



- themselves in the mikveh before eating the *teruma*- which means nightfall. Even if a *Kohen* purifies himself in the daytime he still may not eat *teruma* until nightfall. Rabbi Yehuda Hanasi taught us that the time you say *Shema* in the evening is the same time the *Kohanim* eat the *teruma*. He mentions the *Kohanim* to remind us that you should always have *Kohanim* first in your mind, to honor them.
14. Hashem ordered Moshe to go to Mizraim to free the Jews, but because of Moshe's extraordinary humility he kept refusing and insisted that Hashem chose any Jew, especially Aharon his brother who was superior. He felt that any Jew would be better than he would. The dialogue went on for a week. Being that Moshe should not have refused Hashem, he was refused the title of being the High Priest in upcoming generations.
  15. The burnt offering brought every morning and every evening was constantly meritorious to Bnei Yisroel. A Torah scholar brings constant merit to his devotion to Torah and teaching its message. When someone supports a talmid Hacham or hosts him for a meal by giving sustenance to a talmid Hacham it is special to Hashem as if you brought a burnt offering to Hashem.
  16. ?
  17. One who lights up the synagogues and study halls will merit descendants who will be kings. We see this from Avial who was nicknamed Ner which means candles, he always provided oil for the synagogues throughout his land. He merited having Shaul Hamelech as his great great grandson. As we know Shaul was ben Yair, ben Kish, ben Ner. Shaul's father was named Yair which also means light. There is a special relationship between the misvot of candle lighting and having descendants that are great as we see those who are careful with *narot* Shabbat have children who lit up the world,
  18. The Kohen uniform is mentioned next to the *korbanot* to imply just as the *korbanote* bring atonement for sins so did the uniform of the *Kohanim*. The shirt brought atonement for murder. The pants for immorality, the hat for arrogance. The belt for impure thoughts. The *hoshen* for injustice. The *epfot*-apron to atone for *avoda zara*. The *me'el* for *lashon harah*. The *tziz* atoned for brazenness.
  19. Hashem did not want us to take advantage of the constant atonement offered in the Bet Hamikdash, and the people would sin without worry. Therefore on the opening day of this wonderful institution there had to be a death to make us more serious that life is not a joke and all actions have consequences.
  20. "I set Hashem before me *always*" "The happy at heart are always at a party" which means we should always serve Hashem with joy, realizing how lucky we are to be close to Hashem. Others say, there is a different *pasuk* which says, "my sins are before me always." a person should always feel humbled from his sins and this way will always do teshubah.
  21. Any Jew that devotes his life to constant worship of Hashem through Torah study and diligence is considered before Hashem as if he is a Levi of great holiness- an elite Jew.
  22. A Kohen Gadol wore a four-cornered garment that did not require him to wear *tzizit*. *Tzizit* reminds us of misvot, the *begadim* of the *Kohen Gadol* reminded him of misvot.
  23. When you pray before Hashem you take three steps forward, you are supposed to imagine that you are walking into a new world, of the Holy of Holies, when you stand before the King of Kings. (If only we knew how holy our prayers are).
  24. Belshazzar and Ahashvarosh put on the *bigdah Kehuna* to show off. Belshazzar was killed and Ahashvarosh's wife was killed as a punishment.
  25. *Kohanim* were allowed to wear *shatnes* in their belt while doing *avodah*.
  26. The *Kohen Gadol* is imploring Hashem to forgive us. One of the worst sins in the history of the Jewish people was the sin of the golden calf. It is on that the-Day of Atonement that we do not want to recall this grave error. That is why the *Kohen Gadol* will not wear the golden clothes at that time.
  27. When Hashem would see the names of our righteous forefathers and their sons, then He would recall their good deeds and ours as well. It is therefore placed there to bring us merit and good will. The names were written again to remind the Jews where we came from. When we realize our great ancestry we will automatically behave in a more refined manner.
  28. 1). The Jewish king, 2).Kohen Gadol, 3).Av Bet Din-head of the Jewish court and a Jew that *am Yisroel* needs such as a war general. These were the only Jews that were allowed to inquire from the *Urim V'tumim*.
  29. In general Jews must dress and get haircuts different than the style of the goyim. A Talmid Hacham above all, has to dress in a very dignified manner. A Torah scholar's clothes must be nice and clean, and it is forbidden to have any stain or spot upon them. He should not wear royal clothes such as gold, or purple that will draw attention to them. Neither should he wear pauper's clothes, which disgraces the one who wears them. He should wear normal clothes. His skin should not be visible from under. Nor should his clothes flow on the ground behind him such as a haughty person, rather it should go to his ankle ----- Today some Rosh Yeshivah's have a special garment called a *kapata* which they wear; it has two black buttons in the back.
  30. I don't know
  31. New things make a person very happy,. The *Kohen Gadol* must be very happy in order to serve Hashem. After all he is the servant of the highest order. It was therefore important that he would always have a fine new uniform.
  32. Yes
  33. Olive Oil is very good for your memory.
  34. The *pasuk* uses the plural word of "they collected" when speaking of the collection of gold, silver, etc. for the use in the Mishkan. This is to avoid anyone suspecting that someone is pocketing the money for himself.
  35. The lion and the eagle.
  36. The miraculous *shamir* worm was used to be able to engrave the names of the *shivatim* into the precious gems of the *hoshen* and the *avna shoham*.
  37. If someone in any *shevat* would gravely sin the gem that represented his tribe upon the *hoshen* would dim. For instance when Achan stole from the taboo spoils of

Yericho they were able to find out who the sinner was by noticing the gem of his tribe appearing dull. The carbuncle gem was dimmed after and that is how they caught Achan who was from the family of Zorach, which came from the tribe of Yehuda.

38. It seems that the Kohanim wore the *tefillin shel rosh* but not *shel yad*, during their *avodah*.
39. When we say *Shema* morning and evening this is dear to Hashem, it replaces the *korban tamid* which used to be brought in the Bet Hamikdash morning and evening.
40. Although our *abot*, Abraham, Yishak and Yaakov developed our prayers, of *Shaharit*, *Minha* and *Arbeit*, the time frames in which we pray these *tefillot* corresponded to the time that they were permitted to bring the *tamid* which was morning and afternoon. The *tamid* in the morning was brought from daybreak- sunrise until the end of the fourth hour, which is the time we should pray *shaharit*. In the afternoon the earliest time the *tamid* was brought was when *erev* Pesah landed on *erev* Shabbat, and it was sacrificed as early as twelve thirty, half an hour after midday, which is the time we could pray *Minha*.
41. *Ketoret*, is Hashem's favority *korban*.
42. The *ketoret* may be brought before the *korban tamid*.
43. On 17th of *Tammuz* the Roman oppressors prevented the Jews from bringing sheep for the *korban tamid*. (There was a terrible earthquake that day throughout *Eretz Yisroel*).
44. Whoever would bring the *ketoret* would become wealthy. The *Kohanim* wanted every *Kohen* to have a chance to get the *segula* to become rich. Therefore they would not let a *Kohen* bring it twice, because they wanted to make sure that every *Kohen* possible would have a chance.
45. Saying *ketoret* wards off death and sickness, poverty and suffering. The one who says it merits great mercy from heaven and great success in all his endeavors. How wise it is not to skip saying *ketoret* every morning and afternoon.
46. There was a great miracle that the *Kohanim* were protected from flu and sickness in the cold winter months. As a symbol that those who serve Hashem with great devotion have a special protection.
47. The *Kohen Gadol's* bells would signal any angels that were in the *Kodesh Kidoshim* as he walks in, because this was a private time with Hashem.. Another reason, when he left it would signal that he could return. Another purpose of the bells was that the Jews would know that the *Kohen Gadol* was alive but if let's say he was not worthy and he would die in the *Kodesh Kidoshim* then they would know to pull him out with a rope. This happened very often in the time of the second Bet Hamikdash.
48. Just like the oil of the Menorah was pure without any cloudiness and foreign substances, so too when you illuminate your students with Torah knowledge. You must make sure it is clear for them, and that there are no doubts or confusion. So too if a person really wants to enjoy the light of Torah, he must make sure his mind is not cluttered with negative or corrupt ideas. The mind must be pure and not polluted.
49. In a person's life there is the morning where things shine bright filled with energy. Then there is the night that seems dark and gloomy. A person is reminded whether in

his youth or in his old age he must serve Hashem equally with dedication.



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