

1. And on top of תופלה it says קול. On top of ותשובה it says קול. On top of ותפלה וצדקה in your נוראים לים מחזור there are three words? On top of ותשובה it says קול. On top of ותפלה וצדקה it says קול. And on top of צדקה, it says ממון. The גימטריא of קול is 136. The גימטריא of צדקה is 136. 3 x 136 = 408. Which is the גימטריא of בזאת. When the תורה tells us אל הקדש יבא אהרן הכהן, it is alluding to the fact that עבודה אהרן's did not consist of only the קרבנות. It also began with ממון & קול צום, with תפלה וצדקה! This great combination is the key to הגזירה!
2. דחייתו says גמ' יומא ס"ד. לכאורה, would it be מותר באכילה or not?! שער לעאזל if one found a piece of meat from the מנחת חינוך, would it be עובר on the לאו of אחד ביום לא תשחטו or vice versa, one could be שער לעאזל was the child of the שער לד' since the תורה instructed that the animal must be killed in this procedure, why would it be different than מליקה? By מליקה, the bird is really a נבלה (if it was קדשים, but by קדשים, the כהנים may eat the bird as it's considered a שחיטה) If so, the meat for consumption? One has to say that the מנחת חינוך only means that the meat is considered שחוט, but in regard to eating the meat, it belongs to השטן! ישנו said to give it to him in order that he shouldn't be מקטר during the Yidden where the פסקנים (קפ"ב), that it's מסור to drink the אחרונים!
3. זחקיהו here brings the סנהדרין ס"ג: that says that אביו המלך יהודה was an עובד עבודה זרה & he wanted to bring his son זחקיהו for worship in order to מולך. When his wife found out his intentions, she smeared him with the blood of a סלמנדרא which is fire retardant & it saved זחקיהו's life! The ענין יוסף asks, we hold that דם שרץ is טמא, so זחקיהו המלך was טמא, as this blood wasn't removable as if it was, how did זחקיהו have רוח הקודש rest on him as we know, זחקיהו said, (ברכות י'). However, in תתרי"ד, we find that the דם סלמנדרא is removed by washing it with soap & vinegar! רש"י tells us that when one keeps a fire burning in one place for 7 years, a חגיגה comes out of the fire called סלמנדרא. However, סלמנדרא is created from burning הדסים through חישה. Yet in תוס' הלכות חגיגה ע"י סיבה רחוקה אמירו הרכבות שונות, נקרא כיסוף, רש"י in סוטה explains that of course, one cannot create a חגיגה outside of its natural fiery habitat! But it's not an עכבר to an דומה there says that it's טורי אבן, כרכושא וסלמנדרא, החלד והעכבר פסוק says on the תרגום ירושלמי as עכבר an

