

And purify our hearts – Testament

“And make the vesta thinking act” – against the impurity of the iPhone and all computer products

Holiness versus impurity in every generation

so on he opens a book and learns, what will they say about him? This is a guy who is just exaggerating!! Strange person!! Limited!! And more derogatory nicknames!! **But for iPhones they stick everywhere – even at family events, it's acceptable and that's fine, both on the bus and in line for the doctor!! Every short moment you have!! Really clinging to idolatry, taking it out of his lap and arming him.**

The workers do not work, because most of their time is concentrated on the devices in their lap, the guards and security guards do not guard because they are busy in a small world with a small device that reduces a person to zero!! Woe to this generation that these are its workers, workers and guards and doctors!!! But we, in the name of G-d, will remember, and we will not be ashamed of those who ridicule, but will adhere to the Torah and prayer everywhere and at all times, and thus we will be able to overcome the evil inclination of idolatry of our generation, because we will exploit the power of holiness with the power that is more available than ever in our generation against the tremendous evil inclination.

And another example, we hear about the Gedolim of Israel who studied until the wee hours of the night and got up early in the morning, and a person says to himself: What power!! It's bigger than me, there's no way I can, because I'm dying of fatigue and can't persevere until the wee hours of the night, and still get up early?? And that I am an angel?? I'm just a flesh-and-blood person!! I have to rest and sleep in order to wake up refreshed, there's no way I'm going to persevere, it's not human, it's only for rabbis who are unique, they are a special breed!!

But suddenly they saw what a wonder, there are people who once they have the Internet there is no fatigue, there is no problem tomorrow to get up early for work, they lie for hours steadily until the wee hours of the night, suddenly they are also unique and as non-human angels, and for what?? For nonsense at best, and at worst, in order to get deeper and deeper into the depths of impurity, and of course in the morning they have to get up early, a tremendous wonder, a special species, and that's billions of addicted people, half the inhabitants of the world, suddenly they're all angels, yes, but angels of sabotage.

Sogo ahead!! Just as they persist in transgression and idleness, and this is already famous in contemporary human nature, we will take advantage of this so that we will get to know the mental powers within us, we will tell ourselves, you are able to persist in the Torah until the wee hours of the night, only we are lazy, so man, what do you fall asleep, get up and call your God, because the force of evil and good are equal!! Get up and take advantage of the goodness and holiness that is real, it is available today more than ever, good luck artist and artist.

continuation

in the days of the long exile the people of Israel will not have Urim and Thummim to ask fortunes and yet ***“there are no slacks.” And the intention*** is that the people of Israel will not turn

It is written in the prophet Hosea 3:4, “For for many days the children of Israel dwelt, there is no king and no minister, and there is no sacrifice and no tombstone, and there is no vest and tarps,” and it is explained there in the commentaries that the **theraphim** is idolatry, while the vest is the vest and Urim and Thummim the fortune teller, and a great wonder there is here **what is the connection and connection between the two?** After all, they are a thing and the opposite, holiness versus impurity???

The Vilna Gaon replies that when there is no vest then there is also no impurity of theraphim and idolatry, meaning that once there was a severe impurity of idolatry, then therefore a great holiness of a vest and the Holy Spirit was also available, but the prophet Hosea says that in the future there will come a time when there will be no available impurity of idolatry and therefore there will be no availability for holiness.

However, all this was true until this generation, even before the technological age of the Internet and its ilk, but in our generation there is the impurity of the Internet in which in the second a person can fall to the bottom, if so there must also be the opposite that in the second you can reach immense and very available holiness, and if so, then there is a golden opportunity here!! **And indeed today there are crazy attempts everywhere, something that has never happened before, people who do not close all the openings to the evil inclination easily they fall!!** Falling has never been easier, but remember that it's probably also easier to be sanctified to heights they once could only dream of.

For example, today the danger is in the pocket like the idolatry of the past that was in his lap, because today people all over the world are attached to the iPhone and the like, so much so that I saw a plumber in the sewage pit, cockroaches flying around him and he is waiting for a pumping truck but he takes advantage of every moment because he is confined to the iPhone, and you can also find many drivers surfing while driving!! **Really idolatry, stuck to it completely everywhere, not believing what stickiness.**

They will surely laugh openly at a guy or man who walks down the street with an open book and learns, and when they see a guy or a man studying while waiting for his turn in the store – to the doctor or any appointment that belongs, or that at a family event such as a wedding and

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lack the inspiration of the Divine presence and the altar and the Urim and Tomim.

after the Tarpas to ask them fortunes, **and this is good news for Israel that in their days of exile they will not turn and seek idolatry even though they**

Therefore, even if you do not persist in the Torah, at least do not turn to impurity and evil, God forbid, but know that without connecting to holiness, it is difficult not to be dragged into impurity, because the soul must be filled with joy and satisfaction.

Important addition – from the Rebbe of Pittsburgh, zt"l

is terrible and horrifying that it is possible to be defiled in seconds with a terrible and horrific impurity to the point of underworld, so surely and all the more so that things are equal in intensity towards holiness as well, that apart from the fact that today holiness is available at every moment, today it is also possible in one second to ascend with tremendous power of holiness up to degrees that previous generations had to exert for a long time in order to reach the level and power and virtue of holiness. Such!! For it is impossible to be defiled at the moment with terrible impurity, and not vice versa to be sanctified in the moment with immense and sublime holiness!! **And K.K. the Rebbe, zt"l, b"H,** was very happy with these words, and told me that it is very worthwhile for this entire article to be at the beginning of the book because it is a huge reinforcement for our generation!!

When I came to the Rebbe zt"l to ask for consent to the book, I showed him the previous article, and the Rebbe really enjoyed it and added to me that indeed today it is indeed easier and more available to ascend in the virtues of Torah and awe, because today there are Torah lessons in every corner and with all the technological tools, and even printed books in convenient editions with annotations that are affordable for everyone, and really at any given moment you can also learn by a free phone call in all parts of the Torah and from all the rabbis we love, What in the past was not dreamed of today is available and easy.

Bufl argued to the Rebbe of blessed memory that not only is the impurity of the Internet in our time very readily available, but also the intensity of impurity

Therefore, all of us, without exception, must take advantage of the gifts of the generation instead of complaining about the attempts of the generation and immediately ascending to the virtues of Torah and holiness with all their might and without material fatigue!! And to be truly servants of G-d in all our limbs and souls, we have raised in heart and soul to do the will of our Father in heaven.

And you will command the children of Israel and they will take to you virgin olive oil for the light

- that they should take oil from the children of Israel that they find in their hands, and after all, Nachmanides wrote that the presidents brought from what they had in their watch, and there is no oil in the desert, so ostensibly there is no need and it does not belong to take from the children of Israel as well??

And I saw in the Rashbam that explains that in the Torah portion that it is written, "And they will take" it was temporary for the purpose of the Tabernacle, but here in our portion it is "Ttzvah" i.e., that when the oil that they volunteered in the alms of the Tabernacle runs out, it is obligatory to bring more oil to all generations, that this will is immediately and for generations, and even this is seemingly incomprehensible, and why is it important to warn now in the middle of the mitzvah of preparing the Tabernacle to take care of the oil for future periods?? And what belongs here "immediately and for generations", for now they have already given in the alms of the Tabernacle???

Indeed, it seems that the Rabbi disagrees, who wrote that in our parsha, the commandment to use oil is temporary for the time being, while the commandment in Parshat Amor, which says, "Order the children of Israel and they will take olive oil to you," is a warning to Israel and generations.

And it seems to Anad that indeed our parsha speaks of both the temporary donation of oil and the future donation, and indeed the temporary donation was received from the presidents, and the future will be received in the future when they arrive in the Land of Israel from the entire nation of Israel, and this also answers the apparent contradiction that exists in the Ramban's words, that indeed The presidents found the

After all, in the Torah portion they were already commanded to bring oil to the light, so why is there duplication in the command about the oil?? **Also,** why in the Torah portion it is written, "And they will take oil for me," while here it is written, "And they will take to you"?? **And it is even more difficult** why in the Torah portion it is written "Davar" while here in the Torah portion it is written "Ttzvah"??

And here the Ramban writes, that Moses was commanded to demand the oil from the presidents, because there is no way to make oil in the desert, and the oil was with the presidents on shift, and his words ostensibly need clarification, which means that the oil was on the watch of the presidents, if it means that they had oil for Maor from Egypt, so why is it considered that they had the oil on their watch, after all, they bothered to prepare the oil in Egypt, and it is not suitable for the tongue to demand the oil from them? **And if in** his opinion the presidents found the oil in the desert together with Haman, as the translation Jonathan says, then it is not clear why they should be required to keep the watch, should the presidents themselves have immediately come of their own accord and return the guard?

Nor is the continuation of the Ramban's words seemingly incomprehensible, that he wrote, "And they will take it to you" - let them bring it to Moses to see if it is properly pure and virgin, and ostensibly if it is said, as the Targum Jonathan says, that the oil came in the clouds of glory in an act of miracle together with Haman, what need does Moses have to check its quality, after all, from heaven surely something perfect has come?? **And it is also difficult** that he wrote about the continuation of the verse "By the children of Israel"

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And in fact there is a great innovation in this commandment, since the oil that the presidents brought now was from an act of miracles, and from heaven surely something perfect came, nevertheless they brought Moses to check its quality, for there will be a warning here immediately and for generations, for later in the years Klal Yisrael will bring by donation pure olive oil that did not come from an act of miracles, which then must surely be To check carefully whether it is indeed pure, therefore from the very beginning it was determined that every oil needs testing, even the oil of miracles.

Therefore, there is a language of decree here, which is an induction language, because it is difficult for a person to perform seemingly unnecessary actions, since here it was superfluous to examine miracles, and yet Moses checked properly and did not belittle, because he invested in generations to become accustomed to the fact that pure oil needs to be examined after him properly, and Moses innocently checked properly and truthfully, and this is what the Scripture says, "And they will take it to you.", that thanks to Moses' effort to examine something that is seemingly superfluous, it titles Moshe to have a share and belonging in the donation of the Tabernacle, as it was written about Aaron in lighting the candles, and see more to Kaman on the matter.

To teach us, that even if you think that all kinds of decisions of the rabbis have nothing to do with you, and with you it doesn't belong because their regulation is only for the weak of character and just your people or the frivolous, etc., know that G-d appreciates you precisely if you walk innocently and fulfill the rabbis' commandment as the Torah demands, "and you have kept doing as you are instructed" even without reason or benefit to you, And supposedly free.

And know that sometimes you will discover that you have deceived yourself and indeed the rabbinical code will help you and save you or your immediate family, and even if you do not discover it immediately, know that you will discover it later in life, and even if you do not - you by strictly upholding their regulation you strengthen others who need it, and it is a great sacrifice to perform a mitzvah innocently, and yours is greater than theirs!! And God forbid you should not be one of those who break through a fence whose poverty is unbearable, Rather, you will be the first to show an example of obedience to the words of our gentlemen, and from you they will see and do.

West to Becker – Continued

all day, and also despite the fact that it is written in the Midrash Tanchuma that Rabbi Hanina the deputy of the priests said that a miracle was performed in the menorah that was lit from Rosh Hashanah to Rav Hashem, and if such a miracle was performed, all the candles were lit during the day and not only at night, And this means that it is convenient for G-d that the candles will be lit even during the day, after all Aharon did not sleep and did not deviate from the commandment, but always put half a log of oil that would suffice even for the long nights of Tevet, (and E. in the lips of the sages, which was a receptacle for the wick, and therefore they could not put a thick wick, and indeed every wick that entered the receptacle was lit all night even on the nights of the month of Tevet).

And Aharon made sure to adjust the thickness of the wick, which will always be lit exactly all night until morning and no more so that there is no unnecessary oil left in the morning, and there is also a question of whether it is necessary and permissible to extinguish the candles in the morning, and if so, it is clear that this requires a lot of thought and testing and it is really not simple.

temporary oil of the Tabernacle's donation together with the Shoham stones as it is written in the Jonathan translation, yet they kept the oil and did not bring it immediately, because in the work of the Tabernacle they also needed oil for the anointing oil, which is a simpler oil, so they kept the pure and perfect oil and did not bring it immediately with all the donations of the Tabernacle, so that this oil would be used only for the light. And they won't accidentally use it for ointment.

Therefore, prior to the Torah portion, there was general talk that they would donate, and here in the portion there was a special command that they take away from the presidents the pure oil that they kept on guard, because G-d wanted the special oil for Maor to be under the protection and supervision of Moshe Rabbeinu only, and perhaps it was written in the language of commandment, because it may have been a little difficult for presidents that from now on their guarding is not enough, and they had to surrender to Moshe Rabbeinu that keeping it is better than preserving it even though they found the oil and kept it at first, And here the future oil was also mentioned, because Moshe Rabbeinu was commanded by G-d to check the oil he received from the presidents, just as it is obligatory to check the oil that will be received in the future from the people of Israel, and perhaps just as now there is a command to donate immediately, so in the future oil must be donated immediately to the light that will be ready long in advance in the Temple.

It is written in the Midrash in your suggestion that Aharon was sorry that he did not contribute like the other presidents, G-d told him that your G-d is greater than theirs that you are good and light the candles, and the virtue that Aaron had in lighting the candles may be as it is written, "And yes yes Aharon" and Rashiteaches that he did not sleep.

And the commentators explain that the greatness of Aharon's work in lighting candles is that there is constant daily work that repeats itself, and we also have to wait until the flame rises on its own, and for a person who is used to lighting candles who is already experienced in lighting candles, sometimes from his extensive experience it seems superfluous to him to wait until the flame rises from itself, nevertheless Aharon was always careful and did not underestimate, and this is considered the greatest contribution of all!! more than the gift of presidents who sacrificed a list of valuable items.

And it maybe further interpreted that here it is written that Aaron had to make sure that there was oil that would be lit only until morning, and simply no more, even though it is written that the Western candle was lit

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would be no extra oil left in the morning by making thinner wicks – and G-d I won and found explicitly yes in all those who had the Tos'in the opinion of the Ribathanked Hashem.

And according to this, it means that Aharon's praise for not sleeping – meaning that just as on Lily Tevet it was exactly enough for the whole night and no more, so he made sure that there would be no change on the other nights of the year, that even on the other nights there

We are taught that sometimes the great experience is actually out of fulfilling a mitzvah and out of God's sake, when we have excuses as a grenade that all we do for the sake of heaven and it is clear that this is God's true will, but a thorough examination will reveal that behind the mask of heavenly opals hides laziness or some other obscene virtue and even a kind of wickedness, so we must fulfill God's commandments completely and innocently and without accounts, and if we behave innocently and cancel the lies of Hashem's opals, We will also receive God's blessing at face value, without excuses and sophistication, soon Amen and Amen.

And they will take to you, the pure tin of oil – continued

prohibitions of the Torah, and **this is** "and they will take to you" that thanks to the strict examination of the oil despite Nevertheless, all this was for the continuation of the oil donations donated by Klal Yisrael, which were prepared not miraculously, which certainly needs to be tested, so already now and immediately it must be checked for future generations, and **this is** a matter of regulation of the sages in the prohibitions of Durban, which forbids what is permissible so that it will be properly preserved from the Torah.

Indeed, by investing it, Moses received a gift that by lighting the candles it would contain the roots of the Oral Torah – the regulation of the Sages and their decree, and this would strengthen the Oral Torah for Klal Yisrael immediately and for generations, and this is actually what will please Aaron Hacohe who received Hanukkah in the days of the Maccabees and for generations, because Hanukkah is a holiday that enhances the power of the commandments of the sages even long after the period of the Book of Esther, which was at the end of the Biblical period. And as the Gemara says, Shabbat 23:20 blesses the lighting of candles "and we are commanded to light a Chanukah candle" because it is commanded to listen to all the words of the sages.

To teach us that the main part of the sacrifice is not the monetary value, but the mental value and the caring to invest wholeheartedly and also do unnecessary things that are difficult for the human soul to do, just for future benefit!! Also, caring is not to buy the child everything he asks for and even before he asks and pay any amount, but caring is to give up your comfort – from your rest despite your fatigue, And with your patience to descend to the level of your children and invest time and deep thought in them, and this is your duty, father, immediately and for generations, so that "yours will be greater than theirs", you will raise a family there and to the glory of an artist and an artist.

And they will take to you to raise a candle always

is in the darkness, but G-d sees what is in the darkness and also what is in the light."

And I preached on Chanukah, "When I looked at the holy candle of Chanukah, and I saw that next to the wick is a black circle surrounded by a red-yellow light, and together with the black it is a fire that illuminates," but after the Midrash, we have a triple thread of idea about light, the common denominator being that the light in human beings is built and combined from the darkness and the black, which are bound and march together to give light and vision.

And I learned from this a tremendous message, that each of us has a black of transgressions, but that's how the light is built, that we surround the black with red and yellow shining light, and sometimes it flickers according to the wind, and it's unstable, because we, too, are sometimes unstable, but still shine gloriously, so Jews don't despair, you light up despite all the falls, it's the light that shines just like the black of candles.

The Raash wrote: "It is commanded to light at night, G-d told him not for me to light it, but for you, and since Aharon was in sorrow that he had no part in the sacrifices of the presidents at the dedication of the altar, God will take the dedication of the menorah alone," and there seems to be a contradiction between the beginning and the end of his words, which at first he wrote that the lighting is for you – Moses, while at the end it is written that the dedication of the menorah is only part of Aaron alone???

However, it may mean that it was indeed Aharon who sacrificed and alone had a part in the fact that he alone made the candles better, and as mentioned above, he always invested that the flame would rise from itself, but Moses also had the right to light, albeit not in the actual act of lighting, but by checking the quality of the oil, as the Ramban says in his annotation, "And they will take to you", And as we expanded on this earlier, and therefore for this purpose the lighting was for him – for Moshe.

But there is more to it than that, since from the foundations of the Oral Torah, it is to make exceptions to the Torah so that they do not fail in the prohibition of Torah, therefore the sages amended regulations, fences and decrees, so that they will not come close to failing, God forbid, in the

In the Midrash Tanchuma Tetzvah 6:00, G-d said, and that I, the Creator, "create light", should you enlighten me? But to enlighten you to Moses.

The Midrash adds: Rabbi Yochanan said that this eye is white, and the black is in the middle, where should he see?? Not from the white part?? But this is not so, the person sees only from the black, and the light of the eyes you can not understand, and you seek to understand my way!!!

Elsewhere, the Midrash brings a similar idea, "Whoever is in darkness sees whom?? Only what is in the light, while he who is in the light does not see what

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We will also learn from this that everything in the world, whether in the Torah or in the laws of nature, there are things that we do not understand, but they are really understood by the Creator or Moses, who influences from His understanding to the righteous who follow His path, and therefore even if we encounter enormous and incomprehensible difficulties not to lose hope, not to lose faith, and sometimes precisely when you are at the peak of strength, everything collapses for you and you do not understand. Why??? Surely it doesn't make sense!! Really incomprehensible!! Remember the key phrase "John said: This eye is white, and the black is in the middle, where should he see? Not from the white part?! But this is not so, man sees only from the black, "the light of the eyes you cannot understand, and you seek to understand my way and my constitutions"???

But take comfort and relax knowing that G-d knows exactly your work and your holiness, and your many efforts and all your devotion, and He understands exactly why all this mess is happening to you right now, and know that it's not a mess! This is exactly the orderly plan of the Creator Only you don't understand, so relax!! It's neat, it's understood by G-d, And you're in good hands, the hands of a loving father.

A righteous man sees into darkness - continued

But perhaps this is exactly what G-d says to Moses, "They will take to you" this light that is lit at night in the Tabernacle, when there is no person there because there is no work at night, this is for you, Moses!! You, too, Moses, will receive the power of light similar to what G-d has, that just as G-d sees everyone in every situation, so will you, Moses, and just as Moses received this, this power has passed on to every holy and pure righteous person who will have the ability to understand and help every Jew wherever he is, even though the righteous person is far from the darkness and is only in the light.

Another thing we can learn is that from darkness you can see the light, so even when you are in darkness you can still become stronger and see the light and reach the light, and see the good in the light, but according to this it follows that whoever is in the light – the righteous person who is in the light cannot see the one who is in the darkness, and ostensibly this means that the righteous cannot see and understand the wicked, and in any case he cannot help For the wicked to draw closer to the light! Could it be???

To teach us that if you have fallen and failed, do not be ashamed to approach the holy and pure righteous, and do not be tempted by the evil inclination that wants to harm you and claims on the other hand that the holy righteous person will not understand you and will only shout at you and distance you and cause you harm and not repair and help as required, know that this is a lie because all the righteous in our generation have received the power of Moses to lead the people of Israel, that from the light they will also see into the depths of darkness and help all who are in darkness to bring him out of darkness in the light of Amen and Amen.

continuation

G-d, who sees everything clearly and without restrictions, and understands the entire Torah and its laws, all by virtue of lighting candles and as follows.

Likewise, just as G-d sees everything with perfect clarity in every situation in light and darkness, Moses also gains and sees as the vision of

And they will take olive oil to you - from west to cattle before the Lord Hakat Olam for generations by the children of Israel

a red cow, only the reverse order, in which a cow says first "hakat" and after that "they will take to you," and it is necessary to examine whether there is a connection and connection between

Even in the mitzvah of lighting candles in the Tabernacle, the Torah says that it is "haqat" and also it is written, "and they will take to you," and in fact it seems parallel to what is written in

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night because it was beneficial to light the candles at night for Moses, since it is not so during the day, because even without the candles, Moses prophesied like all the prophets who prophesied by day.

However, there is a secret hidden here that is not understood, that indeed, if there is no work at night, why is there a mitzvah to light candles during the Temple? Just as during the day there is light and there is no need for candles, so at night there is no work and no need for candles, and G-d has no need for light, as the Midrash says that the "creator of light" does not need light, so what is the secret of lighting candles??? And it is urgent to interpret that in the Tabernacle in the time of Moses it was necessary to light it for the purpose of Moses' prophecy, and therefore even after Moses' death it is still done by law without any point at all.

And let's preface, as stated before, that there is a parallel mitzvah to this commandment, and it is a "red cow," which also says "And they will take to you" - for your benefit, and on the other hand it also says "The Constitution of the Torah," and Hezkoni there in the Torah portion writes that this portion was recited on A. Nissan in the second year, and in fact this is the time when Aaron and his sons began to light the candles in the Temple, and it seems that there is a connection between the two things, and the first thing depends on his friend.

And although Rashi Shemot 15 wrote that even before the giving of the Torah, he gave them some portions of Torah that would deal with them Shabbat and the red cow and Dinim (from the Gemara Sanhedrin 40), this does not contradict the words of the Hezkoni, that Moses may have known the mitzvah and its laws even before the giving of the Torah, but the reason for the mitzvah was revealed to Moses only in the portion of the constitution almost a year after Mera and the giving of the Torah, And just as the patriarchs kept the entire Torah as explicitly stated that they ate matzah on Passover, even though there was still no Exodus, because the flavors of the commandments were revealed later.

these two laws, and also what is the meaning of changing the order???

And now, in the mitzvah of lighting candles, the commentators discussed what the Torah means by the mitzvah of lighting, which is the "law of the world," and what incomprehensible law is there in the mitzvah of lighting?

And the continuation of wisdom from a well according to the Ibn Ezra in Numbers 8:2 G-d did not reveal Himself to Moses at night, according to Makhilta, Easter 1, although when the candles were lit in the Tabernacle, G-d revealed Himself to Moses even at night, and as such we found in Sama Chom 5:2 that although it is forbidden to discuss the law of the Torah at night, when candles are lit, it is permissible to discuss it at night as well.

Indeed, in the other generations after Moses, lighting candles was indeed a "law," because they have no reason or explanation for fulfilling the mitzvah at night, especially when there is no work at night in the Tent of Moed.

And another explanation I saw in the name of Rabbi Jonathan Eibeschitzzt¹, who wrote that during the time of the Temple of course there was no need to light the menorah during the day, because the Temple had windows, but in the Tabernacle that did not have windows, if so candles should have been lit during the day as well.

And yet they did not do so, because the "constitution of the world for their generation" means that they will not change the mitzvah once this way and once so, but it is always equal in doing it and without changes, and therefore even in the Tabernacle candles were lit only at night and not during the day.

And if we put the two explanations together, it seems that there is no "world constitution" here, because everything is understandable, that during the Temple period they were obviously not lit during the day, whereas in the time of Moses it is understood that they were lit only at

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the Torah were revealed, so they influenced the wisdom of the Torah to the world and influence the wisdom of the Torah forever, and as the Gemara 22:25 says, "He who wishes to Hakim Yidrim will pray with inclination to the south because the menorah was in the south, and it is always a candle literally, and Power of candles are attracted by Hanukkah candles that are always present each and every year.

But despite the explanation, there is a constitution here for generations for the people of Israel, because the very virtue of the menorah to influence the wisdom of the Torah for generations to come, even when there is no Temple, it is a law without taste, but in reality it works always and forever because "those who want to be wise will be killed," and therefore in lighting the candles it is written first and they will take to you and then the constitution of the world, because the power that Moses received when lighting the candles has influenced the law for generations to come, always as a candle to the influence of the wisdom of the Torah to all Torah learners even when there is no Temple.

It also means a bit of the verse that by lighting candles, the law is that it will affect the generations of the people of Israel, as it is written, "The law of the world to their dwelling by the children of Israel," and it is not written, as in the cow, "the law of the world."

For here the constitution of the world was that the effects of wisdom would continue to influence generations, and even when there is no Temple except through the study of the children of Israel and from lighting Chanukah candles with holiness and contemplation of the Chanukah candle, they will always have the influence of the candle.

And it is possible that since the secrets of the laws of the Torah have already been revealed to Moses by lighting the candles, therefore towards a red cow it is written first a law and then they will take it to you, because they have already lit candles in the Tabernacle and the laws have been revealed to Moses, and if so, the Torah means that what is in the people of Israel is laws, it will be taken to you because to you it is no longer within the framework of laws, because to you it is clear, logical and understandable and within the meaning of the midrashim.

To teach us, to take advantage of the light of the holiness of candles, and in our time this power also exists in Chanukah candles, and we will observe them and look at them for a long time, because through them the lights of the Torah are revealed, just as secrets in the Torah were revealed to Moses, so will the desire for the Torah increase in us and the secrets of the Torah will be revealed to us Amen and Amen.

And we will also learn that every Jew until the end of the generations has in him an enormous power of Torah wisdom, because we have the power to connect to the influence of wisdom and the holiness of the Torah, that the candle will always burn in our midst forever, by means of the pure jug of oil, which is learning from a pure environment and a clear and clear head from the impurity of Rachel, and with G-d's help we will discover the sweetness of the Torah and the commandments, and we will be happy to fulfill the commandments of God out of intense love for G-d, That even without understanding, we

Indeed, it is written in the Midrash Rabbah 19:4 that things that were not revealed to Moses were revealed to Rabbi Akiva and his friends, and the holy "Light of Life" explains that the main points of the entire Torah must have been told to Moses of Sinai, as well as everything that a veteran student would innovate, but to connect the novelty and halacha of the Oral Torah to the sources in the Torah that in this writing was revealed to Rabbi Akiva and his friends.

And as mentioned, the laws of a red cow were indeed given to Moses at Mount Sinai or earlier in Mara, but the "taste of the mitzvah of a red cow" was revealed to Moses after the giving of the Torah when the candles were lit in the Tabernacle by Aaron on the Sunday of Nisan, as the Hezkoni said, that on that very day Moses discovered the taste of the law of a red cow.

And if so, we did find another benefit that Moshe Rabbeinu had from lighting the candles, that besides the power of prophecy at night that he received thanks to lighting the candles, he also received the power to reveal the secrets of the Torah and its flavors, the laws of the Torah, but again after Moses' death in the Temple, there was ostensibly no longer a need to light the candles and what was the point of lighting them anyway???

And it seems to Be'er according to the Midrash Tanhumain the portion of Ba'aleich, that the Holy One, blessed be He, said to Moses, Go tell Aaron, do not fear, greater than that sacrificed by the presidents, you are intended and corrected, that the sacrifices are practiced only while the MC exists, but the candles are never, that "before the face of the menorah will shine," and the blessings that I gave you to bless my sons, are never idle, and the question arises what is meant by the candles to the world After all, since the destruction of the Temple, which will soon be built in our day, we no longer have the mitzvah of lighting candles???

But it is possible that pure olive oil and the menorah just as they influenced Moshe Rabbeinu's knowledge of the Torah to which the flavors of the laws and secrets of

And purify our hearts – Testament

will keep His words out of our love for Him, only because G-d has commanded this way!! And we will merit, with G-d's help, to enlighten and merit the many, Amen and Amen.

And they will take olive oil to you to raise a candle always

"Standing trees of Shetim" that stand forever and forever!! And as I brought from the rest of the Midrash, that these trees cured the sin committed by Israel in prostitution in shitim, and I also extended there according to the kabbalists that in this the Torah of 24,000 disciples of Rabbi Akiva was corrected by Rashbi, and to this day and forever they help and help correct the people of Israel.

And why is their power so great that their right stands forever? The answer is according to the Midrash Rabbi Tanchuma brought by Rashi in the donation that Jacob foresaw the Holy Spirit that Israel would build a Tabernacle in the desert, and brought cedars to Egypt and tasted them, and commanded his sons to take them with them when they left Egypt.

And here in Egypt there were 210 years, so **Jacob prepared the planks 210 years before they were needed**, and the greater the preparation, the greater the power, **so their strength stands forever, long after they have completed their function as a built tabernacle.**

And in the Midrash Tanchuma in the portion of Ba'aleich, it is written, that the Lord said to Moses, tell Aaron, do not fear, for greater than that sacrificed by the presidents, you are intended and corrected, that the sacrifices are practiced only while the YMC exists, but the candles are never, that "before the face of the menorah they will shine," and the blessings that I gave you to bless my sons, are never void.

And first we clarified the matter, that the olive oil and the menorah have wisely influenced the world and have an eternal effect, and as the Gemara says in 22:25, who wants to Hakim **Yidrim will pray with inclination to the south because the menorah was in the south**, and it is always a candle literally, and so why??? **Because according to the size of the preparation, so is the magnitude of the success and the impact**, and since Moses prepared the oil for the menorah immediately, many months before the fulfillment of the mitzvah as we will see in the next article, therefore it affects even when there is no longer actual lighting of candles, and until the very present day.

Similarly, I wrote in the Torah portion about "trees" according to the Gemara Yoma 72 that you will not say **Abd Sabran in Tal Schoin**, the Talmud says:

We learn that the light in the menorah that is lit at night illuminates and awaits the Torah learners to this day, and the greater the investment and preparation, the greater the intensity of holiness, and it is possible that studying the Torah especially at night - when the candles were lit, is learning like pure olive oil - clean and clear light - holy and pure and clear wisdom, pure gold makes it difficult!! Perfect!! Button and flower!! Blessed are you who study Torah diligently in holiness, day and night.

Hereby Aaron will come to the Holy Land – to be continued

gentlemen were circumcised for eight days, just as our father Isaac was circumcised.

And of course it is puzzling what is the connection between circumcision and Parashat Titzvah??? **To this, the Rebbe of Gur replies** that thanks to the observance of circumcision, Aaron and his sons have the power to enter and make sacrifices.

Therefore, it is fitting that the Midrash began with a condolence regarding the covenant as a prelude to Parashat Titzvah, which speaks of the priests' work in the Tabernacle to offer sacrifices and atone for the people of Israel.

This verse is written in Parshat Achari in Leviticus, where it is written in the Midrash Rabbah 21:5, that a high priest entered the holy place by virtue of the mitzvah of circumcision that says, "This is my covenant which you shall keep," and the Midrash continues that the high priest is actually used in 8 garments, as opposed to circumcision that is on the eighth day.

And it seems to add that this may also be why there were 8 days of reserve duty in the construction of the Tabernacle, in order to remind the priests that thanks to the sanctity of keeping the covenant they are privileged and worshipped in the Temple.

And according to these midrashim, the **Rebbe Ram Magor zt"** explains the Midrash Tanchuma on the verse in our parsha, "**And you will command**": Will our little rabbi teach us how many are circumcised? **Thus our**

continuation

connection between circumcision and the Torah portion?

And it seems to excuse according to the Safra and as an extension of Rashbam, that the Torah commanded **Moshe Rabbeinu to give him oil for the menorah, and they wrote** that "tizvah" is a commandment that means **immediately and for generations**, and we have already made it difficult before that it is **seemingly** incomprehensible, and why it is important to warn now in the middle of the mitzvah of preparing the Tabernacle that began in Tishrei to take care of oil for

In fact, the previous Midrash is a wonder midrash, for who doesn't know that a small person is circumcised for 8 days? So what is the question of the students of Rabbi Tanchuma who were world greats? **This question is also emphasized as the opening of Parashat Titzvah!! and also the answer that it is written that he was circumcised for 8 days** just as Isaac was circumcised needs clarification, and that what is the point of mentioning that Isaac was circumcised for 8 days??? **And that there is a credible present and the thought that a little one will be circumcised at the age of 13 years as Ishmael!!! and in general what is the**

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age of 8 days many years before the taste of sin awakens in him, because this too is preparation for the mitzvah long before he is required to fulfill it, and this is that these are the disciples of Rabbi Tanchuma, Rabbeinu It is clear that a circumcision is done at the age of 8 days, but since when does the holiness of circumcision affect the little one who can by this power be preserved from sin and the iniquity of not keeping the covenant???

Rabbi Tanchuma answered them: This affects him immediately when he is born, and therefore a Jew is not circumcised like Ishmael at the age of 13 when the trials come, but immediately upon his birth (up to 8 days is considered to lack time for sacrifice as an animal), as Isaac which is perfect preparation for keeping the covenant, that the introduction of preparation for trials creates a presumption of many years in keeping the covenant, and thus it is easy for a person to keep holiness in his greatness.

To teach us that it is indeed very difficult to be holy and pure, but that is why G-d sanctified a friend from Batan, at the beginning of our lives the holiness of the covenant signed in us, that we will have a long-term presumption of holiness, that we will easily be able to preserve holiness, and even if we fail we will be able to strengthen and renew our days as before.

"And vest"

And it seems to excuse that Rashi deliberately used this language in ordinary study as well, to inform us that just as the holy Rashi observed the moral issue that happened to him when he saw the service riding in the study of the heart in order to reach the hidden truth, so exactly he also observes and investigates every Torah study he learns, that is, the "my heart tells me" is the same heart both in the study of ethics and in the study of Torah.

And it reminds me of a story told in the name of the Gaon Rabbi Chaim of Brest zt"l who once walked with his student and saw a black cat chasing a white cat, and Rav Chaim began to inquire to the student, "It is necessary to investigate, whether the black cat is chasing the white cat, or is it not just chasing right now both in the same direction and in a few moments they will each split up on his way, and on the third hand maybe they should both reach the same destination, But there's no persecution here, just running???" And the student stands pausing, and the Rebbe asks: May Nafka Mina, what difference does it make?? And what is the use of his investigation? Black cat White cat yes chasing not chasing what does it matter???

Rav Chaim answered him, there is a nafka mina, because it is useful for understanding the additions in Tractate Eruvin page on page 1 above, the student immediately searched the additions and did not find even the slightest hint related to cats and cats running in the street, and again he returned to Rav Chaim and claimed to him: Rabbeinu, I checked the additions and found no trace or connection at all to the matter of cats???

Rav Chaim answered him with a smile, if a person gets used to observing and investigating everything and not seeing flat vision, then it will help him with additions and every study he learns in the holy Torah.

periods That after the month of Nissan ??? And what belongs here "immediately and for generations", for now the presidents have already given in the alms of the Tabernacle???

However, as mentioned, pure olive oil and the menorah have influenced wisdom to the world and influence it forever, and as the Gemara says in 22: 25 b", whoever wants to Hakim Yidrim will pray with inclination to the south because the menorah was in the south, and it is always a candle literally, and it is known that the greater the preparation, the greater the success and influence, and therefore Moshe Rabbeinu prepared the oil for the menorah immediately and immediately Many months before the fulfillment of the mitzvah, and therefore it has influenced and continues to affect the wisdom of the Torah even when candles are no longer lit, and until today.

And this is the similarity to circumcision, which is also not done at the age of 13 years, when the evil inclination in a person increases, but precedes circumcision at the

Rashi wrote: I did not hear or find in the baraita (that he is dressed), "and my heart tells me" that he is like a kind of apron that radiates porzenit (infested) "that the singing belts when riding the horses", and ostensibly if Rashi remembered this from his childhood or that his daughters told him, then Rashi would probably have mentioned it so that we would understand how he knew What do the singing belts do when riding the horses, and not that he saw it with his holy eyes,

Rashi, however, famously said that Rashi spoke in his own tongue and my heart tells me that Rashi was surprised that he had failed to see the service of female riders, and then when he looked at the matter why this had happened to him, and realized that it was deliberately shown to him from heaven so that he could learn the shape of the vest, and as we recently heard that Rabbi Chaim Kanievsky while studying grasshoppers had a grasshopper on his desk that he could better understand.

And if this is true, then as soon as Rashi understood that he did not have a fall in forbidden vision, he was not ashamed to find out exactly what this garment worn by the ministers while riding was called, because as soon as he understood that it was for the study then he was not ashamed, and perhaps out of fear of defamation he informed them that his goal was to find out what a vest was in order to clarify it to the public, and then they told him that it was "porzenit (infested)".

Indeed, later Rashi again uses this language, and this is his language: "And my heart also tells me that there is evidence that he is a kind of garment, which Jonathan translated, "And David wore a cloth vest" - Kardot Dabutz, and also in the act of Tamar, the sister of Absalom, "For the king's virgin daughters shall wear coats and translate coats - as cardutin", and the question arises why here Rashi again used the tongue "and my heart tells me"? Surely this is already evidence and regular study from verses???

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Yes, the same "my heart tells me", it is necessary both in life and in the street, in morality and in study, that everything should be in contemplation and depth, that in every matter the heart should observe carefully and not be superficial, and that contemplation will bring us only to spiritual meters, to study Torah in depth and in fear of God and cleanliness of the heart, and that there may exist in us "and purify our hearts to your worshipper in truth" Amen and Amen.

"And my heart says" — continued

vest did Rashi resort to "and my heart tells me", because here it had to be the first thing for Rashi himself – "tells me", that it revealed to him that he did not fail, God forbid, in a look that does not suit the righteous, Rather, it is to train and teach, and as stated earlier (and regarding the evidence from David who was wearing a vest there, Rashi used "My heart tells me", even though there it is not a moral issue, because as mentioned above, the main language Rashi used towards the garment he saw when the ministers rode, and what is on the evidence from the verses is written a similar language, "My heart tells me", because Rashi wanted to imagine that the same depth and study of the heart that there is in morality and soul-searching is the same heart that there is in the study of the study of the Torah and as stated in the previous article, And maybethat's why Rashi changed and preceded me to my heart – "My heart tells me" rather than "And my heart tells me."

There is only one other place where Rashi uses this language, and that is in the Gemara Eruvin v. A., who wrote "and my heart says" that he does not bless the momentum and the semicha so that there will be no blessing for idleness, and it is possible that Rashi tried hard to find sources for his commentaries, and only when he had no choice because he did not find it only then did he use the Sabrat himself, and sometimes he said I don't know because he did not want to invent an uncertain hypothesis of himself.

And if so, there is nothing else in Shas and in the entire Torah that Rashi decided from an unnecessary explanation, but for that there must be a great T.H. to know whether this is true, but only here regarding the

And all this teaches us that we must not see any forbidden evidence, so much so that if, despite all the guarding, we still fail, we must find out in depth what the reason is for this and learn from it for the future or for additional protection if necessary and belonging, or some other benefit as Rashi interprets from the sight of women wearing vests, but just to see, woe to us, woe to our souls, God forbid, to destroy and corrupt our souls and bring it to a hay well, God forbid.

"And you put the two stones on the shoulders of the vest."

would receive an answer in illuminating letters, in letters of the names of the tribes.

And although even above the two stones were the names of all the tribes, nevertheless God wanted His word to come out of the uniqueness that there is a separate framework for each tribe, and yet out of all of them came a unified thing – the word of God, "Urim and Tomim" that reveal God's word to the people of Israel, that despite the division into 12, they are still the people of Israel united in one framework, that they all really intend to draw close to the Father and do His will completely, And even today, despite all the controversies and divided opinions.

And according to this, it is understandable for me to sweeten with the taste of gratitude, "And the breastplate shall not shine above the vest," which the Torah comes to teach us, and to emphasize what we must remember, that in all the situations of division that exist among the people of Israel, it is always as one garment - and the same garment, whether up or down, not 12 Torahs or 2 Torahs, but one Torah!! Because one of our intentions!! To do the will of our Father in heaven, one on his camp and one on his flag.

And it reminds me of what my friend told me, that once his children actually fought and argued hard shouting!! And everyone tried to show and prove that he was right, and he was startled by the shouting, but behind the door he heard his little boy shouting, "I promise you that Dad will be happier with the watch as a gift."

Then he realized that the whole argument and quarrel was to know clearly what the perfect gift was to buy Dad for his birthday, so really everyone is a sweet favorite, just kiss them out of great love, because the whole quarrel was what Dad would be happiest – sweeter than honey!!

In the time of Moses, the halacha was clear to the people of Israel, and only in the middle of the Second Temple did the disputes in halacha begin, and all this because we are in exile, and we have distanced ourselves a little from G-d, and therefore there are opinions about what exactly the Father in Heaven meant and wanted, and for this we cry in the 18th prayer, "The return of our judges as in the first place and our advisors as in the beginning", Let there be no disagreements among the people of Israel, but there will be one opinion, and we continue with the prayer "and remove from him grief and sigh" because the disagreements to know what is the right and correct way really break the heart - "grief and sigh".

And I was comforted by the wonderful words of the Malbim, that in the reserve stones that were on the shoulders of the vest of the High Priest, even though six of the names of the tribes were written in the stone on the right side and the remaining six on the stone on the left, and simply the names of the tribes facing the right are higher than those facing the left, nevertheless they unite on the shoulders of one vest that connects them, and by Aaron wearing one vest it will be before God in remembrance, To remind G-d that all the names of the tribes are united to distinguish the holy name of G-d in uniqueness, that God is one and Israel is one Gentile in the land.

And it seems to me further to interpret, that indeed up in the shoulders they were divided into 2 stones, about 2 opinions, but when they are down on the heart in Hoshen they are really divided separately because there were 12 stones, and supposedly each tribe separately, with a common denominator of several together according to the lines, but nevertheless the golden frame connects them, and from all of them comes the word of G-d in Urim and Thummim, When the priest asked, he

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But nevertheless it is confusing, so we have been begging for nearly 2,000 years, "Return our judges as in the first place", that we live as one in one opinion, and this is what is promised in redemption, one opinion and one shoulder for your worker, soon really Amen.

"And the fourth column Tarshish and that they and Vishva gold inlays will be in their fullness."

taste of the Torah and the mitzvah has been lost, and the soul has returned to yearning after Abel, and putting bitter to the sweet - **who yearn** for them For money, and crave things they pick up at the end that are sweet at first by virtue of imagination.

And because of this, hatred of their grace increased, as explicitly stated in the Tosefta, **"The temple of two swords because they love Mammon and hate each other,"** that as long as they indulged in the nectar of the sweetness of the Torah and the commandments, each one was happy with his share, and love and brotherhood between them without jealousy and hatred, but when they returned to love money, which is the head of foreign desires, hatred and separation prevailed among them, and each had an evil eye because of his friend, And all this from the smallness of complete faith.

And this is the answer to the question, that in the time of Moses they had tremendous faith, and they had an enormous taste in studying the Torah, so simply that there would be a dill power to break the stone, so much so that even the Torah did not bother to elaborate on it, and only in the time of Solomon when the people of Israel were on a lower level, then special efforts were needed to find the power of the dill to break the stone, So much so that they had to use Ashmadai, the demon king, for this purpose.

Indeed, in the time of Moses, the people of Israel were "people of faith"! And as Rabbi Eliezer the Great said there: **"Whoever has a pat in his basket and says what I will eat for tomorrow is nothing but a covenant maker,"** but in the time of Moses they had Haman every day, and they had no worries of making a living at all, because even their clothes did not wear out, everything they received from G-d, so they did not worry about tomorrow, and in any case they had a more complete faith than Solomon's generation.

Therefore, we must become very strong in faith, and trust in G-d in the matter of livelihood, today there is food at home, thank God, be happy!! And get stronger and don't worry about what you eat tomorrow, And that doesn't mean going wild and spending As it were, there is no tomorrow, but live modestly, and trust the Creator to provide for you tomorrow as well, and rejoice in your part and do not envy others, and do not live in competition with others, because it makes you love money and chase money, And do not lust for things that seem sweet and have a bitter end, and if you are strong in faith in truth and honesty, then you will feel pleasant in studying the Torah and sweetness in keeping the commandments, and in this way you will reach strengths that you will be able to defeat anything difficult and in any attempt you will succeed, and no one will stand in your way, good luck only strong and courageous.

Continuation of the previous matter - "will be in full"

By the way, it is written in Rabbeinu in Leviticus 8:8 that this was a step in the Holy Spirit, less than prophecy and preferable to the daughter of Kol who was in the Second Temple.

And Nachmanides writes that it is possible that after Moses gave the holy names in Hoshen, the names passed from him to the greatest sages of Israel along with the Torah scrolls, and therefore David had a vest, which is like the image of Moses' vest, and he had a breastplate like the image of the holy breastplate only that was of

As is well known, it was very difficult to engrave the names of the tribes on the stones of the breastplate, because it was forbidden to subtract from the stone, as it is written, "There will be in their fullness" **which** will be complete without disadvantage, and to use a scalpel they could not because it lacks the stone, but they succeeded only by a miraculous deed, and as it is written in the Gemara Sota 48:2, **Who writes about them in ink and shows them dill on the outside and they split on their own,** and dill is a tiny creature like barley created in the six days of Genesis, and nothing difficult can resist it.

And if the dill only cut a groove in the shape of letters without subtracting, then it was a **thin line,** and it is difficult for a person to see and read names in it, **and it would seem difficult for Cohen to read answers in Urim and Thummim** even if the letters illuminated.

Rather, it seems to me that the **dill simply compressed** the stone in, and this is an enormous power **not only to cut but also to compress a hard diamond stone, and indeed this** is accurate in the language of the Gemara, which described it as this fig that splits during the hot days and lacks nothing, and as this valley that splits during the rainy days **and lacks nothing,** which is not just a cut of a line but a real opening.

And now the question arises, since it is explicit in the Gemara in Gittin 68 that Moshe Rabbeinu brought the dill to the stones of the vest, and why does the written or oral Torah not elaborate on this, how did the dill in the days of the establishment of the **Tabernacle come into** the hands of Moshe Rabbeinu? **And about Solomon it is told at length in the Talmud** how the dill came next to him??

And it seems to excuse according to the Gemara Sota 48 that the destruction of the First Temple was shelved and the dill and the landscape of spectators were abolished and the people of Covenant ruled, **and the Keren Ora** wrote, which implies **that the power of inclination has increased and it is difficult to crack and break it, because perfect faith has ceased, and therefore the**

The Ramban explains that Moshe Rabbeinu needed **dill only for the stones of the breastplate and not for the stones of the vest, because only in the breastplate is written "their fullness",** and the question arises why the Torah demanded that **only the stones of the breastplate be engraved in the dill and not the stones of reserve?? It is also necessary** to understand why G-d chose to answer the people of Israel in such a way – that one asks a question and receives an answer in letters that illuminate the names on the stones of the breastplate???

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efforts had to be made to find the power of the dill to break the stone, to the point that they had to use Ashmadai, the king of demons.

And so also those of strong faith who were completely spread out to worship Hashem, who completely distanced themselves from the lust of this world, like Samuel who saw the sons of Ali and did not learn from their deeds to deal with eating and drinking and the pleasures of the world, but from his smallness he wore a cloth vest because it was distinguished from the service of God, as well as David and eighty-five men of the priests of Nob and the priests carrying cloth vests, who were completely spread out to serve God, **Since they broke their passion completely, they had the dill**, and they also had the stones of the breastplate by a miracle, **as the presidents miraculously had the opportunity to do with Haman, and they had no trouble at all to achieve it, but all this came to them easily and in raids** as in the days of Moses.

And perhaps God deliberately chose to talk to the Israelites in such a way **that the letters light up and the priest looks at the letters, because G-d wanted us to remember that we have the power to break anything as difficult as the dill that compressed the hard stones**, and by the power of conquering the inclination we get **the right answers** from God,

Therefore it is written "To memory" in stones, because it reminds us of the power that there is in dill, which by force crushes the most difficult of all - diamond,

And in fact reminds us that even though we are weak and small like a worm, we also have the power to defeat the urge, **that nothing difficult will stand in our way just as it did not stand in the face of the dill.**

And that which you shall do on the altar, sheep that are one year old and a day always— a

have only 30 percent life left?? **And** even those who don't eat meat because they're "vegetarian," is that why they're right and moral???

Absolutely not!! After all, it is known that plants also have life, and they communicate with each other, right, maybe they only have 20 percent life, but still, they have life? If so, it is also forbidden to eat plants!! So what don't we eat, and die?????

At the beginning of the world, God did indeed forbid killing **animals for human consumption**, and only after the flood did God give permission to Noah and future generations to slaughter and eat animals, and why???

For as soon as Noah came out of the ark offered sacrifices to God in gratitude for the miracles, and G-d rejoiced **very much in Noah's gratitude, and also as a fee** for Noah who took pains day and night to feed the animals in the ark **during the flood, thus saving them from** having a continuation, **so God gave permission for humans to enjoy and kill animals also in order to eat meat from them.**

cloth, and also Samuel, who is written to be "a boy wearing a cloth vest," and also in Nov, **the city of the priests** **Eighty-five men carried a cloth vest, and they dressed the priest of the sons of the prophets with it, and they would ask him and answer.**

And this is a great wonder, and where did they come from Samuel and David and eighty-five men with a vest with the stones of the breastplate, and suppose they had money to buy precious stones, and the explicit name in the Urim and Thummim were given in the tradition from Moses, **yet where did they get the dill that would engrave** on the stones the names of the Israelites, for they would ask in it and receive answers by the engraved letters?

And it is urgent to say that just as in the Second Temple where there was no dill and engraved with a chisel, so they, even though they were even before the First Temple, nevertheless they also engraved with a chisel, and this is pressing – because as stated in the Second Temple there was no Urim and Thummim, which is the holy names, **therefore there was no dill, because one depends on the other**, whereas they who had the holy names were supposed to have dill as well.

Indeed, the answer is, as I wrote earlier in the name of the **Horn of Ora, that the destruction of the First Temple** was shelved and the dill was abolished, and this implies that the power of inclination has increased and it is difficult to crack and break it, because perfect faith has ceased, and therefore the taste of the Torah and the mitzvah has been lost, and the soul has returned to yearning after nonsense.

And as I mentioned earlier that in the time of Moses they had tremendous faith, and there was a huge point in studying the Torah, so simply the thing that would be the power of the dill was found to break the stone, **and only in the time of King Solomon that the people of Israel were on a lower level, then special**

In order to clarify the matter and essence of the victims, which will be understood even by people who are far from Judaism, I have to ask a somewhat unpleasant question: Who allowed us to eat the flesh of an animal or beast or fish, after all, they took their lives, killed them!! and for what? In order for you and I to eat them, why isn't it considered murder???

Some will answer that it is permissible because they are on a lesser level than a person, that a person is 100 percent alive, and the animal is less and suppose it is considered that he has only 50 percent life, but this claim is really not accepted!! And if you claim that a person still belongs to his species 100 percent life, while animals do not belong to 100 percent life, who decided that this is how a permit to kill and slaughter is measured, Perhaps we should make it easier on ourselves and claim that it is always measured in percentages towards people as well?

And in fact, that's what Hitler claimed!! He claimed that it is permissible to kill sick and old people because they have only 20% life left, and this way it makes life easier for the healthy and young, less expenditure on the state and so on!! **And according to this mindset, we might also kill and eat people who**

Victims Always - Continued

And purify our hearts – Testament

as the prophet said (**Jeremiah 7**), "For I have not spoken to your fathers, and I have not obeyed them on the day I took them out of the land of Egypt for the words of sacrifice and sacrifice."

For indeed G-d did not want us to sin, that **it would be better not for man to sin or offer a sacrifice to atone for him**, and only after the calf did He ask them to build a tabernacle so that they could correct sins by the sacrifices,

And in order to emphasize to us that God does not desire sin and atonement, to this the Torah emphasized that even though they sinned against the calf and needed a tabernacle for atonement, nevertheless even then, G-d in His mercy still emphasized the eternal sacrifices in the commandment of the Tabernacle, to **instruct us that even after the sin of the calf**, G-d still desires only the eternal sacrifices, **which are permanent sacrifices that do not come for private sins (who commit sin and come with a sacrifice to atone and correct)**, Rather, it is a **constant sacrifice to express gratitude to G-d for all the favors He does to the people of Israel**, and in any case He also atones for the whole, just as Noah sacrificed after the flood that pleased G-d.

The essence of the victims - continued

is permissible to slaughter for the sake of my soul, to give satisfaction to the Creator of the Universe, which is a privilege for the animal that was sacred to the Creator of the Universe, and there is no doubt that the beast, the beast, is very happy, much more than a mother Would come to the plate for lunch.

And as I explained in Parashat Mishpat that cancels the prohibition against cruelty to animals for the sake of a moral and educational idea, as Yosef wrote, if it is permissible to cancel the prohibition against cruelty to animals for human purposes, such as slaughtering an animal in order to eat a portion of meat, all the more so because of the honor of an old man and not even a Torah scholar, who is not honored to unload and load an animal, and therefore he is exempt from the mitzvah and perhaps there is no matter that will worsen the fulfillment of the mitzvah.

And we must remember, as the Abarbanel proved, that G-d prefers that we do not sin than that we sin and atone, so let us be careful and strengthen that we do not sin, God forbid, and if we nevertheless fail and sin, we will atone by sacrifices.

And in our day when there is no altar and no sacrifices, we will atone by Torah and prayers with the intention of the heart and charity and good deeds.

Olat always opened the tent of Moed before G-d, who designated for you what to speak to you there

regarding the law of whether it is permissible to turn a synagogue into a beit midrash and vice versa.

And I saw in the book "The Outpouring of the Souls" 86 that in the Midrash Tanchuma **Judges 9** it is written that the first redemption was temporary, but the last redemption is eternal, and explained this by saying that the first redemption was only by virtue of the Torah, but the last

And from here we will continue to the words of the Abarbanel, who asked why in Parashat Titzvah the Tabernacle and the priestly garments are described, **the Torah also mentions the eternal sacrifices, after all, only after a few months since the commandment of the Tabernacle** (which was on the 11th of Tishrei) **did sacrifices be made (on 1 Nissan)!!! It is also necessary to know why only a perpetual sacrifice is mentioned in this portion, while the other sacrifices, such as sin and guilt, are not mentioned at all in the portion.**

The Abarbanel replies that a person may make a mistake and claim that G-d determined and decided our nature to commit transgressions and sin, and the evidence that He commanded to build a Tabernacle, and commanded that sin and guilt be sacrificed there, and it seems as if it is good before Him that we sin and repent!!

But this is absolutely not true, for God did not command Jehovah to offer sacrifices, and only after the calf's deed, when he saw the people that they were evil and willing to sin, did He give them the medicine to cure their illness according to the need for sacrifices, and

And indeed the matter of the sacrifice in the offering, thanks and wholeness, is for the sacrificer to feel as if he were the slaughtered sheep, **and to imagine himself that his body and all his strength are summoned to the work of his creator as a thank you for the life and kindness that he does with him, so much so that on his part he agrees even to die and sacrifice life to God, but God wants us to live, so I offer a sacrifice and thus I demonstrate my desire to be completely dedicated to God.**

And in the sacrifice of sin, I the sacrificer illustrate and imagine to myself that what the beast deserves is due to me, **that I myself should have been slaughtered and burned for having sorrowed Father**, and lay down his hands and confess, and so in this illustration he repents, and peruses **the education of the commandment of God.**

And in any case, if it is permissible to slaughter and eat meat for the pleasure of the body and the enjoyment of the flesh, all the more so and certainly it

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"Speak to you there" which is above the altar, because there is the Law of Moses alone that corresponds to the first redemption, and there is the Law of Moses combined with the power of prayer that corresponds to the very near eternal redemption.

Therefore, thanks to Moses, they are redeemed (Or Hayyim 27:20), even though we know that David is the Messiah, that Moses supposedly uses and redeems the people of Israel with the power of David's prayer, which is the power of prayer, as he received from God above the altar, and as the Light of Life wrote that Moses does not want to redeem idlers from the Torah, so we will work together in Torah and prayer, Amen.

And if the altar was sanctified, all that touched the altar would be sanctified

power of the Holy of Sanctity, and therefore a righteous person who sanctifies a Jewish temple that has been rejected and prepares that if it ascends it will not descend, is the Holy of Endowments!! And this enormous power of the altar is because sacrifices are made on it, because when sacrifices are made, the blood of the essence of the sacrifices is given and thrown on it, that is why it also has the power to train others, and therefore everything that touches the altar is written, and not written that touches it, to emphasize that power comes because of the sacrifice, When there is sacrifice, there is sanctity, and it is also possible to sanctify others - because when there is sacrifice, it brings people closer.

We are taught that each of us will sacrifice his inclination, the blood of the essence of his passions, and help strengthen others who will also sacrifice their inclination, so that he will have the power to influence and train others to rise and not fall, and thus he will be sanctified to be "holy of sanctity," but it is important that there be "everything that touches the altar," that is, that the invalid will approach by himself to touch the altar, take a step, and if indeed he has taken one step, then he will not descend.

*And to my son Aharon you will do cults

hate' (Proverbs 27) "attaching to silver and mining to gold and man according to his word."

And in the Gemara there, Rashi and flavored additions in this disease were divided into the righteous, Rashi to soup and clean their iniquities, and Tosefot to clean the remnants of food and clean them to be clean like the servant angels.

And here are these flavors: Do they belong to the priests? If the taste as Rashi for the soup of their iniquity, it is appropriate because they atone for others and must first be clean of sins themselves, but if the taste is to clean food remnants that will be clean like the servant angels, it is a bit difficult since the priests ate holy meat, and why should they cleanse themselves of the remnants of eating Kadesh?

And if, nevertheless, the concept of food, even Kadesh, still impairs the essence of being like the servant angels, as we found in Rashi, according to the Gemara, that Moses Rabbeinu had to cleanse himself of food residues when he ascended the mountain to be in heaven for 40 days, and for six days he was covered with a cloud to be free of food like the servant angels.

And seemingly simply, Moshe Rabbeinu did not eat holy meat, but only manna, and in the portion of Mishpatim that we have extended on the matter, what

redemption is a combination of the power of the Torah with the power of prayers and this perfect force creates eternal redemption.

And according to this, indeed G-d spoke to Moses above the frost, except that it was only for the period of the first redemption, but the speech that was above the altar was intended for the final redemption, in which besides the power of the Torah, it also has the power of sacrifice-work, which is the power of prayer today.

Therefore it is written in the verse times "Shem" and "Shema" which were supposedly two types of speech, there was speech from the Tabernacle of Moed, i.e. the Holy of Sanctity above the Kefirat and this is what was said, "Oad Shema", and there was also

Ostensibly, it is necessary to clarify how the outer altar where sacrifices were offered was written by the Torah that it is the Holy of Holies, and after all, the outer altar is not in the Holy of Holies where the Ark and the tablets are located? It is also necessary to understand why it is not written "that touches the altar", after all, do you know that it is an altar?!

Rather, Rashi explains that only with regard to the law that all who touch it will sanctify is the altar referred to as "the holy of endowments", which means that a sacrifice that was worthy and disqualified and ascended on the altar did not descend!! Because the altar sanctified him.

Forsanctifying something wrong and preparing it for it to be offered as a kosher sacrifice on the altar is the

It is a great wonder that the priests wore only a gown and barefoot in an open place, for the altar was in the courtyard and their work began early in the morning of dawn, when sometimes it was very, very cold in Jerusalem, and yet they did not die.

In any case, there was a special physician whose job it was to heal the priests who were in charge of intestinal sickness in the Temple, and Maimonides explains in his commentary on the Mishnayot that they would walk in a robe only and walk barefoot in the Temple and eat a lot of meat, and because of this, the leadership would loosen their nature and their internal organs would be weak.

And really a huge wonder why they had a miracle that they didn't die of cold, and yet they didn't have a miracle about intestinal disease? Nor for cold-related illnesses, such as colds and pneumonia, etc.??

And it seems to link this to the diseases of the righteous that it is written in the Gemara Shabbat Kikhomar Rabbi Yossi will be partial from Matthew in intestinal sickness Damer Mr. Ruben of the righteous die in intestinal sickness, and the source of this is in Tractate Abel Rabbati J. Jamer R. Judah The first Chassidim were tormented by intestinal sickness about twenty days before they died in order to soup everything so that Zakain would come to the future to the coming of

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intensity of the exaltation required of the kohen, who must rise above the thought of the desire to eat, and according to sorrow, so is the reward.

And it is also possible that if the Israelite ate the flesh of the whole and thanksgiving not in holiness or without proper pure thought, it affects the eating of the priest who must be cleansed, as it were, for eating the Jew.

As we have explained, Moses was cleansed for eating the people of Israel from the foods they bought from the Gentiles, which was actually a food of lust, because they did not lack food in the desert since they had manna for satiety that had all the flavors.

And you made holy clothes for Aaron, your brother, for honor and glory

would not wear the clothes to grow up in, but as a fulfiller of the king's decree."

And simply the praise for Aaron was that, although it is written on the clothes of the High Priest that Aaron will have "**honor and glory,**" nevertheless Aaron the High Priest did not boast or condescend in the priestly garments, but to perfume for heaven's sake only.

It is indeed a bit of a wonder to say that this is the greatness of Aaron Hacoheh, who was famous for his humility as the testimony of the Torah that Moses and Aharon said, "**And we rested from the Gemara in Cholin Pet', that the description of Moses and Aaron's** humility in the Torah is greater than the description of Abraham's humility, and if so, what greatness did Aaron Hacoheh not boast of his garments of honor?"

And simply one can excuse that this is part of the description of Aaron's humility, or indeed with Aharon Hacoheh it is simply that he does not enjoy the honor, but it is for teaching future generations that even when it is possible to receive honor even with explicit permission, we must nevertheless overcome and not enjoy the honor.

Continuation – bell and grenade

Kippur, and all the enthusiasm, if already present in the viewers, for whom perhaps the sharp differences they see in the garments of the High Priest are sharpened, WILA.

And it also seems to excuse that he actually had to be honored in the white clothes, according to the **Ramban in** our parsha, towards the coat of a high priest that was all light blue and had bells and pomegranates on its edges, and the bells were as the verse says that his voice will be heard when he comes to the holy place and will not die, and the Ramban explained, since there is no need to wear a garment with bells, especially since there is no way for the honorable to do so to them, and therefore the Torah clarifies the need for bells that are for him to hear his voice in Kadesh- Let him enter before his lord such with permission, because the next one in

was indeed necessary for Moses to cleanse, since manna was swallowed by the limbs? **According to the** reasons we wrote there, they don't seem to require the priests to cleanse themselves? **And** why only some of the priests and not all of them, as the Mishnah Shem implies?

And perhaps the priests were cleansed of the remnants of the holy food if they ate the kadesh not with fear of heaven and perfect holiness and for heaven's sake properly, but also enjoyed the taste of the foods with worldly pleasure, and eating the kadesh is supposed to be for heaven's sake, because this is atonement for the people of Israel, **and on the contrary, the greater the experience and lust of the flesh, the greater the**

And later it is written, "**And you shall speak to all the wise men of heart who filled him with a wise spirit and made the clothes of Aaron sanctify him as priest to me,**" and I saw a wonderful explanation that appears in the book of **Gan Raveh** in the name of the **Gaon Rabbi Shimon Sofer, zt"l, rabbi of Karaka, that indeed to your people among the people of Israel, the golden garments of the people of Israel** served for honor and glory, that is, that they should be impressed and admired by the status of the High Priest, for the common people admire beauty and splendor and enrichment (and as we found in **Rabbeinu in my life** who wrote that the clothes were for him to be honored by the masses), but the wise men of the Jewish people admired the holiness inherent in the clothes of the High Priest.

And according to this, it was simply Aharon Hacoheh's job not to take pride in wearing these clothes, despite the admiration of the masses, and to the extent that he was admired as much as possible was to overcome the feelings of honor.

And indeed we found explicit reference to this matter, in the portion after the death of Shem at the end of the service of the High Priest on Yom Kippur, Rashi wrote about the verse "Vayash when commanded" to say the **praise of Aaron who did this order of Yom Kippur service** and did not sleep, -- (and in the portion after his death we extended to the well what greatness Aaron did not change, and why should she sleep??) Rashi also explains that "**he**

And here I looked at it, and I found it very difficult, since Rashi wrote this about the Yom Kippur service, and on Yom Kippur Aharon Hacoheh also wore white clothing in the most important parts of the Yom Kippur service, and on the contrary he had the opportunity to boast about the gold clothes and breastplate stones during the rest of the year that he wore them all the time of work and not just part of the work time?

And maybe precisely when the High Priest changed the clothes from gold clothes to white clothes several times a day, when the beauty of the gold clothes and the stones of the vest and breastplate became more pronounced, but in any case it is still pressing that for the High Priest, who is accustomed to golden clothes all year round, the enthusiasm for the golden clothes should have less influence on Yom

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emissary of all the people of Israel on the holy and pure day when they are free from all iniquity and are considered sons of the place of B"H as appears in **Tractate B. B. 10**, and he is an emissary of the local people to do all the work of the Temple of Yom Kippur, Therefore, on this day, not only does he not have to ask permission from the king, but he can also enter the Holy of Sanctity, the most sacred place and without the need for bells, because he is like a beloved son in the Creator of the universe.

Indeed, this virtue that the High Priest was like a beloved son to G-d, was most manifested when he was in white clothing without the need for bells, as they say in the Yom Kippur prayers, "**True, what a great sight a High Priest saw when he left the Holy Sanctuary in peace and unharmed,**" and this could have made the High Priest enjoy himself and boast of himself, and supposedly would dress it up that it was only spiritual pleasure, but he would say to Aaron's praise that he did not boast or see self-virtue in the white garb that he was like a son before the Creator, but wore them innocently as the king's order only.

And Aaron had to serve, and his voice was heard when he came to the sanctuary before Hashem and when he departed, and he would not die

Whereas the Ritva cited Rashi's words and wrote that the main interpretation of Rabbi Yossi's words is the same as **that of Rabbeinu Chananel**¹, that although on other days when he enters the hall one needs a coat with bells because his voice is heard when he comes to the holy place, nevertheless on Yom Kippur the high priest would enter before and inside – to the holy shrine in white clothes where there is no sound and all this because of Israel's kindness on this holy day, and it is similar to the explanation we wrote earlier that on Yom Kippur the high priest is like the son of a king who enters without taking permission from his father, the king.

And according to this, it seems that my previous excuse falls to Rashi's statement that why specifically on Yom Kippur clothing did Rashi write in explaining the verse "**And yes Aharon**" that Aaron the priest did not wear the clothes for the sake of greatness but as commanded by the king, and on Yom Kippur the priest wore white clothes in some of the works?

And did we excuse that there was room for a high priest to be enthusiastic about the white clothing because he entered the most sacred place without making a sound because he is on Yom Kippur as the son of a king who enters without permission, but since Rashi claims that there was a ring for making a sound in her protest, then on Yom Kippur there was also a sound, and the basis of the excuse in Rashi's words was apparently rejected?

And it seems to make 2 excuses for this, a. As is precise in the language of the Ritva **in Rashi's opinion**,

the hall of a king must suddenly die in the rituals of the kingdom, as we found in Gabi Esther who was afraid to enter Ahashwaru without permission.

And Nachmanides continues that this commandment is only for the High Priest, because the High Priest possesses great virtues "**before God**" – because in the service of a High Priest who works before him, the Shechinah will sing in his work, that the angel of Hashem is armies (**Malachi 2:7**), that the laymen (not) will enter the hall to recite and benefit.

In any case, it is a wonder that on Yom Kippur, when the High Priest entered the most sacred place – the Holy of Sanctity, precisely then he entered in white clothes and without bells, and how is this possible? (The next article will present Rashi's opinion and the opinion of those who disagree as to whether there was a bell on the protest.)

And it is possible that on Yom Kippur the High Priest was most exalted both because of the fast of the Holy Day and because of his celibacy seven days before Yom Kippur, and in particular that he is the sole

In the previous article, we asked how Aharon entered the holy shrine on Yom Kippur in white clothing without bells, which, according to the Ramban, are necessary to inform the king of his coming, and K.S. to the King of Kings, G-d?

And in fact, I found that there was an initial dispute as to whether on Yom Kippur it was necessary for a high priest to speak out and announce his entry into the King of Kings, G-d.

For here in Tractate Yoma 44 it is written in the name of the lieutenant that the protest used on Yom Kippur in the Holy of Sanctity was different from the protest that was used all year round to preach on the inner altar, in that on the Yom Kippur protest it was "**married**", and in explaining this word Rashi wrote a ring on its head, which rattles and makes a sound, because his voice is heard when he comes and goes (**Exodus 28**), **although there are many other interpretations on the matter, for example, Thos. disagrees and brings a Yerushalmi who explains that this refers to a vagina that will not receive a burn.**

And here we found a controversy in explaining the words of Rabbi Yossi in Tractate Yoma 55b, who said, "**Habibin Yisrael who did not need the written one to the messenger**" and Beyar Rashi, but each and every one prays for himself, that it is said, "Whose knowledge touched his heart and spread his hands to this house" (**1 Kings 8**), and since Israel is so kind, so too is Habib who warriors enter the holy of endowments and see and enter the holy place in public:

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is like the son of G-d who enters without voicing a voice and permission.

And perhaps, even though Rashi also believes that there was an entry without a sound being heard, it is nevertheless possible, as the Ritva said, that because of the honor of G-d, the sages tried to make a ring in protest, and perhaps the sages wanted that at least at the beginning of the work in the Holy of Kadesh HaKadeshim there would be a voice.

Indeed, after the last departure of the High Priest in the Holy of Sanctity, it is written in the Cycles of Truth what was wonderful about the sight of a High Priest, **and miraculously** I noticed that they mentioned the golden bells that were on the hem of the coat – the mirror of a Cohen, and why did they mention it, after all, the Kohen did not enter the Holy of Endowments with golden bells? **Also**, why was only this item of all the garments of the High Priest explicitly mentioned in this psalm? **Or maybe they wanted to emphasize the power of the sight of a high priest who** always walks with golden bells in his coat in order to make a sound and ask permission to enter the holy place, and now on Yom Kippur, when you see him in white clothes without bells, it proves the power of the high priest on Yom Kippur, who nevertheless emerged unscathed.

And these are the clothes that will make a breastplate and vest

question, and it is even more difficult that this conversion is like a real mistake?

And the Maharsha there excuses that Hillel really did not convert him, only told him that he agreed to convert, **and only after he learned and understood that it was impossible for a convert to be a Cohen did Hillel convert because he wholeheartedly agreed to convert.**

But it is difficult to understand his words, since it is written in the Talmud that during the course of the study he was carried by a stranger, let alone a non-Jew, and from the fact that the Gemara did not write that he was carried by a non-Jew, let alone a non-Jew, but rather the Gemara described her as a stranger, this simply proves that he had already converted even before he studied as a requirement of Hillel?

Indeed, the Tosefot in Yebemot 24 also asks this question, **and answers that Hillel must have converted to Judaism** for the sake of Heaven, and concludes with additions that this is also the point of the act that appears in the tractate **Minchot of the Holy Dharbi who converted the woman who came from the state of the sea to marry one of his disciples who held back from a grave transgression, because the Rebbe was sure that she had converted to Heaven.**

And the question arises, how did Hillel know that the Gentile who wished to be a High Priest because of the fancy clothes, that in the end his intention would be for the sake of Heaven, and that this was by virtue of the Holy Spirit? If so, why is there an alleged lawsuit against Shamai on the part of the same convert, as narrated later in the Talmud, after all, without the

"Gamur Rabbanan Maha", i.e. that the Sages learned from the Torah's requirement that the coat have bells in order for him to hear a voice, so the Sages fixed a ring for the Yom Kippur protest so that it made a sound when the High Priest **entered the holy place, and in any case Aharon Hacoheh, who was before the regulation of the Sages, used the machete** without a ring, and therefore he entered without making any sound at all into the holy place also according to Rashi, And it was an enormous greatness that nevertheless Aaron the priest did not enjoy this greatness except as a king's order and as a previous annotation.

It also seems to excuse that, even according to Rashi, there was a ring that made a sound in protest, it helped to make a sound at the first entrance of the High Priest to the Holy of Holies, but at the second entrance, which was after his sacrifice the sacrifice of the supplement, and the ram of the people, etc., and always at dusk, and only after all this did he change into white clothes and went to the Holy of Kadesh in order to take out the spoon and protest, And this entrance must have been without making a sound because it came empty-handed, (and even at the entrance for this purpose the blood does not say that there was a ring in the syringe that would make a sound), and indeed it is clear that even according to Rashi, there was an entrance to the Holy of Kadesh without making a sound, because indeed the High Priest

The Gemarain Tractate Shabbat 30 relates that once a gentile passed behind the beit midrash and heard that this verse was being taught, **"And these are the clothes that will make a breastplate and a vest,"** the non-Jew inquired and asked these clothes to whom? They said to him, "To the High Priest," said the foreigner himself, I will go and convert to Judaism for the sake of the High Priest.

Came before May said to him Gairani in order for you to put a high priest, pushed the truth of the building in his hand, came before Hillel and Hillel converted him, said to him Hillel, after all, there is no king but for those who know royal rituals, Go learn royal rituals, priesthood, went and read because he came **to the** verse "And the approaching stranger will be put to death," Hagar said This Bible is about whom is it said? He even said about King David of Israel!!

He was carried by a stranger, let alone himself, and what Israel were called sons of the place, and out of love that their lover called them, "sons of the firstborn of Israel," **nevertheless it is written** about them, "And the stranger who came with his stick and backpack, all the more so! He came before May said to him, "I am worthy of being a High Priest", and the spelling in the Torah and the approaching stranger will be put to death"? He came before Hillel and said to him, humility, Hillel, may blessings rest on your head that I have sacrificed under the wings of the Shechina.

And seemingly it is very difficult how Hillel agreed to Gayro, after all, one does not accept a convert who converts for the sake of favors and not for the sake of Heaven? And I found **in the Maharsha** a name that made it difficult, yes, and thank G-d that I aimed at his

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number one Jew, Hillel understood that surely such a determined person who is willing to invest himself more than all Jews, certainly when he knows Judaism and its beauty, he will immediately be enthusiastic about Judaism even without accepting his aspiration to be a priest Great dressed in the clothes of the high priesthood.

Indeed, this is similar to the case of the holy Rebbe, who converted the rich woman who came from the Sea State and donated most of her property, and sought to marry the same student, because the Rebbe, who heard the details of the deed, understood that this woman was excited by the power of the holiness of the young man who avoided transgression at the height of the trial when the inclination burns like fire in youth, as the Sages and Akmal say, that she left the Sea State with all her possessions and donated most of her property because she wanted to turn over a new leaf with that righteous student, Therefore, the Rabbi was certain that her conversion out of holiness came, and for heaven's sake, to cling to the holiness of the student that stems from the holiness of the holy Torah and the people of Israel.

Why did only the High Priest have bells?

appears from the expansion of the Ramban's words that describes the power of the holiness of a **high priest who is an angel of the Lord of armies, and therefore he is in** greater danger than the other priests from the angels who envy him that he also has permission to enter the holy of endowments, and therefore it is precisely in him that they want to harm because of the magnitude of his virtue.

Therefore, it is precisely the High Priest who is obligated to take great care to enter with permission so that the angels will not harm him, and as the Ramban says that they leave the place as implied in the verse **"And every man shall not be in the Tent of Moed"** (Leviticus 16: 17), **even those that are written in them and the image of their faces were not in the Tent of Moed,** so it is commanded to make his voice heard as if he were to read, remove every man above me, And he came to worship the king especially, and when he departed, to go out with permission, and that he knew this so that the king's servants might return before him.

Urim and Thummim

letters, after all, by the Thummim the correct sequence would have been revealed to Ali Hacoen - kosher? **And did my dear fifth graders "Shobo" Rishon LeZion find it more logical to interpret kosher than drunk because there is a lack of letters yo that need to be completed when writing without a diacritic?**

In fact, we need to examine why the priest allowed himself to inquire about the leadership of a private woman in Urim and Thummim, which is intended for fateful questions concerning Klal Yisrael, and how he allowed to inquire about the act of a private woman?

Rather, the answer is clear that since he saw that she prayed without making a sound, this was a novelty in the work of prayer that was not accepted before among the people of Israel as Rashi wrote, and since it may be a

Holy Spirit, Shamai is right that it is forbidden to accept such a Gentile and convert?

And it is possible that from the very request Hillel understood that this convert would convert to Heaven, and the proof is simple, for the Gentile saw and knew Jews and did not see any of them with the clothes of the High Priest or even half and a third and a quarter, and even when he approached the Rabbi of Israel Hillel the Elder he did not see him with the clothes of the High Priest and again not even half and a third and a quarter, and it is clear that the Gentile understood that only one Jew wears these expensive and beautiful clothes, And he is the High Priest, the only person wearing these clothes.

And in any case, this gentile when he came to convert wanted to make an effort as a Jew to be the number one Jew, so to speak, and even more than Hillel the Elder, according to his worldview, that these clothes symbolize the peak of life, and since this gentile wanted to convert and invest in his Judaism to reach the peak of Jewish perfection in order to be the

Earlier we mentioned the Ramban's words that layman priests did not enter to pluck and improve the candles, but rather the high priest was the only one who entered to pluck and improve the candles.

And it is very difficult, since it is written in the Mishnah quoted in the Gemara **Yoma 14: 30,** and Rashi's **commentary, i.e., in the third assembly,** new priests - priests who did not harvest a pipe from their waters will all gather here for the fate of the pipe, but not sleep, Damer Lakman (26: 1) never a year in which a person, as there was a tithe, ordinary priests would enter the hall to harvest incense, and there were several priests together who took down and placed facial bread at the table every Shabbat.

And if so, the Ramban's words come back, and the question arises, why didn't these priests need protection and permission to enter the sanctuary?

And I saw in the Ramban's extraction from a manuscript that was written there in the Ramban's words that layman priests **did** enter to pluck and improve the candles, and indeed this is what

Nachmanides wrote that the **Urim and Thummim were the names of the saints, and the Kohen was directed to the name of the Urim and the letters in the Choshen would illuminate, and the Thummim were to help the Kohen arrange the correct sequence of the letters, and this was by the Kohen being directed at the names of the saints in Tomim, and this would only work when the Kohen was innocent in his reverence, and this is a step from the level of the Holy Spirit down from prophecy and more than above from Bat Kol.**

And here we found my husband Hacoen when he saw Hannah's prayer when her lips moved and her voice was not heard, Ali Hacoen wanted to know its essence and so he asked Urim and Thummim, and he came out with letters and he interpreted it as a drunkard, but the truth was kosher, and it is difficult why A.K. Ali Hacoen made a mistake in the order of the sequence of

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new way of praying, and if an answer as a reference to the very act of prayer with a word such as "**fine - worthy - excellent**" (or even **kosher**), then Ali thought that he already understood that she was drunk and there was no need to reuse the names of the saints in the innocence to clarify the sequence of letters.

But it is possible that God deliberately came out of this way, because this is how the priest was obliged to please her for her offense, and so he promised her a male son, and from this came Samuel the Righteous, the great prophet as equal as Moses and Aaron.

Another answer is that Ali Hacoen did not want to believe that a woman invents new laws in the laws of prayer, so he preferred to think badly of her that she was drunk, and perhaps that is why the Holy Spirit did not rest on him.

Gold bell and grenade gold bell and grenade on the hem of the coat around

And it seems to add to the words of the High Priest Hafetz Chaim zt"l that the bell and pomegranate were on the hem of the coat of azure, and as we know that azure resembles the firmament that evokes fear of God as written in the blue wick of the tzitzit, and perhaps teach us that if a person wants to properly keep his mouth un sinful in his mouth with slander, etc., then he must be all azure and full of fear of God, so that man will remember what his duty is in his world, And there is no one else besides Him.

novelty in the work of prayer and it may spread among the people of Israel, it was therefore important for Ali Hacoen to clarify this in Urim and Thummim.

But nevertheless, why did he not continue to aim at the names of the innocents to know the sequence of letters and discover the truth, why did he teach duty rather than right about it, after all, it is more appropriate as a minister than a drunkard, because it is still possible that a drunkard writes in iodine, and it is also better and obligatory to teach right than duty?

However, it seems that if indeed the reason Ali allowed himself to inquire in Urim and Thummim is that he wanted to find out whether it is permissible to renew prayer in a whisper, and if indeed prayer in a whispered is appropriate, Ali did not expect to receive a "**kosher**" answer but a "**righteous**" answer because it renewed a

The Chofetz Chaim wrote that a bell and a grenade came to hint to us that just as there is a bell that symbolizes voice and speech, so a person must have a degree of silence, and **therefore there was a bell and a grenade** in his coat, and if indeed a person maintains correct speech and silence properly, in any case his voice will be heard when he comes to the holy place that his prayers will be accepted and his study will rise to the will before God.

And he put the breastplate on him and gave to the Lord and Shen the Urim and the Thummim

And I thought, can we explain why it was important to put down the holy names only after dressing the high priest with all the clothes? **And perhaps** it was in order to apply the holiness of the High Priest even without Urim and Thummim that in this way high priests **would serve during the Second Temple period**, which were no longer the holy names within the folds of the breastplate, **and yet they would serve in the clothes of the High Priest without lack.**

The Ramban wrote that Moses took the Urim and Thummim and placed them there in the chashen of judgment only after he had dressed Aaron the vest and the breastplate, as it is written (Leviticus 87: 8) **and he gave the vest to him, "and he strapped him in the vest, and he put the breastplate on him and gave to the chashen the Urim and the Thummim," because after that he gave them among the doubles of the breastplate:**

****And you made a golden, and Aaron bore the holy season, and was always on his forehead to desire them before the Lord**

distracted from him, tefillin that have many memorials, all the more so.

And here Rashi wrote in the portion that in the Gemara **Zebhim 19:10** we learned that the hair of a high priest was visible between a tzitzit and a mitzvah where tefillin was placed, and in the Gemara **Berakhot L'Doresh** what the verse means, "And his age is trembling," said **Rav Ada bar Matna, Rabbah said**, "In the place of Gilo there shall be trembling" that even during the joy of a mitzvah one should tremble, that is, fear of Heaven, and the Gemara relates that **Abi sat before me** a rabbi saw that my father was too cheerful, a rabbi remarked to him, after all, it is written, "**And his age is trembling**"??

My father answered him because of the tefillin on which I remember all the time to be with fear of God despite my great cheerfulness, and the Gemara also tells about **Rabbi Jeremiah Avesh**.

And Rashi's commentary according to the Gemara **Pesachim 19: 19**, which is written in the Torah that the peep atones for the iniquity of the endowments, which means atonement for the blood and milk that were sacrificed in impurity, and on the other hand in the Gemara **Zebhim 5b' mobba**, which peeps atone for boldness?

And the writer explains that they are both from the same root, because to sacrifice to God is a mitzvah, but to sacrifice in impurity is an offense and a prohibition, and it is brazen to come to do a mitzvah that follows in transgression - to please G-d with something that supposedly angers G-d, such as the words of the **Gemara B. K. Tza'a**, blessed be G-d, who steals wheat and excretes challah from it and blesses a blessing to G-d that it is not a blessing but a manach, And such a manach Hashem is rooted in audacity and boldness.

And here in the Talmud in **Yoma Khaktub**, and what a tzitzit has nothing but one memorial in it, the Torah said "On his forehead always" **Let him not be**

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And is it also possible that the slightest should be refuted, because in tzitzit the name of God is visible to all, while the memorials in tefillin are covered and perhaps therefore they are less severe than tzitzit?

Still, the Torah did not write yes, preferring to write a prohibition against distraction from a peep that does not practice anything and from which we learn from it tefillin that uses every stick and even more so that it has a memorial force that certainly forbids distraction, and apparently it is preferable to have a memorial even covered with a peep that has one memorial from exile, so that every Jew when he sees the High Priest decorated with eight clothes with a tzitzit and tefillin on his head, He will become stronger himself when he looks at the visible name of God on the boob, sparkling and shining, admiring God's holiness, and when he looks at the tefillin above the tzitzit, he immediately learns not to distract himself from the holiness of the tefillin when they are on it, and is ashamed of the audacity of his forehead that while fulfilling the mitzvah of tefillin, which has the power of memorials, he committed an offense that distracted him and belittled the holiness of God on him.

And in fact, from the peep together with the tefillin, every Jew strengthens himself to correct his boldness not to belittle the sanctity of the tefillin, and not to be a fierce-faced person who fulfills a mitzvah in transgression, God forbid, and if indeed what we are saying is true, the verse that is written that the peep atones for the impurity of the holy sites and not an article that atones for boldness, it is because the peep atones without repentance but from himself atones for the iniquity of the holies, although the Gemara adds that the peep atones for this boldness by repenting that the Jew wakes up when he sees the tzitzit and tefillin of the High Priest and as stated.

And perhaps this is implied in the duplication of the text, "And it was on Aaron's forehead that Aaron bore the gift of endowments which the Israelites would dedicate to all the gifts of their sanctities, and it was always on his forehead to desire them before God," and the duplication is that it was written and was on Aaron's forehead and was on his forehead, but to imply that the first is related only to Aaron's forehead and the one who peeked atones from himself for the iniquity of the sanctities, while the second speaks of every forehead of every Jew who awakens in repentance "before **the Lord**" When he wakes up to observe the holiness of God from the name of God that shines in the tzitzit and from remembering the memorials he has in tefillin, then his answer to the will will be received before God.

And although nowadays he does not have a priest in his glory because we do not have a Temple, on the 27th we will all wake up by looking at the prayer pole that has God's name visible, and remember that the power of tefillin is greater and their holiness is greater than the power of 28 memorials, and we will make sure to place them out of fear of God every moment, so that we will not be distracted from their holiness, that we will not be, God forbid, like goats and the Nazis of G-d, and this also concerns prayer with proper seriousness so that we do not create the opposite, God forbid, But let us be sanctified by the power of tefillin and pray with humility and solemnity or with the joy of a mitzvah without distraction, and merit that all our prayers will be accepted before G-d, Amen and Amen.

Ifso, it is clear that the High Priest did not distract him from the tefillin, and in any case did not distract from the tzitzit that was placed on him at the time, because since he does not distract from the sanctity of the tefillin, which has the **power of remembrance**, in any case the tzitzit that contains one mention is also preserved.

And it is somewhat similar to the Talmud's words in **Zebchim Tzetshkohen**, which is preserved and does not distract from the fact that it is appropriate to eat in the Kaddishim and not to be defiled, God forbid, certainly he is reserved for donation anyway, although he who is reserved for donation who did not distract himself from donation, such as from lack of atonement who deserves to eat with donation but is not worthy of eating in Kaddishim, and since it is permissible to eat with donation in any case he did not distract himself and was not defiled at all, Nonetheless, this was considered a distraction to the grave Kadeshdim from donation, and required baptism before he ate Kadeshim.

Regarding the commandment of the Torah, "He was always on his forehead," **Rashi wrote according to the Gemara that according to the Talmud, only when he peeked** at his forehead did he atone and lecture, and if he did not lecture, what was required "on his forehead **always**"? And the Gemara explains: teaches that while he is **still on his forehead he should not be distracted** from it: and if so, why does the Torah command the High Priest not to distract him from the tzitzit, since in any case he does not distract from the tefillin on it?

And it seems to be a simple excuse, that the prohibition against distraction in tefillin is learned from the prohibition of distraction written by Cohen because of the tzitzit, because in any case it is taught all the more so that if the Torah warns not to distract from a peep that has one memorial in it, all the more so that it is forbidden to distract from tefillin that has a memorial power, and therefore Abiy and Rabbi Jeremiah argued that because of the tefillin on which they do not distract from the fear of Heaven.

And it is also possible that the Torah actually wrote a prohibition against distraction in the tzitzit and not in tefillin, and although tefillin is not one of the eight garments of the High Priest, nevertheless it may have been appropriate to mention them in the order of the garments of the High Priest, so that we know that the tefillin is not considered an addition to clothing or a buffer, etc., nor are its straps, and also to teach that not only are they not dividers and are not prohibited by the addition of clothing, but on the contrary it is the duty of the Kohen to make sure to place them together with the eight clothes, Then the Torah would write a prohibition against distraction in tefillin, the prohibition of which applies to everything.

And you brought your brother Aaron closer to you

And purify our hearts – Testament

And even more difficult, which means that **at the beginning of the Midrash** God tells Moshe Rabbeinu to be comforted that **you are the greatest peak of all, more than Aaron below you**, while at the end of the Midrash **the peak of the summit, steps of importance appear** and at the top of the pyramid appears Aaron and it is **not written and above Aaron "Moses"?**

And perhaps we will excuse the Midrash that if Moshe Rabbeinu had also accepted the priesthood, if so they would not have known that the Torah is above all the virtues as written and the **Talmud Torah is against everyone**, and therefore the very fact that it was **Moses Rabbeinu** who appointed Aaron as High Priest because he was the **Minister of the Torah**, this proves that the **virtue of the Torah is higher and greater than the virtue of the priesthood and the work of the priesthood and the power of prayer that derives from it.**

Indeed, the fact that Moshe Rabbeinu appointed Aaron despite Moshe's desire for this position proves his humility that he agreed to give others what his heart desired and did not receive, such as the parable of the barren woman who herself was looking for another woman who would be her trouble, knowing that the other might bear sons to her husband and she herself did not.

Indeed, there is also a degree of humility and humility here, but on the other hand it sharpens the greatness of Moses, who is above Aaron, that the power of the Torah is greater, and as it is explained.

And the reason why the power of the Torah is greater than anything else, because the world – the act of Genesis – must be renewed every day, as it is written, **"In its goodness every day is always the act of Genesis,"** and this is the law of heaven and earth, and the **renewal of the world every day is by the power of the renewed Torah innovations** that are within the scope of **"your Torah amusement."**

And this refers to the innovations of the Torah that Moses renewed from his mind everything that an old student will renew, and if the innovations of the Torah are renewed, then as it were, **G-d says, "I am lost in my poverty," that the world will be lacking and lost because it will not find the strength to renew itself every day of the act of Genesis, and in any case the entire world will be destroyed.**

And it may also excuse that ostensibly both **on the classes** that are actually part of the work of the victims and on **circumcision** the verse is written, **"If I did not covenant day and night, the constitutions of heaven and earth I did not give"** Megillah No, vows no,

Midrash Rabbah 34:4 on the verse "And you who draw near to you" brings the verse in **Psalm 111: "Lolly your Torah is my amusement, so I was lost in my poverty,"** and the Midrash explains that when **G-d said to Moses, "And you are near,"** it was very painful for Moses that he does not also receive the **priesthood, but his brother Aaron gains the priesthood** (and in the next article we will explain how it is possible that Moses in his humility wanted the priesthood as well??:).

The Almighty said to him: **I had the Torah and I gave it to you, for if it were not for me I lost my world!** And the commentators of the Midrash explain that this means that without the Torah, then the world would be in ruins, because **"if I did not create day and night the constitutions of heaven and earth, I did not put down."** **And the Midrash cites** a parable, in a sage who married his relative and lived with her for 10 years and did not give birth, said to his wife, look for another wife for me, and added, and said to her, I can marry another **without your permission, but I wanted to prove your humility, so G-d said to Moses, I could have made your brother a high priest without your mind, but I would ask that you be greater than him.**

And the Midrash adds that just as from all the lands God chose the Land of Israel, and from the Holy Land chose the Bhamak, and from the Bhamak chose nothing but the Holy Temple, so did G-d choose Israel, and from Israel chose only the tribe of Levi, and from the tribe of Levi chose Aaron, which is said (S.A. 2) "and chose him from all the tribes of Israel."

And ostensibly this is a **midrash of wonder** because of the many difficulties that arise in it, a. If indeed the verse **Loli Torah** amused my loss in poverty refers to Hashem, then should it be written **Loli Torah?** B. **And also what belongs to the Almighty I have lost? And also what belongs to my poverty in the Almighty?** Indeed, the **commentaries on the Bible** explain this verse about people who study the Law of God and toy with it, and therefore it strengthens them in the face of life's difficulties and troubles.

It is still difficult, because Moshe Rabbeinu did not know how important the Torah was, after all, he **also wanted the priesthood**, and how was G-d comforted that the power of the Torah on which the world stands?

And also in the parable it is written that the consent of the first wife to look for another wife for her husband shows her humility, **on the other hand in the conclusion of the parable the Midrash wrote ostensibly on the contrary that the fact that Moses appoints his brother Aaron to the priesthood proves the greatness of Moses who is greater than Aaron, so is humility proven from here or is Moses' strength and greatness above Aaron learned from here?**

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and will not rise like him alone **in his generation and in all generations** by the power of the Torah, so in the path of the Minister of Labor the power of prayer, which is actually the High Priest who is above all the people of Israel in the power of work and prayer, and who is the only one **in his generation** and in future generations in the power of work and prayer.

And although Aaron is unique in his generation and greatest of all in the power of work and prayer, in any case, **the sole power of his generation in the Torah of Moses Rabbeinu is greater than the sole power of Aaron's generation.**

And you brought your brother Aaron closer to you – what about Moses' humility?

please by the hand of Shelah, and refused to be the Redeemer even though in this important role he would draw very close to Hashem because he serves as a messenger of God in a very important role, And he didn't want his brother Aaron to be offended by the fact that he Moses was given an important role, until G-d testified about Aaron being happy for Moses, and what changed then now that Moses wanted not only the position of minister of the Torah but also the position of high priest, and in fact Aaron would not have an important role left in him at all?

And perhaps humility is not the same as **humility after** giving the Torah and studying it, **after Moses received the Torah and studied it with great devotion, then his entire worldview of humility changed.**

And if, before giving the Torah and studying the Torah, Moshe understood that humility is not accepting the role of leader and redeemer, because it is more important for humility to be less important than his older brother Aaron, and it is also better for another to accept the important role.

After the giving of the Torah and the teaching of Moshe Rabbeinu, who tasted God's closeness to me well at the peak by studying knowledge of the entire Torah, then his view of humility changed, that on the contrary, any way to accept a role that brings him even closer to clinging to G-d was his lust and aspiration, **and this does not contradict humility at all, because his purpose was not to patronize** and be proud of others, but was here **"thirsty for you my soul, How much my flesh is yours,"** a great thirst for more closeness to God for me.

Indeed, Moses also gained greatness that would be greatest of all in the vicinity of God by the power of the innovations of the Torah and as a prophet, but on the other hand, humility was also in the fact that Moses, despite his passion, himself appointed his brother Aaron and Kantabar.

And it is possible that G-d did indeed create the world because He knew that there would be classes in it and circumcision would also be practiced in it, and if it were not for the fulfillment of these commandments, G-d would not have created the world at all, but what revives the world and renews it is the power of Torah innovations, and as I said, I still have to look at the sources and carefully examine the languages of the Talmud on the matter.

And indeed, just as there is a minister of the Torah who is the person who has the enormous power of Torah from all Torah learners, such as Moshe Rabbeinu, who did not rise like him

First we mentioned the Midrash's statement that **Moshe Rabbeinu was sorry that he would not be a High Priest** but his brother Aharon Hacoheh, and that there is a great wonder here **and that this does not contradict the humility of Moshe Rabbeinu,** the humblest of all men?

And if you say that Moshe Rabbein **longed to get close to G-d** very, very much, he would also **merit to be the pillar of prayer and the pillar of work** that would draw closer to G-d with maximum intensity in the service of sacrifices and prayer.

(And this lust for Moses may be used as an explanation for a strange wonder **that the righteous king, the prophet Uzziah,** says "Let God demand in the days of Zechariah, who understands the creation of God"—and interprets **the citadel of David,** which was his way of demanding God. The one who understood God's creation, who had the wisdom to understand wonders in the sights of the prophecy coming from God, nevertheless he craved with special stubbornness to pluck incense in the Temple even though he was not a priest.

And it is possible that he thought that it was not enough that he was a prophet and a righteous king, but if he continued to be a priest to preach in the Temple, he would draw even closer to Hashem, and on the contrary, a king who surrendered to God by showering incense before him would please Hashem, but as **appears in Chronicles in** chapter 26, he did not want to heed the warning of the priests, and **it is possible** that unlike and on the contrary from Moses, the root of his decision and Uzziah's inner point to tease, It stemmed from pride as written in the verses there.)

But even this explanation – that his desire to serve as High Priest stemmed from his desire to draw closer to Hashem and therefore it does not contradict humility, so why at the beginning of his journey under the leadership of Am Yisrael Moshe Rabbeinu for seven days refused God's requests to be a leader for the people of Israel and said send

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And you brought your brother Aaron closer to you according to the wonderful Midrash

behaved like a living calf, why does Aharon still tap it with a hammer? And even after the calf has already come out and is alive, so to speak, what else belongs to their heel when it continues to knock on the supposedly living calf with a hammer?

Also, is it a huge wonder why the supposedly living calf does not run away when Aaron knocks on him with a hammer and hurts him? And even if it is claimed that the calf was not really alive, only more alive in spiritual impurity and did not feel pain from the blows of the hammer, nevertheless the impure calf that feels that Aaron's intention is to hinder the people of Israel from worshiping the calf and fighting it, why did the calf not resist Aaron's actions?

And as we found in the Talmud Pesachim 117:10 said Hillel at the splitting of the Red Sea, how is it possible that the statue of Micah stands in tears, and Israel recites the Hillel? And the Rashbam explains that it is impossible to say Hillel with joy when the statue of Micah is happy that it stands intact and was not destroyed despite the power of God that was powerfully revealed in the world (the statue of Micah weeps – in the language of Segi Nahor).

And it is also puzzling what the sinners thought about the calf, what is the meaning of the actions of Aaron, who continues to strike with a hammer on the calf, which is already ready and alive and is already being used in idolatry? **And why** didn't they tell him to stop because there was no need to prepare the calf anymore? And it is also puzzling why Moses suspected his righteous brother, and did not teach him merit that he meant good and not evil as it turned out to be?

And it is possible that Aaron continued to hammer the calf in order to destroy what is written in Moses' sacred golden tess ox leaf, thus stopping all the beasts of the calf.

And as it is told in the Midrash that Hashem 1:7 the great statue made by Nebuchadnezzar that had animals in it by virtue of the holy that Nebuchadnezzar placed under the tongue of the huge statue, thus the huge statue of 60 cubits received spiritual power and the statue would declare and say, "I am the Lord your G-d who took you out of the land of Egypt," and Daniel asked permission to kiss the statue, and it is clear that Nebuchadnezzar was not stupid and probably made many archers with hundreds of arrows to hurt Daniel if he dared to reach out to pull out the from under the tongue of Statue.

Indeed, Daniel did not bring his hands close to the statue at all, but only brought his mouth close to the statue's mouth as if he had come to kiss it with his mouth on the mouth, but first Daniel swore the boob that he would not desecrate the name of heaven, did not decree him to come out of himself and come to

In the Midrash Rabbah 32 it is written on the verse "And you are approaching you", a wonderful explanation! Q. When Moses came down from Sinai with the first tablets, the people of Israel saw sinners and dancing around the calf, which behaved like a living calf, because Micah (who was from Egypt) threw into the fire a golden flesh that was engraved on it an "ox leaf" (which Moses used to raise Joseph's Ark from the Ye'or in which it was placed.

And Micah managed to take this Tess, and indeed it is a wonder how he managed to take it when he was about two years old, because Moses was saved from the row of stones, and according to the Midrashim Shemot Rabbah Ma'a, immediately taking it was considered idolatry, and perhaps the reason for this, because as soon as Micah took the Tess he already intended to use it for idolatry, or he had already made a statue from it), and by virtue of the holy Tess he acted "the golden calf as a living calf."

And the Midrash adds something incomprehensible and surprising is that at the same time that the people of Israel sinned around the calf, he looked at Aaron and saw Aaron who was knocking on the calf with a hammer, and Aaron's intention was only to delay the people of Israel from sinning the calf until Moses came down, but Moses thought that Aaron was a partner with them in the sin of the calf Rachel, and was in his heart for him.

G-d: Moses testifies to me that Aaron's intention was for the best, so he told them that it would take time for them to collect the gold, and therefore he also told them that he would build the calf himself, claiming that he was a kohen and that it was best for me to make it and that I would sacrifice before him, and all this Aaron's preoccupation with the calf himself was solely to delay them from sinning until Moses came.

And so the Almighty said: Aharon, I know that your intention was only for the good, so smile that I am not ruling over the sacrifices of my sons, but you, who is said, "And you are near."

And perhaps it is in the Midrash's intention that Moses was commanded to remove the anger he had against Aaron, because Aaron meant well, and therefore Moses commands Aaron to bring Aaron back to his heart, with love as before, pure and holy love, and the great sacrifice is that Moses himself will appoint Aaron to serve the priesthood because this proves that Aaron is righteous and free of impurity and sin, and therefore he is worthy of holy use to atone for the Israelites in the priestly service.

Indeed, the Midrash says that it is surprising that why, even after the calf has already come out and supposedly

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hundreds of years later in the statue of Micah that was in the house of Micah as quoted in **Judges 17**.

And perhaps Moses did not succeed in destroying the statue of Micah despite the fact that he ground and burned the calf, in order to prove that Aaron meant well and despite his intention did not succeed in canceling the statue of Micah as Moses did in grinding and burning the calf, nevertheless he could not cancel the statue of Micah.

And it is possible that to cancel something that Moses did does not belong to cancel it, as it is written that Moses did not enter the Land of Israel, because he would have entered and built the Temple, so the Temple would never have been a sword, and God would have poured out His wrath, God forbid, and destroyed the people of Israel instead of pouring out His anger on trees and stones, **Midrash Crossroads 8 which is quoted in Or Hayyim** Deuteronomy 1:30.

Indeed, the Tabernacle built by Moshe Rabbeinu was never destroyed, but trees stand forever, because it was shelved and not destroyed, and therefore neither Aaron nor Moshe himself succeeded, despite the swearing-ins and all the actions to destroy the power of the golden Tess written by Moshe Rabbeinu himself.

And you brought Aaron, your brother, and his sons with him, out of the children of Israel, to serve me

And as I mentioned in Parshat Mishpat according to the Gem in Eruvin 55, who heard from Moses 4 times every word of the Torah that Moses returned to Aaron to his sons and to the elders and to the entire nation of Israel, so he was considered to have touched it very much and therefore earned the honor of the priesthood.

Indeed, the role of the priesthood is related to the study of Torah and the teaching of Torah to the people of Israel, as quoted in Midrash Shem 3, that the Almighty paid homage to Aaron who dressed him as the servant angels, which is said (Malachi 2), "For the angel of the Lord is the armies," **A.R. Judah From this it was said that every priest who eats with donation and is not a son of Torah is not a future kohen**, and is tired of G. Deuteronomy that is said (Hosea 4) "For you are the mind of the mass and sail of the citadel of David That you are tired of teaching others Torah, **"And Amasach serves me,"** for there are 3 letters of a thousand in the word "Vamasach," who is tired of the priesthood and the Temple and the Levites, but if he was a son of the Torah, he is like an angel

Daniel's mouth, and probably also that it would be reduced in size so that it could enter Daniel's small mouth so that it could contain the size of the, which was as long as the entire forehead, Indeed, as soon as the peep emerged from the statue, the statue immediately collapsed.

And perhaps because the calf did not escape from the plagues of Aaron, the sinners of the calf among the people of Israel believed that it was a sign that Aaron was not striking the calf for the purpose of holiness, because if he did, the calf would have slipped under his hand, and perhaps Aaron's intention was to further beautify the calf as opposed to impurity to holiness as there is a mitzvah to do a mitzvah as written in this **Kali and Enwehu**, and perhaps that is why Moses also mistakenly thought that Aaron had sinned against the calf.

But it is possible that the calf did not escape from beating Aaron on him with a hammer, even though Aaron's intention was to cancel it and erase what is written on the Tess, because Aaron also satisfied the power of holiness in Tess that would stop blaspheming heaven there.

Nevertheless, Aaron did not succeed in eliminating the flying power and erasing it or grinding it, despite his good intentions, because indeed we found that even when Moses miraculously ground and burned the golden calf, the statue of Micah still survived and was used

The Midrash Rabbah explains the reason why Aaron and his sons were honored, and cites for this purpose the verse (Proverbs 3) "**The honor of the wise shall be inherited**", there is no honor but Torah, since it is written, "**Let Yavits be honorable from his brothers**", why it says only honor (and not in every list of generations that appears there in Chronicles), but because Ya'avtz will touch the Torah, and this proves that this honor will come from the Torah.

And you also find in Aaron that it is written in him (Malachi 2) "**The Torah of truth was in his mouth**" "**What the Almighty said to Moses**" "**And you made holy clothes for Aaron, your brother, for glory and glory**" and all these because of the Torah that he would touch:

And it is possible that since even though he was older than Moshe Rabbeinu and yet he was not up in heaven and did not merit to lower the Torah to the people of Israel, yet Aharon made an effort to teach the people of Israel Torah like Moses, and he was the first to instill that despite spiritual greatness, everything must still be studied 4 times,

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to teach the holy people pure love of God that they will thank God for all His mercy, and that they will connect with God with great love, and it is no wonder that the sweet teaching from Aaron Hacoheh is written "And the Torah will be asked from his mouth" that teaches Torah sweetly for the love of God.

And if indeed the entire role of the priesthood involves studying and touching the Torah and teaching Torah sweetly, why did Aharon merit to have the priesthood continue to his sons after him until the end of the generations, while Moses did not merit to pass on the leadership of the Torah to his sons because the Torah is not an inheritance **is Avot 82:16**, then the priesthood is also based on Torah?

But since Aaron was the first to have his sons study with him and teach the people of Israel according to the order of Torah study **as stated in the aforementioned tractate Eruvin**, and Pinchas his grandson was also a Karaina Daigartha who knew halacha and instructed others in a halacha that was forgotten by Moses and the elders and fulfilled with great devotion, therefore Aaron and his sons **fulfilled the promise "They shall not be fulfilled from your mouth and from the mouth of your seed and from the mouth of your seed, the Lord said from now until eternity"**, Therefore, Aharon received the promise of the **"covenant of eternal priesthood,"** which God promised in the portion of Pinchas thanks to the triple thread - Pinchas.

And this is what you will do to them - hereby Aaron will come to the Holy One

saints, This holy man shall come Aaron, which is said (Psalm 15:15) **to Aaron, the holy man of the Lord, and he shall enter into this holy temple** that is said (Exodus 15: 15) The temple of the Lord have established your hands, **and he shall sacrifice before this holy the Lord,** that it is said (Leviticus 19) that I am holy, **And atone for these saints**, Israel hated (ibid.) saints shall be.

And seemingly the words of Rabbi Yitzchak are difficult, since the verse **"And this is what you will do to them"** speaks of Aaron and his sons with him, whereas the purpose of the sermon was about the privilege by which Aaron the priest entered the Holy of Sanctity? And perhaps the holiness of Aaron lay in the fact that all his sons were holy and pure and worthy of eternal priesthood, and dedicated themselves to strengthening the people of Israel as disciples of Aaron, who loves peace and pursues peace, loves people and sacrifices to the Torah, And as I wrote earlier that the role of the priests is to teach Torah to the people of Israel, and therefore Aaron has the power to enter the holy of endowments by force and the right of the 12 tribes, because he and his sons are connected to all the tribes with the responsibility of

who hated (**Malachi 20**) "For the lips of the priest will keep knowledge and the **Torah will ask from his mouth, because the angel of the Lord, the armies of him and the Torah will ask from his mouth,**" if he touches it, That he became a disciple of the Almighty, who is said (Isaiah 55), **"And all your children are to the knowledge of the Lord."**

And it is necessary to clarify why the role of the priest is to teach Torah to others, why it is not enough for him himself to touch the Torah, why the priest is also supposed to teach Torah according to what is written in the verses, and it seems that the main thing that Aharon gained the honor of the priesthood is that he will touch to teach Torah to others, as it is written, "and the Torah will be asked from his mouth," and as I explained earlier.

And another explanation is that the priest atones by eating the kaddishim, and will certainly not eat for the atonement by eating lustful flesh but by eating in holiness, and moreover the kohen eats and while eating his heart aches for the Jew who sinned and offered a sacrifice, and his heart is guilty of love for the Jew who offered a thanksgiving sacrifice or a whole one who thanks God for his grace, and the kohen is supposed to eat with great holy excitement.

And out of this, it will burn among the priest to correct the generation that will not sin and will not need to bring a sin offering, and to have the right

The first verse that I brought is written in our parsha, and the second part is written in Parshat Achari in Leviticus, **and in the Midrash here by what right would Aaron have entered the house of the Kadeshi Kadesh** A.R. Hanina, son of Rabbi Ishmael, **the right of circumcision** would have entered with him, which is said (**Leviticus 16**) **"This is the word and it is written (Gen. 15) "This is my covenant which you shall keep,"** and as it is written (**Malachi 2**) **"My covenant was life and peace."** And in the Midrash Rabbah 21:5, a high priest enters the holy place by virtue of the mitzvah of circumcision that says, "This is my covenant which you shall keep," **and the Midrash continues that the high priest is actually used in 8 garments, as opposed to circumcision which is on the eighth day.**

Rabbi Yitzchak says that the right of the tribes would enter with him, that it is said (**Exodus 29**), **"And this is what you will do to them," this minyan" 12 and these are 12 stones** that were placed on Aaron's heart with the names of the tribes on them.

And Rabbi Hanina came and put the 2 matters together wonderfully, (g) **Rabbi Hanina said, He shall come holy and enter into the holy and sacrifice before a saint and atone for the**

And purify our hearts – Testament

Indeed, the verse in Ezekiel reminds me of the portion of Tzitzit, which talks about keeping the eyes and the heart, and it also ends with the Lord your G-d, and indeed it is written **in the Midrash Rabbah Hashem Y'shaharon** strengthened the Jews in Egypt during those 80 years for the Exodus from Egypt and their redemption.

And perhaps that is why this portion is referred to as the law of recitation of Vayamer in the Shema in Arabic, not the portion of Tzitzit, which is supposedly the center of the portion, but the portion of the Exodus, which is why it is said at night even though night is not the time of Tzitzit, because it mentions the Exodus from Egypt, and despite the fact that the so-called Exodus from Egypt is barely mentioned at the end compared to Tzitzit, which is written in detail 3 times in the portion.

Because Aaron Hacoheh used to strengthen Jews during 80 years of Egyptian exile, to keep their eyes and hearts and to be holy to God who would bring them out of the land of Egypt, and the 80 years are most of the years of exile out of 117 years that were slaves to Pharaoh.

Perhaps thanks to Aaron, there were one-fifth or one of the fifty righteous people who agreed to leave Egypt and become servants of God, as opposed to the vast majority of the Jewish people who were wicked and did not want to leave Egypt and died in the plague of darkness.

And it is also possible that thanks to Aaron Hacoheh he made sure that there would be a continuation of the people of Israel from all the tribes, and not only did the tribe of Levi who learned Torah leave Egypt, but he took care and invested 80 years in remaining righteous from all 12 tribes, so he was privileged to have the 12 tribes accompany him when he entered the Holy of Holies.

And measure for measure, Aaron won that the priesthood continues throughout the generations from father to son and does not cease, just as he made sure that the chain of 12 tribes does not stop.

And it is possible that thanks to Aaron, there was not one of the people of Israel who sinned in prostitution despite slavery and appalling humiliation, because he strengthened them by keeping their eyes and gave them good hope for a good redemption, which by the power of good hope gave them a desire to make an effort.

The development of a holy sign for Hashem – the renewal of the genius that fits powerfully with the renewal of the Chatas and the scribe Sofer

in the initials Chaya Resurrection of the Dead Mater, which are the 3 keys that G-d does not hand over to the emissary, as R. Yochanan Taanit

teaching them Torah and bringing them closer to Torah.

And perhaps according to this it is possible to interpret what is meant by virtue of the word, which is on the verse that is said about the tribe of Levi, "For keep your word and your covenant shall be saved, your judgments shall be directed to Jacob and your law to Israel," wrote the **Seforno Deuteronomy 33:9** that even the tribe of Levi did not have a north wind blowing in the desert for all 40 years, and indeed they gave their lives to die, because many of them died. Nevertheless, they devotedly continued to perform circumcision every 40 years, and did not doubt the Creator why their sons died and why miracles were not performed for them, but they simply fulfilled "Be innocent with the Lord your G-d," and thanks to their devotion and innocence they received "your judgments to Jacob and your Torah to Israel."

And the power of naïve faith and devotion that the entire tribe of Levi had was by virtue of Aaron, whose pursuit of bringing people closer to the Torah out of love, this caused the entire tribe of Levi to sacrifice their lives for studying the Torah in Egypt, that the entire tribe of Levi learned Torah and did not worship Pharaoh, and were also the spearhead of everything that is sacred, so they gave their lives for circumcision.

And it seems more likely to interpret that Aaron the priest would have prophesied all 80 years that Moses was in the house of Pharaoh and Midian, and Aaron would have strengthened the people of Israel to keep their eyes and the sanctity of the covenant, as quoted in the Midrash Rabbah Exodus 3:16, according to Ezekiel 20:7, and a man said to them that the thorns of his eyes had cast away, and in the pills of Egypt, do not defile me, I am the Lord your G-d," and Parshi says to them, "Aaron prophesied this prophecy to them before God revealed to Moses at the bush, and this is what was said." Samuel A b) "I was revealed to your father's house while they were in Egypt," and the Radak-ish wrote that the thorns of his eyes cast away, for the eyes bring man to sin, as he said, and you will not seek after your heart and after your eyes, which you feed after them.

I saw in the book "Baruch Mordechai" to Rabbi Baruch Mordechai Halevi Freind, zt"l, who quoted the words of the Grawho signed it implies

And purify our hearts – Testament

taking a risk and being a goat like a tiger for heaven's sake?

And maybe Rabbi Yehuda came to say when you can be a goat like a tiger for the sake of pure heaven, only when you possess 3 more powerful qualities for holiness, heroic as a lion and light as an eagle and running like a deer to do the will of our Father in heaven and not just zeal for heaven's sake.

And indeed zeal for heaven's sake is a great danger, and as I wrote about Pinchas that the tribes that were the tribes despise him, you showed this son of Poti who fattened his mother's father calves for idolatry, came and killed a tribal president from Israel, therefore the Scripture came and his attitude after Aaron. **Sanhedrin 82, Sota 42** And indeed, zeal for heaven's sake obliges the zealot very much until the end of his life.

And as I have written several times that when I studied with my excellent seventh grade students in **Torat Emet Bnei Brak**, in the prophet **Hosea** we discovered what the enormous demand is from a zealot and it is a tremendous wonder and a very, very great binding.

Here it is written in **Hosea** chapter 1, verse (4) **And the Lord said to him that his name was Jezreel, that soon I commanded the blood of Jezreel on the house of Jehovah and restored the kingdoms of the house of Israel:**

And the Radak wrote, and similar to that of the **citadel of David**, that the Almighty will avenge from King Jehu the blood of Jezreel, the blood that Jehu poured out of the house of Ahab, and even though he killed Ahab according to an explicit command from God, nevertheless since **he stopped following the law of God, and he too was spoiled later in life** and sinned as the sins of Jeroboam ben Nevat, **therefore the blood he shed for murder were considered clean blood, And he was punished for what he did in God's command!**

Therefore, even if you are a zealot and even if you act zealously precisely only according to the explicit instruction of your Rabbi, and all you mean solely for the sake of Heaven, remember that you have nevertheless sorrowed a Jew, and for Jewish sorrow even evil according to your Rabbi's command or even God's command, it is still not simple at all, and you have no idea where you have entered, a real complication.

For the sorrow of a Jew is a most dangerous sorrow, because the account is open for the rest of your life, for only if all your life you remain righteous and do not sin like those you have offended, then fanaticism is sacred and for heaven's sake and you will receive reward for them, but if

2 says, and **on them it is written** "Holy to G-d", that these 3 keys are in the hand of G-d and not in the hands of emissaries

And we need to examine what is the message here specifically to mention in the tzitzit that was on Aaron's forehead, that 3 keys are holy to God? And also ostensibly the order should be according to reality, that first an animal is the key to birth, and then the key to rain, and maybe vice versa because rain was before the birth of Adam, because Adam was not born and prayed for the rains, and only at the end of the resurrection that will soon be really amen?

And we will continue and at the end we will answer these questions in S.D., that here again I saw in the book of Baruch Mordechai that the **Chatam Sofer brought the words of the Gemara Pesachim Pakshtitz** atonement for brazenness, and the **Chatam Sofer** wrote that there is a good and worthy boldness and it is a holy boldness, like Pinchas who was jealous of God and killed Zimri ben Salwa Nasi Shimon when he sinned with the Midianit, and the verse implies that the verse will be **"holy to God"**, Let it be purely for heaven's sake.

And the writer Sofer added that according to this, the **Mishna in Avot** chapter 5 is understood as "the words of Rabbi Judah ben Tima, a goat to hell, and a goat to heaven. **May the Lord our G-d build your city soon in our day and give us our share in your Torah:**

And ostensibly, what is the point of mentioning a prayer that the Temple will build to what Rabbi Yehuda ben Tima said earlier? **However**, Rabbi Judah came to warn against boldness not for heaven's sake, because we do not have the Temple to atone for our brazenness, so we are fierce to hell.

And I thought to add that Rabbi Yehuda seems to contradict himself that on the one hand he wrote **to be a goat like a tiger and preceded it to the rest of the heroism of animals, and this means that it is necessary and worthwhile to be a goat like a tiger for serving God, but on the other hand**, since Rabbi Yehuda himself says that a goat that is not for heaven's sake is **doomed to hell, then why did Rabbi Yehuda recommend**

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Indeed, Elijah's disciple was Elisha, who asked Elijah to ennoble him many times as much as his spirit, and indeed Elisha received the key of an animal that Elijah did not receive, and it is possible that she lived many times longer than to resurrect the dead, which Elisha also received, and as the Talmud says, birth is more novelty than resurrection because it is something out of nothing, whereas the resurrection of the dead is something out of nothing.

Indeed, ostensibly it is more novelty than rains, on which it is written that the day of rainfall is greater than the resurrection of the dead, because rains are still supposedly there is a mish as it is written, and Ed will rise from the earth, that the vapor of the sea water is received by clouds and falls like sweet rain to the earth.

And according to this is understood the order, the animal, the resurrection, the meter, because the beast and the resurrection made Elijah and Elisha a private person, while the meter key that Elijah received was a huge innovation because it was in great publicity for the general public who lived in hunger as Elijah said.

And the peep hinted to every Jew to beware of brazenness, that only holy boldness to the utterly righteous and guaranteed all their lives that they would be righteous like Elijah and his disciple Elisha, they are allowed to act zealously for the sake of heaven because they are holy to God until the end of their lives, but an ordinary Jew must be very careful zealously for the sake of heaven and as written before.

And he pointed out a dear friend who criticized, that indeed the halacha of "zealots offends him" is in the sign of 26 abroad – that is, at the end of the responsa, and so why? In order for us to know that zeal is not enough, but also one who is envious of God in his heart, must finish all the responsa before this halacha, and it is even appropriate to change and triple the entire responsa before fulfilling this halacha.

And a very, very dear friend told me that there is a famous story with the Chazon Ish, that two important Jews came up to him for consultation that they serve as gabayim in synagogues, and they try to act honestly and sometimes they use zeal for the sake of Heaven, but sometimes it causes distress to others. And they came to hear the opinion of the Chazon Ish. The Chazon Ish answered them, that although they act zealously for the sake of Heaven, The Gabi should know that they can suffer because of it.

Urim and Thummim Why there was a split in the ways of repentance Illuminating letters and the Holy Spirit of the priest to arrange them correctly

And ostensibly, why shouldn't everything be in the spirit of the endowment what is the matter of splitting, and also why shouldn't the letters be illuminated one after the other so that the

you weaken and cool down later in life, know that God will punish you for every sorrow and disgrace that you have sorrowed or despised a Jew, even a complete evil. **And it is** common, for example, that one who degrades a Jew because of an identification, etc., and in the end the zealot also bought an identification device, etc., so great caution against fanaticism.

And according to this, I wrote that of course the tribes despised Pinchas for his zeal, that they told him where your self-confidence came from that you would remain righteous all your life, after all, you have roots in the transgressions of Mitro before his conversion, and it is not enough that now you are righteous, you must remain righteous for the rest of your life, when you are zealously jealous of another Jewish sorrow.

Until G-d Himself testified to him – about Pinchas that G-d gave him a "covenant of peace," that he would be righteous forever, and indeed he became an angel at the end of his life in this world, to instruct that he had already lived as an angel during his lifetime in this world.

And if so, it is possible to rationalize the Gaon's intention, since the 3 keys that are sacred to God that are not given to the messenger, nevertheless God handed them over to Elijah who received the key of one meter and the key of the resurrection, and his disciple Elisha received the key of the animal. As it is stated in the Midrash Psalm 88, Elisha now promised to live the embrace of a son who has opinions that he is Habakkuk, and also a key to the resurrection when he resurrected the child.

And why was Elijah given the keys that God did not give away, because Elijah was zealous for the sake of pure heaven, and God testified to him that he would remain holy to God all his life, and therefore received the special keys in his life.

Urim and Thummim, Urim whose letters in their senses illuminated in response to a question, and Thummim whose high priest correctly arranged the order of the letters in the Holy Spirit

And purify our hearts – Testament

suspect her of being drunk, because so he had an obligation to correct her unsuspecting and promise her as compensation for a male son of Samuel the prophet, as the Talmud says there.

And maybe that's why there were no Urim and Thummim in the Second Temple, because many priests were wicked people who died every year when they entered the Holy of Sanctity, and there was no need for another test, Vil'a.

correct word of the teshuva will be clear, as kosher and not hired

Or maybe G-d wanted to test a high priest who had the Holy Spirit in him or not, and as Hannah argued to Ali HaKohen when he made a mistake and interpreted her reward and not kosher, and that I would not master you in the Holy Spirit and how did you go wrong? Blessings are not, and God forbid to suspect that the righteous Ali did not have the Holy Spirit, but when he did so, he would mistake her and

The Tabernacle is related to the sin of the calf, or even regardless of the sin of the calf, there was a command to the Tabernacle

It is possible, and I must examine further, that the portion of Taruma has nothing to do with the sin of the calf, and indeed even without the sin of the calf, God wanted to establish His presence among the people of Israel, but the portion of Tatzvah does have to do with the sin of the calf, a. In that the work of the firstborn passed to Aaron and his sons, and it is possible that from this all the garments of Aaron and his sons were derived, (although the donation also mentions gemstones and reserve stones, but there we are talking about products that the Jews must donate, And the request to donate must have been after the sin of the calf), and likewise in the portion of Tatzvah the name of Moses is not mentioned, because because of the sin of the calf, Moses asked that his name be erased from the Torah, and also in the Torah portion the future implied the death of the two sons of Aaron, as quoted in the Midrash to the Khelach per son of one cattle A.R. Pinchas Hacohen bar Hama Ha'd (Isaiah 55) Maggid from the beginning of the end of one bull is Aaron and Eylim years is Elazar and Itamar Remez gave him that his two sons are destined to die and are not from Shimshin but Years: And the verse "And sanctify with my glory" and as Rashi explained, and also alludes to the Yom Kippur service in the verse at the end of the portion, and Aharon's village with its horns once a year from the blood of the sin of the villages once a year will atone for him for generations to come, Kadesh Kadesh Kadesh is to Hashem, and the explicit interpretation is that this means that only on Yom Kippur Aaron or the High Priest would shed the blood on the altar of incense, whereas all year round it would be used only for incense and not for blood, And in the sin of the priest of Christ, blood was given only on the horns of the altar and not on the altar itself.

Memorial stones for the Israelites and Aaron bore their names before the Lord

would be mentioned favorably by the members of the Sanhedrin, and as **the Radak said** that within the walls of help, his name will be remembered, because there the wise will always find and remember the deeds of the Chassidim who are alive and who have passed away from the world.

And this is of enormous importance and the study of an enormous privilege, as evidenced by the fact that in doing so, God fulfilled His promise to the people of Israel that they would be a kingdom of priests. **And even though they** did not themselves get to be priests, nevertheless the very fact that their name appears on the high priest who serves in the priesthood anyway is considered that their name is engraved as priests who serve before God, and also counts because their name is mentioned in the Sanhedrin, which considers that their seat and place is in the Sanhedrin!!

I found in the bright Midrash a wonderful thing, that the names of the children of Israel are engraved in the stones of the breastplate and the reserve stones in memory of the Israelites, in order to fulfill God's promise prior to the giving of the Torah that the people of Israel will be a kingdom of priests and a holy nation. And behold, in Isaiah 55, G-d promises the eunuchs that He will give them Yad Vashem in the Temple in the seat of the Sanhedrin, where his place will be and where his name will be remembered, according to the words of the Citadel of David. And ostensibly he does not mean that all the righteous eunuchs will be members of the Sanhedrin, nor does he mean that some of them will be great Torah scholars, but if so, why were the strangers who lived and were not promised such a promise, since we did not find that Shemaya and Avtalion, who were sons of Grimm and were privileged to be president and father of the Beth Din, but probably Yad Vashem whose names

And here I ask for your much-needed help for about 4 years, I pray from the Creator that I will be able to print a new edition of my book "Vatahar Levnu" – 7 volumes, each Pentateuch, and the Passover Festivals and Haggadah separately, because new innovations have accumulated in S.D., as the blessing of the Gedolim of Israel from all circles. And my request, please from now on, try to prepare a little bit so that at the end of the year it will be easier for you to help print the books easily and with great joy – and the names engraved in the book that strengthens tens of thousands of Jews is a memory before God and teaches merit to you and all your relatives, Amen And amen. Please register at LN 0527120333