zion. Through vile and despicable acts, they cut down pure and innocent souls from the vineyard of the House of Israel—may God avenge their blood and have mercy on us from on high, speedily.

It is clear to the discerning that in such times, we must arouse abundant mercy from Heaven and engage in every kind of righteous act to increase the merit of the people of Israel.

In the blessing we now place before you lies the great secret of protection, blessing, and success—the shield from all suffering and the savior in every circumstance. We are fortunate that our teacher, may he live and be well, guides us with clarity and opens our eyes to look toward salvation, which is truly within our grasp and easily achievable and applicable to ourselves. Therefore, who among the simple would not seize with both hands this faithful advice and immediately fulfill it in the best possible manner—thereby adding protection, defense, and real help to our people in distress? May God save us and grant us the merit to be among those who bring merit to the public and serve as an example to the many.

We are assured that these words, which come from the heart—a holy and pure heart, one that constantly worries and cares about the fate of each and every one of us and seeks only our good—will enter the hearts of others. May the Holy One, blessed be He, send His help from His holy abode swiftly, and may our eyes behold the rebuilding of our Holy Temple and the coming of the Redeemer to Zion, speedily in our days, with kindness and compassion—Amen and Amen.

**The Institute for Publishing
the Works of Our Holy Teachers**

Tammuz, 5749

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Chapter I

“You have chosen us from among all the nations...” – The Secret of the Uniqueness of the Jewish People

The Main Factor in Preserving the Identity and Existence of Our Nation – Both Spiritual and Physical

The Torah states:

“Behold, a nation that dwells alone, and does not reckon among the nations” (Numbers 23:9).

The uniqueness of the Jewish people throughout history, since they became a nation chosen by God, lies within this verse. The separateness among nations and the lack of assimilation is the principal factor in preserving both the spiritual and physical identity and existence of the Jewish people.

Countless nations and mighty empires have disappeared over the course of history, erased from the stage of time and the land of the living. Powerful nations that once ruled over vast territories, kings who ruled with absolute power over the world – their memory is lost to history, and nothing remains of their former glory. Yet **the Jewish people – small, modest, and hidden – are the only nation that has remained alive and existent for thousands of years until this very day.**

Why is this so? Because the Jewish people are the only nation that has been **surrounded by natural spiritual partitions and mighty walls of holiness and purity**, which protect them from assimilation, spiritual annihilation, and the

loss of the unique identity that distinguishes them from all other nations.

“And You called Your great and holy Name upon us...”

In our prayers on the sacred festivals, we say:

“You have chosen us from among all the nations, elevated us above all tongues, sanctified us with Your commandments, and brought us close, our King, to Your service, and Your great and holy Name You have called upon us.”

Let us contemplate these three dimensions: **“You elevated us,” “You brought us close,”** and **“Your great and holy Name was called upon us.”**

- **“You elevated us”** means that the Jewish people live on a **higher spiritual plane** than other nations.
- **“You brought us close”** means that we dwell in a **closer proximity to God**.

These realities are the natural and direct causes for **Jewish separation from other nations**, and the **eternal sense of foreignness and exile** that a Jew experiences among the nations of the world – as well as the sense of estrangement that non-Jews feel toward us. The very fact that we stand at a higher level and within a more inner sanctuary is enough to **create a partition of difference** that separates Jew from non-Jew.

We also find a clear hint to this in the **Passover Haggadah**, where we recite:

“It is this that has stood by our forefathers and for us: not just one has risen against us to destroy us, but in every

generation they rise against us to destroy us, and the Holy One, Blessed is He, saves us from their hand.”

What is “this” referring to? It must refer to the prior verse, which states:

“And He said to Abram: Know with certainty that your offspring will be strangers in a land not theirs...” (Genesis 15:13).

This is the proof: **Being strangers – exile and separation – is the very reason for our salvation and our existence.** This was the “vaccine” that prevented the spiritual assimilation of the Jewish people in Egypt.

THE PROTECTIVE WALL AROUND THE JEWISH PEOPLE

Before analyzing the specific restrictions and boundaries that have spiritually and physically protected the Jewish people from assimilation, let us pause to examine how greatly our Sages emphasized boundaries and safeguards to create this **defensive wall** against assimilation.

The Talmud (Shabbat 17b) records:

“They decreed against [eating] their bread and oil because of their wine, and against their wine because of their daughters.”

Look at how stringent the Sages were: A chain of decrees – against bread and oil because of wine, and wine because of the danger of intermarriage!

In Shabbat 56b we find:

“When Solomon married Pharaoh’s daughter, the angel

Gabriel descended and drove a reed into the sea, and from it an island arose, upon which the great city of Rome was built.”

The wicked empire of Rome, which burned the Temple and destroyed our sanctuary, was rooted in what? In King Solomon’s marriage to a foreign princess! **That was the beginning of a breach** – the start of assimilation and eventual destruction.

In Berakhot 63a, we find that when **Hanina, the nephew of Rabbi Yehoshua**, began determining leap years and new months outside the Land of Israel, the Sages sent scholars to rebuke him. They warned him with excommunication, saying:

“If he listens – good. If not – tell our brethren in exile to go up to the mountain, build an altar, and say: ‘We have no portion in the God of Israel!’”

The people wept and declared, **“Heaven forbid! We do have a portion in the God of Israel!”**

Why such severity? Because, says the Talmud:

“For the Torah shall go forth from Zion, and the word of God from Jerusalem” (Isaiah 2:3).

The Sages feared the **relocation of the spiritual center** of the Jewish people from Jerusalem to the Diaspora, lest it lead to full assimilation and spiritual destruction. The Jewish people must always remember their exile and **not become naturalized in foreign lands**.

To preserve their identity, the Jewish people must maintain **external distinctions** – in behavior, dress, speech, and spiritual practice. This **external separation** was the key to

Jewish survival. Throughout the storms and upheavals of history, it was this wall that ensured our continuity in faith and Torah, by the help of Heaven.

Chapter II

“I Associate My Great Name with Them – and They Live!” – The Advice and the Means Thereof

“You have chosen us,” “You have elevated us,” “You have brought us near”

Let us return to the words with which we began: “You have chosen us,” “You have elevated us,” “You have brought us near,” “and You called Your great and holy Name upon us.” This means: the veil that separates and shields the Jewish people, setting them apart from the nations of the world, depends upon “Your great and holy Name You have called upon us.” Herein lies the key to understanding what our spiritual protective wall is.

The phrases “You have chosen us,” “elevated us,” and “brought us near,” as we previously explored, are results of “You have called Your great and holy Name upon us.”

Let us consider: in what way has God’s great and holy Name been called upon us?

The **Jerusalem Talmud (Ta’anit 2:6)** says:

“Thus said the Holy One, blessed be He: If I leave Israel as they are, they will be swallowed among the nations.

Therefore, I associate My great Name with them – and they live.”

In the Torah (Parshat Ki Tisa), Moses says to God:

“If Your presence does not go with us, do not bring us up from here” (Exodus 33:15).

God answers: *“I will make all My goodness pass before you, and I will proclaim the Name of the Lord before you”* (Exodus 33:19).

What was Moses requesting, and what was God’s response?

“I will make all My goodness pass before you”

Rashi explains that the phrase “I will proclaim the Name of the Lord before you” refers to the **Thirteen Attributes of Mercy**. The **Talmud (Rosh Hashanah 17b)** teaches that these attributes awaken Divine mercy. According to the **Arizal**, the **beard** represents the Thirteen Attributes, and the **two side locks (pe’ot)** allude to the double “Hashem, Hashem.”

Now it becomes clear: Moses asked that God’s great and holy Name always accompany Israel and sweeten the harsh judgments that arise at times. God responded: “I will make all My goodness pass before you”—this power of “goodness” to sweeten judgment is given through the beard and side locks, which represent the Thirteen Attributes and God’s Name.

This is what it means to have God’s Name called upon our faces—through the beard and side locks, which signify Divine mercy and thus serve as a spiritual defense.

A SPIRITUAL WEAPON

Midrash Rabbah (Pekudei 51:8) states:

“When Israel accepted the Torah, the Holy One clothed them with the radiance of His glory. What was the garment? Rabbi Yochanan says: He adorned them with crowns. Rabbi Shimon

bar Yochai says: He gave them weapons, upon which the great Name was engraved.”

Both this midrash and the Jerusalem Talmud we mentioned earlier are pointing to the same truth: the beard and side locks are spiritual adornments and weapons—a **visible sign of God’s great and holy Name**. This is the meaning of: “*I associate My great Name with them – and they live.*”

OUR PROTECTIVE WEAPON

This outward distinction—our unique appearance and Jewish dress—when faithful to tradition and visibly distinct from other nations, **is our spiritual weapon**. It is both the **advice and the means** for survival, as it says about Moses: “*And when Aaron and all the Israelites saw Moses, the skin of his face was radiant, and they were afraid to come near him*” (Exodus 34:30), and as the verse states: “*All the nations of the earth will see that the Name of the Lord is called upon you, and they will fear you*” (Deuteronomy 28:10).

This is why we say in prayer: “*You have elevated us,*” “*brought us near,*” “*and called Your great and holy Name upon us.*” How did He elevate us? How did He draw us near and separate us from other nations? **By placing His Name upon us**—through the beard and side locks that mark the Jewish countenance, referencing the awe-inspiring Name of God.

THE WORDS OF THE CHAZON ISH – A GLIMPSE OF DIVINE INSPIRATION

We must publicly emphasize the extraordinary statement by the **Chazon Ish**, of blessed memory, which shines with a spark of Divine inspiration. When riots broke out in the Land of Israel in 1929 and nearly the entire student body of a certain yeshiva was murdered (may God avenge their blood), he remarked that the cause was that the foreign students studying there **shaved their beards!** (See *Hadrat Panim - Zakan*, p. 337). These are chilling and deeply sobering words.

IN A TIME OF DANGER

In our own day—when we are surrounded by enemies, always ready to strike us with terror, weapons, and war—we are obligated to protect our lives using every means and counsel available. And when the great sages of our generation reveal the secret: that growing a beard and side locks arouses mercy and protects us, then it becomes a halachic obligation under the verse “*You shall greatly guard your souls*” (Deuteronomy 4:15).

As is well known: “**danger is treated more seriously than prohibition.**”

MERCY AND DIVINE FAVOR

Israel’s strength lies in its voice—in **Torah and prayer**, which are our most powerful weapons. The **Targum** on Genesis 48:22 translates “with my sword and bow” as “with my prayers and supplications.” For prayer to be effective, it must

elicit **Divine mercy and favor**, as we say: *“Our Father, our King, accept our prayer with mercy and favor.”*

Prayers uttered by one adorned with a beard and side locks—symbols of the Thirteen Attributes—are **more likely to be accepted in Heaven**.

A striking insight: **“Beard and Side Locks”** (זקן ופאות) = the same numerical value as **“Mercy and Favor”** (רחמים ורצון).

A DISTINCTIVE SIGN

It’s important to stress: those God-fearing Jews who grow beards must also grow **side locks**, so that their appearance is wholly aligned with **Heavenly service**. Today, even non-Jews grow beards as a fashion trend. To visibly mark it as a **Jewish beard**, rooted in tradition and faith, side locks must be grown.

Without them, the beard can be mistaken for mere fashion.

THE “SEAL OF THE SATAN”

Even worse is to grow a **pompadour-style haircut**, known in Hebrew as a “blorit.” Not only does this violate *“Do not walk in their statutes”* (Leviticus 18:3), it also **degrades the spiritual value of the beard**, turning it into a vain fashion statement. Such a beard becomes a contradiction—**not a sign of holiness but the “seal of the Satan.”**

Perhaps this is what our sages meant when they said that **God is exacting with the righteous to a hair’s breadth**. How tragic that, for the sake of a few strands of stylish hair, one would mar the image of God that is so precious and sacred.

Chapter III

“And They Became a Nation There” – They Were Distinct There...

DIRECT INFLUENCE ON THE SOUL

Now that we’ve seen the critical importance of the **Jewish appearance**, we can also understand the significance of **traditional Jewish clothing**. The sages say about our forefathers in Egypt that the verse “*And they became a nation there*” (Deut. 26:5) means: **they remained distinct** (Midrash Yalkut). They did not change their **names, language, or clothing**.

A person’s **name** is his soul’s essence, as it says (Genesis 2:19): “*A living soul—that is his name.*”

His **speech** represents the *breath of life* (Genesis 2:7).

And **clothing**? The Talmud (Shabbat 113a) says that Rabbi Yochanan called his clothes “**My honor.**”

Honor (כבוד) represents the **soul**, as in “*Awaken, my honor*” (Psalm 57:9). So when Rabbi Yochanan called his clothes “my honor,” it was a hint that clothing **influences and reflects the soul**.

SPECIAL CLOTHES FOR SHABBAT

Shabbat garments are unique because they protect the soul’s **extra holiness** on that day. That is why we sing: “*This*

day is more honored than all others”—the soul (כבוד) of Shabbat is more elevated, and so too the clothing (“my honor”) must be more special.

Chapter IV

The Condition of Our Generation and Its Heightened Exposure to Spiritual Dangers – Especially in Our Holy Land

BREACHES AND TEARS IN THE FORTRESS OF TORAH

Behold, in our times, unfortunately, due to the willful actions of the secularists, the walls of Torah and reverence have been breached. Many mitzvot (commandments) have been destroyed, the sacred customs of Israel have been suspended, the paths of faith have been forgotten, and the ways of tradition have been twisted. Nearly the entire generation has gone astray in a desolate wilderness, on a path our ancestors never imagined.

It all began when they first permitted themselves to be lenient in minor boundaries and protective measures, creating cracks in the fortress of Torah. Later, these cracks became holes and tears in the spiritual armor of the mighty. Thus they spiraled downward from one downfall to the next, dragging others along with them. One day they said, “Do this,” the next day, “Do that,” until finally, they say outright: “Worship idolatry,” Heaven forbid. For all minds emptied of Torah have sadly been filled with false ideologies and base beliefs. And so this orphaned generation has plummeted—from a great height to the lowest pit, like the scapegoat cast down a cliff—until no unbroken limb remains in the spiritual stature of the multitudes of the House of Israel.

OUR HEARTS ARE SICK, OUR SOULS WEEP IN SECRET

Nevertheless, there is no doubt we must defend and find merit for every generation and situation. As our sages taught: *“Even though he sinned, he remains a Jew”* (Sanhedrin 44a). And since they are still of Israel, it is said: *“Beloved are Israel, who are called children to the Almighty”* (Avot 3:14). Therefore, we must remember and remind others that—tragically—many factors have broken the firmness and stability passed down to us by the holy generations. And the reason they did not heed the guidance of our sacred leaders was due only to a shortness of spirit, harsh labor, and weakened endurance—not due to any change in their essential nature, Heaven forbid.

Indeed, the sages have said: *“We have a tradition—one who is good will not become evil”* (Berakhot 29a). There is a strong presumption for Israel that they will ultimately return in repentance. And particularly so, as we have already been promised in the Torah in Parashat Nitzavim (Deuteronomy 30:8): *“And you shall return and listen to the voice of the Lord.”* Thus do we advocate for them, but our hearts are sick, and our souls weep in secret.

HOW CAN WE RESTRAIN OURSELVES? HOW CAN WE STAY SILENT?!

Who can witness the affliction of our people, their destruction and devastation, and remain silent? How can we restrain ourselves? How can we sit idle, arms folded? What shall we do for the sake of the Almighty’s great Name, which is

publicly desecrated? What about our holy Torah, the source of our life, which lies abandoned in a corner in the vast majority of Jewish communities?

And what can we say about the terrible calamity that has befallen Israel—a nation that was always a kingdom of priests and a holy people—who have suddenly fallen from lofty heights, assimilated in exile, and even in our holy land have become like the nations—no, worse and baser than them: secularized, trampling and tearing apart everything sacred in Israel without compassion or conscience, and without a trace of responsibility toward the Almighty—Who has been good and benevolent to us—or toward our parents and ancestors, who suffered all the trials of exile to preserve their pure faith and maintain the sacred character of our religion.

YET BLESSED IS GOD, WHO HAS NOT FORSAKEN HIS PEOPLE

Thank God, He has not withdrawn His kindness or truth, nor has He ceased, Heaven forbid, the redeemers of Torah and Judaism. He, blessed be He, continues in every generation to plant true Torah scholars and those who fear Heaven—those who devote their lives, time, and energy to raise the banner of Torah and spread its wellsprings of knowledge and reverence among all segments of the people.

Praise be to His Name, we are living witnesses that our generation has not been widowed or orphaned, Heaven forbid. The great sages of the generation perform wonders in the field of education, and the influence of Torah on daily life continues to grow, with God's help.

YET THE BREACH STILL OUTNUMBERS THE WHOLE

However, the painful reality remains that the breaches still outnumber the intact. Most of Israel is still distant from Torah and mitzvot. They do not live according to tradition, and the children have not yet returned to their borders.

WE STAND BEFORE AN ENIGMA THAT DEMANDS INVESTIGATION

We stand before a puzzling riddle demanding inquiry: given the tremendous spiritual efforts invested by the sages and leaders of Israel, the people should by now be saturated with Torah and reverence. From east to west, all should have drawn close to God with simple and pure faith, accepting the yoke of Heaven in full.

So how is it that the governance of communities still rests in secular hands, and that the vast majority of Jewish children study in secular schools—raised and influenced by the scoffers of the generation, the frivolous, the heretics and deniers, among whom the Satan dances?

After a deep and serious reckoning, we must conclude that much spiritual energy was invested, and great outpourings of holiness transmitted—though pure and clear, precise and meaningful—yet somehow it was filtered away, lost. For some reason, it did not take root, did not grow, and bore no fruit.

THE STREAMS OF HOLINESS

Here the child must ask: what changed in these influences? After all, they are all words of the Living God. Why did the

teachings of Israel's sages bear more fruit in previous generations than now? We are compelled to conclude that the deficiency lies in the recipients—the listeners—who failed to preserve the teachings of the sages, who allowed them to cool, be extinguished, or evaporate, and did not implement the necessary safeguards and boundaries—the walls and defenses.

THE ADVICE

Therefore, to ensure that sacred work and divine service succeed and fulfill their purpose, we must be careful about even small matters that people tend to dismiss. In truth, these are the deep and great foundations of things that uphold the world. These are the fences and defenders of the Torah. They are the vessels that hold all blessings for Israel.

Our sages already taught that Jacob our father risked his life to retrieve small jars (Genesis 32:25), to teach us that the seemingly minor matters require the greatest vigilance. We are commanded to give our very lives for them. These are the fine roots that contain and store the power and foundation for growth. They are the conduits of vitality and fruitfulness, and they nourish the larger roots. They sustain the growth and survival of the tree with all its branches, leaves, and fruits.

WE MUST ACKNOWLEDGE THE HISTORICAL TRUTH

Even though there are legal leniencies for shaving the beard and sidelocks, and their growth may appear as minor enhancements—aesthetic commandments people tread upon—we must know the historical truth: that it was specifically the beard and sidelocks that made us a distinct

entity. They always reminded us, wherever we were dispersed, that we are Jews. That we were created to be a chosen people, elevated and separate from all nations.

With this awareness, we withstood all communal and personal trials, and we held our ground.

THE VESSEL THAT HOLDS BLESSING

Thus we see that our outward appearance served as a vessel to contain the blessing of all our Torah, tradition, and spiritual achievements. It is an “encompassing light,” collecting and protecting the details of mitzvot and good deeds so they are not, God forbid, lost from the treasury of the Jewish people.

Our sages taught (Yevamot 21a): “A man guarding an orchard—if he guards it from the outside, it is entirely protected. If he guards it from the inside, only what’s before him is protected.” Hence, the superior form of protection is from the outside—the external appearance—which is the only comprehensive safeguard.

THE DANGER OF ASSIMILATION IN OUR HOLY LAND

Let no sinner deceive you into thinking this applies only outside of Israel, where Jews live among gentiles and may assimilate. Not so in the Holy Land! For even here, in the palace of the King of Kings, certain wicked people have arisen who seek to be like the nations, to dilute the sanctity of the land, to assimilate its nature to foreign and impure customs.

And this has happened even when our borders were closed, with no comings or goings, and surrounded by hostile nations seeking our destruction. How much more so now, when

diplomatic ties have improved! The danger of assimilation into foreign cultures has doubled—leading even to intermarriage, Heaven forbid.

If the smallest opening to foreign influence is made, the frivolous and shallow push in to see and imitate what is done elsewhere.

HOW FAR THESE SINNERS HAVE LOST THEIR MORAL COMPASS

It is shocking how far these sinners and rebels have lost the natural instinct to protect the very survival of the Jewish people. The situation has become so dangerous that assimilation is now a greater threat here in the Holy Land than in the Diaspora.

Abroad, assimilation is a private matter, depending on individual choice, and therefore progresses slowly. But tragically, here in Israel, the process is reinforced and encouraged by government institutions. It threatens to spread rapidly and broadly—may God save us.

CONCLUSION

And if we were convinced that fences and safeguards were needed in the Diaspora, how much more so here in the Land of Israel, where the enemies of our faith emerge from within—may God protect us.

Chapter V

The Necessary Conclusion – The Sacred Duty to Clothe the Jewish Soul in Jewish Garments, for Honor and Glory, for Protection and Salvation!



A SACRED CALL!

We therefore issue this call to all our fellow Jews, and especially to the students of the sacred yeshivas, to proudly raise high the banner of Judaism!

To grow beards, to grow sidelocks (payot), to wear traditional Jewish garments as accepted throughout the generations. God forbid that we should be ashamed of this! God forbid we should see it as a disgrace, Heaven forbid.

As the Shulchan Aruch (Orach Chaim 1:1) teaches:

“And let him not be ashamed before those who mock him in his service of God.”

And as it says (Divrei HaYamim II 17:6):

“His heart was elevated in the ways of the Lord.”

The traditional Jewish appearance – it is our **honor**!

It is our **pride**!

Jewish pride – the pride of an eternal people in its eternal tradition!

A sacred duty lies upon us and our families to be complete Jews, both **inside and out**, filled with Torah, mitzvot, and

good deeds – illuminating the entire world with the dignified beauty of our Jewish image.

And upon the women and daughters of Israel – of whom our sages said:

“An extra measure of understanding was given to women”
(Niddah 45b) –

there surely lies a great and sacred duty to inspire among the Jewish people a **pure fear of Heaven** through modesty and refinement.

THE MEANS TO EXPAND THE MIND OF HOLINESS

Our Sages said:

“Beautiful vessels broaden a person’s mind” (Berachot 57b).
“Vessels” refers to clothing.

If regarding ordinary garments the Sages said they expand the mind – how much more so when it comes to **Jewish garments**, to the clothing of Judaism! These certainly expand the mind **with holiness**, and increase the Jewishness in a person’s heart.

How then can one possibly refrain from clothing the **Jewish soul** in **Jewish garments**?!

Aside from the intrinsic value this holds, it also serves as a form of honorable **promotion** of the Jewish tradition – a demonstration and identification with our holy Torah.

This is also the reason that inspired us to initiate the “**Tallit Campaign**” here in Ashdod – encouraging every Jew to go to synagogue on Shabbat and return from it while still wrapped in his tallit, in the streets of the city.

For in doing so, we raise the banner of Torah and Judaism; in doing so, we publicly demonstrate our acceptance of the yoke of Heaven.

These sacred garments are the very **vestments of priesthood and royalty**, fitting for a **kingdom of priests and a holy nation**.

They are what **uphold us, preserve our uniqueness and survival**, and **maintain the deep bond** between the Jewish people and our Father in Heaven, may His name be blessed.

May it be God's will that these **protective walls** of the Jewish people guard us like a wall of fire around us – until the coming of our righteous Messiah to redeem us speedily in our days.

And may we go out to greet him with **genuine Jewish faces** and in **traditional Jewish dress**, in **honor and splendor**.

This work is a free translation from the original Hebrew. While it remains faithful to the spirit and intent of the source text, certain liberties were taken to adapt language, structure, or cultural references for clarity and resonance in English.