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## Parshas Tetzaveh - Zachor / פרשת תצוה - זכור

“ועשית בגדי קדש לאהרון אחיך לכבוד ולתפארת” שמות כח;ב

“And you shall make holy vestments for Aharon your brother for glory and for splendor”  
Shemos 28:2

In the beginning of this week's *Parsha*, Hashem commands *Moshe Rabeinu* to create the בגדי כהונה. It appears that the garments that were to be created for the *Kohanim* were physical articles of clothing- as the Torah goes into great detail regarding their exact specifications.

The *Malbim* explains that in reality these vestments are an allusion to the spiritual garments of pure thoughts, character improvement and positive tendencies. These good *middos* are the internal “garments” in which the *Kohanim* were to ensconce their נפשות (souls) while preparing to perform the עבודה in the *Mishkan*. Hashem was commanding *Moshe Rabeinu* to teach the *Kohanim* how to perfect their character so that they may serve Him from an elevated state.

The *Malbim* goes further to prove that the word כבוד in our *pasuk* is referring to the soul by referencing a *pasuk* in *Tehillim* 30:13. “...ולא ידום יזמרוך כבוד” - “In order that my ‘honor’ shall praise You and not be silenced” The *Metzudas Zion* explains that the word כבוד in this *pasuk* is referring to the soul which is the honor of the body.

As for the Purim connection, the פסיקתא רבתי דרב כהנא in פסיקתא רבתי דרב כהנא explains how this entire chapter of *Tehillim* alludes to *Mordechai*, *Esther* and *Haman*. With regard to our *pasuk*, it says that *Mordechai Hatzadik* was in the middle of reciting שמע קריאת שמע when *Haman* came to lead him around Shushan on the ‘royal’ horse of *Achashveirosh*. *Mordechai* would not respond to *Haman* as it says “ולא יזמרוך כבוד” Perhaps we can explain that *Mordechai* would not interrupt his recital of שמע for the sake of this physical כבוד. Rather he continued to pray with all his soul – “ולא ידום”.

*Moshe Rabeinu* taught the *Kohanim* how to perfect their character and clothe their souls in holiness in order to elevate their position. We as well can learn from the *Kohanim* who practiced character perfection while performing the *Avodah* in the *Mishkan*. When we embark on our spiritual endeavors it should be with a highlighted focus on our purity of thought while strengthening our positive character traits and perfecting our *middos* in order to serve Hashem with a higher level of *Kedushah*.