


מְצוֹת  
עֲשֵׂה  
#33

 We learn this mitzvah from Parshas Tetzaveh: (שמות כח:לב)

וְעָשִׂיתָ בְּגָדֵי קֹדֶשׁ לְאַהֲרֹן  
אֶחָיֶדְךָ לְכַבוֹד וּלְתִפְאַרֶת  
... וְאֵת בְּנָיו תִּקְרִיב  
וְהִלַּבְשָׁתָם כְּתֹנֶת

The *kohanim* need to wear special clothes — 4 pieces of clothing for regular *kohanim*, 8 for *Kohanim Gedolim*.

 The details of this mitzvah are explained in Mishnayos & Gemara: Mesechta Zevachim perek Beis, and in parts of Mesechta Yoma (Kipurim) and Sukkah

מְצוֹת  
לֹא תַעֲשֶׂה  
#88

 We learn this mitzvah from Parshas Tetzaveh: (שמות כח:כח)

כָּפִי תִחַרָּא יִהְיֶה לוֹ  
לֹא יִקְרַע

We are not allowed to tear the collar of the *Kohen Gadol*'s robe.

מְצוֹת  
לֹא תַעֲשֶׂה  
#87

 We learn this mitzvah from Parshas Tetzaveh: (ויקרא יח)

וְלֹא יִזַּח  
הַחֹשֶׁן מֵעַל הָאֵפוֹד


We are not allowed to take the *Choshen* off the *Efod*.

מִצְוֹת  
לֹא תַעֲשֶׂה  
#73

📖 We learn this mitzvah from Parshas Shemini: (ויקרא יז)

יִין וְשֵׁכָר אֶל תִּשְׁתֶּה וְגוֹ'  
בְּבֵאתְכֶם אֶל אֶהֱל מוֹעֵד וְגוֹ'  
וְלִהְיוֹת אֶת בְּנֵי יִשְׂרָאֵל וְגוֹ'

We can't go into the *Beis Hamikdash* when we are drunk. There is a bigger punishment for a *kohen* who does the *Avodah* when he is drunk. This *mitzvah* also includes that a *Rav* is not allowed to *pasken* when he is drunk.

 The details of this mitzvah are explained in Mishnayos & Gemara: *Mesechta Krisus perek Dalei*

## How Long for Moshiach to Come?

This *mitzvah*, that a *kohen* cannot do the *Avodah* when he drinks, teaches us that *Moshiach* can come more quickly than we think!

There is an opinion in *halacha* that a *kohen* is not allowed to drink a *revi'is* of wine nowadays. That's because *Moshiach* can come any second, the *Beis Hamikdash* will be built speedily, and a *kohen* who is drunk is not allowed to do the *Avodah*!

According to *halacha*, for a person to get rid of drunkenness, he needs to either sleep, or wait at least a certain amount of time — the time it takes to walk a *mil*. This is about 18 minutes, or according to the strictest opinion, 24 minutes.

Even though we don't *pasken* that way, the fact that *halacha* is concerned about it proves how quickly *Moshiach* can come.

In less than 23 minutes and 59 seconds, *Moshiach* can be here, the *Beis Hamikdash* can be built, and we will need a *kohen* ready to do the *Avodah*!

Since *Moshiach* can come so quickly, we need to always be ready!

See *Likutei Sichos chelek Beis p. 618*

מִצְוֹת  
לֹא תַעֲשֶׂה  
#163

📖 We learn this mitzvah from Parshas Shemini: (ויקרא י"ב)

רֹאשֵׁיכֶם אֶל תִּפְרְעוּ

It is *asur* for a *kohen* go into the *Beis Hamikdash* with hair that is too long, like someone who is mourning.

מִצְוֹת  
לֹא תַעֲשֶׂה  
#164

📖 We learn this mitzvah from Parshas Shemini: (ויקרא ס"ז:ב)

וּבְגֵדֵיכֶם לֹא תִפְרְמוּ  
וְלֹא תִמְתּוּ

It is *asur* for a *Kohen* to go into the *Beis Hamikdash* with torn clothes.

## Rambam: Hilchos Klei HaMikdash, Hilchos Biyas HaMikdash

### PEREK TES

In this *perek* the Rambam describes the clothes of the *Kohen Gadol*. We learn about the golden *tzitz*, which had letters sticking out. The *me'il* looked similar to a long pair of *tzitzis*!

### PEREK YUD

We learn how the clothes of the *kohanim* are put on. They have to be put on in a special order — first the pants, then the shirt, then the belt, then the hat. The *Kohen Gadol* needs to put on the *me'il*, the *efod*, and the *choshen*, then the hat and the *tzitz*. We learn about making sure there are exactly the right number of clothes, and what we do when the *Urim Vetumim* doesn't light up to tell an answer from Hashem.

### PEREK YUD-ALEF

There are some times when a *kohen* is not allowed into the *Beis Hamikdash* — like when he is drunk, his clothes are torn, or his hair is too long.