

He shall remove his garments, and he shall wear other garments. (6:4)

Rashi observes that changing garments is not a *chovah*, obligation, but rather, proper conduct, so that the *Kohen* does not sully his clean vestments. It makes sense that the garments which one wears in the kitchen when he is cooking a pot of food for his master will not be the same garments that he will wear when serving his master. It just takes *seichel*, common sense. Thus, he dons other garments which are inferior to his vestments.

How often do we read *Rashi's* commentary and not incorporate it into our lifestyle? Upon serving the King/Master, one wears "different" clothes than he wears when he is preparing the food. *Horav Moshe Feinstein, zl*, notes that *Hilchos Derech Eretz*, laws that teach us proper conduct, are real, since the *Kohen* changes clothes due to *derech erez*. *Davening* before Hashem in *shul* is a classic case of standing before the King. Thus, *Rav Moshe* says, one should wear respectable clothing – even change from his work clothes (if possible) to demonstrate his respect.

While this concept applies any time one enters a *shul*, it is especially significant on *Shabbos*, when there is the added layer of *kavod*, honoring, *Shabbos*. Obviously, the way we dress is a "cultural" thing, with some dressing formally and others choosing to dress casually. I only wonder if we would dress the same way for a job interview or to meet a distinguished public official. The respect one accords others is often commensurate with his own degree of self-respect. It is difficult to demand respect of someone who is challenged by his own self-esteem.