



# Likkutei Sichos

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Three-In-One

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Translated by Rabbi Eliezer Zalmanov

General Editor: Rabbi Eliezer Robbins | Copy Editor: Rabbi Y. Eliezer Danzinger

Content Editor: Rabbi Zalmy Avtzon

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## 1.

### WHICH VERSE?

From the verse,<sup>1</sup> “They shall make Me a sanctuary and I will dwell among them,” Rambam derives in *Hilchos Beis HaBechirah*:<sup>2</sup>

It is a positive *mitzvah* to construct a house for Hashem, prepared for sacrifices to be offered within... as it says: “They shall make Me a sanctuary.” The *Mishkan* constructed by Moshe is already described in the Torah, and was only temporary, as it says:<sup>3</sup> “For you will not yet have come....”

However, in *Hilchos Melachim*,<sup>4</sup> Rambam derives this *mitzvah* from a different verse: “Israel was commanded to fulfill three *mitzvos* upon entering the land {of Israel}... {The third being:} To build Hashem’s Chosen House, as the Torah says:<sup>5</sup> ‘Seek out His Presence and come there.’” The question is known: Why does Rambam not cite the same verse here that he does at the beginning of *Hilchos Beis HaBechirah*?

*Lechem Mishneh*<sup>6</sup> explains that the verse, “They shall make Me a sanctuary,” refers to the “desert *Mishkan*,” and the verse, “seek out His Presence” refers to the “*Mishkan* of Shiloh” (as rendered there<sup>7</sup> by Rashi), and “since it was a *mitzvah* that applied in Shiloh and in the desert, certainly it was a *mitzvah* that applied to the Chosen House.”

But still unclear is this: Constructing a “house for Hashem” is described by Rambam in *Hilchos Beis HaBechirah* as being a “positive *mitzvah*.” Meaning, it is a *mitzvah* to be practiced for all future generations. Since this is the case, why does Rambam cite {as the basis for this *mitzvah*} a verse that commands only construction of the {temporary} ***Mishkan***?

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<sup>1</sup> *Shemos* 25:8.

<sup>2</sup> *Mishneh Torah*, “*Hilchos Beis HaBechirah*” {lit: “Laws of Hashem’s Chosen House,” laws pertaining to constructing the *Beis HaMikdash*}, ch. 1, par 1; and in *Sefer Hamitzvos*, positive *mitzvah* 20; also listed by the *Chinuch* as *mitzvah* 95.

<sup>3</sup> *Devarim* 12:9.

<sup>4</sup> *Mishneh Torah*, “*Hilchos Melachim*” {lit., “Laws of Kings”}, ch. 1, par. 1.

<sup>5</sup> *Devarim* 12:5.

<sup>6</sup> {Commentary on Rambam by Rabbi Avraham de Botton of the 16th century.}

<sup>7</sup> *Devarim*, *ibid*.

And in general, it is difficult to understand why {Rambam cites the prooftexts that he does}: In *Hilchos **Beis HaBechirah***, which, as the name implies, is all about the the eternal *mitzvah* of (constructing) the *Beis HaMikdash*, Rambam cites a verse referring to the desert *Mishkan*. And in *Hilchos **Melachim***, which, as the name implies, discusses primarily the *mitzvah* of (appointing) a king, he cites the verse, “seek out His Presence,” which refers to the *Mishkan* of Shiloh (and the eternal *Beis HaMikdash*).

## 2.

### DEVIATING FROM THE MIDRASH

Seemingly, we can explain that Rambam quotes the verse, “They shall make Me a sanctuary” in *Hilchos Beis HaBechirah* (not as a command that to build the *Mishkan* {in particular}, but) because this verse teaches us the (general) *mitzvah* of constructing the ***Beis HaMikdash***, as is indeed expounded in various *midrashim*.<sup>8</sup> But according to this explanation, the converse is unclear: Why is the *mitzvah* to construct a “Chosen House,” as described in *Hilchos Melachim*, derived from a different verse: “Seek out His Presence and come there”?

An even greater difficulty: From Rambam’s diction, etc., it seems that his source {of this passage} in *Hilchos Melachim* is the *Midrash*,<sup>9</sup> which quotes the verse, “They shall make Me a sanctuary” regarding the *Beis HaMikdash*, as follows:

Israel was commanded to fulfill three *mitzvos* upon entering the land {of Israel}: To appoint a king; to build Hashem’s Chosen House; and to annihilate the descendents of Amalek. To appoint a king, as the Torah says,<sup>10</sup> “You shall set a king over you”; to build Hashem’s Chosen House, as the Torah says,<sup>11</sup> “**They shall make Me a sanctuary**”; and to annihilate the descendants of Amalek, as the Torah says,<sup>12</sup> “When Hashem grants you respite... you shall obliterate the remembrance of Amalek.”

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<sup>8</sup> *Seder Olam Rabbah*, end ch. 6; *Tanchuma*, *Teitzei* 11; *Pesikta D’Rav Kahana*, ch. 3.

<sup>9</sup> *Tanchuma* and *Pesikta*, *ibid*.

<sup>10</sup> {*Devarim* 17:15.}

<sup>11</sup> {*Shemos* 25:8.}

<sup>12</sup> {*Devarim* 25:19.}

So we see that in the same context of these three *mitzvos*, the *Midrash* derives the *mitzvah* of building Hashem's Chosen House from the verse, "They shall make Me a sanctuary." Why, then, does Rambam in *Hilchos Melachim* diverge (from the *Midrash* and from *Hilchos Beis HaBechirah*) and quote a different verse as the source of this *mitzvah*?

### 3.

#### A THIRD VERSE

We also need to clarify: There is a verse with an explicit command to construct the ***Beis HaMikdash*** (as opposed to the verse, "they shall make Me a sanctuary," which plainly refers to the ***Mishkan***): "It shall be the place where Hashem, your L-rd, will choose to rest His Name — there..."<sup>13</sup> This verse is indeed quoted in the *Gemara*<sup>14</sup> and in *Sifri*.<sup>15</sup> As such, why doesn't Rambam, who enumerates perpetual<sup>16</sup> *mitzvos*, cite this verse in the beginning of *Hilchos Beis HaBechirah*?

*Kesef Mishneh*<sup>17</sup> explains<sup>18</sup> that Rambam does not interpret the verse "it shall be that the place..." as a command to build the *Beis HaMikdash*, but rather, as a "narrative" (relating that the offerings will be brought in the place that Hashem will choose). The fact that the *Gemara* (and *Sifri*) cite this verse is only proof<sup>19</sup> that "annihilating the descendants of Amalek takes priority over building the *Beis HaMikdash*."<sup>20</sup>

However, according to this explanation (in addition to being at odds with the general rule<sup>21</sup> that Rambam always brings the most

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<sup>13</sup> *Devarim* 12:11.

<sup>14</sup> *Sanhedrin* 20b.

<sup>15</sup> *Devarim*, *ibid*.

<sup>16</sup> {As opposed to a *mitzvah* that was given expressly for a specific time period.}

<sup>17</sup> {Commentary on *Mishneh Torah*, authored by Rabbi Yosef Karo.}

<sup>18</sup> "*Hilchos Beis HaBechirah*," ch. 1, par 1.

<sup>19</sup> {"...He will give you rest from all your enemies all around, and you will dwell securely" (*Devarim* 12:10), alluding to annihilating Amalek, is followed by the verse quoted in the *sichah*, "it shall be the place..." alluding to the building of the *Beis HaMikdash*.}

<sup>20</sup> {*Mishneh Torah*, "*Hilchos Melachim*," ch. 1, par. 2.}

<sup>21</sup> *Lechem Mishneh* on *Hilchos Melachim*, ch. 1, par. 2; *Yad Malachi, Klalei HaRambam*, ch. 4.

straightforward teaching, even if not found in the *Gemara* — which should also be the case here, but it is not) — the question arises:<sup>22</sup> Why doesn't Rambam also quote this verse (in *Hilchos Melachim*) to prove that annihilating the descendants of Amalek takes priority over building the *Beis HaMikdash*?

#### 4.

##### STORYTELLING?

Rambam's wording in *Hilchos Beis HaBechirah* also needs clarification. Following the conclusion of the first *halachah*: “The *Mishkan* constructed by Moshe was already described in the Torah, and it was only temporary, as the Torah says:<sup>23</sup> ‘For you will not yet have come...’” Rambam continues in the second *halachah*:

After they entered the land {of Israel}, they erected the *Mishkan* in Gilgal during the fourteen years in which they conquered and divided the land. From there, they went to Shiloh, built a house of stone, and spread the curtains of the *Mishkan* over it. It did not have a roof. The *Mishkan* of Shiloh stood for 369 years. When Eli died, it was destroyed. Afterward, they came to Nov and built a sanctuary. When Shmuel died, it was destroyed, and they came to Givon and built a sanctuary. From Givon, they came to the Eternal House. The days {the sanctuary stood} in Nov and Givon were 57 years.

This is perplexing: Rambam {i.e., *Mishneh Torah*} is a book of *halachos*.<sup>24</sup> What are the halachic ramifications of these extensive details — that a *Mishkan* was erected in Gilgal and then in Nov and Givon? Seemingly, this passage merely recounts Jewish history!

True, Rambam's source for the {historical} order of these buildings, etc., is the *Mishnah* in tractate *Zevachim*.<sup>25</sup> However, even though the

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<sup>22</sup> As the *Kesef Mishneh* inquires in his gloss on “*Hilchos Melachim*,” ch. 1, par 1.

<sup>23</sup> *Devarim* 12:9.

<sup>24</sup> {I.e., a legal code of Jewish law.}

<sup>25</sup> *Zevachim* 112b, 116b ff. (118b ff), as noted in *Kesef Mishneh*.

*Mishnah* includes several subjects that are not *halachos*,<sup>26</sup> Rambam's "*Sefer HaYad*,"<sup>27</sup> in contrast, includes only final *halachic* rulings.<sup>28</sup>

Moreover: The *Mishnah* also does not only recount the {historical} order of these buildings, but it adjoins this to related *halachos* and rulings:<sup>29</sup>

When they came to Gilgal, private altars were permitted; *kodshei kodashim*<sup>30</sup> were eaten.... When they came to Shiloh, private altars were prohibited.... When they came to Nov and Givon, private altars were permitted (all this serving as a preface to the next stage, so that) when they came to Yerushalayim, private altars were prohibited and were never again permitted; and it {Yerushalayim} was characterized as "inheritance."<sup>31</sup>

Yet Rambam makes no mention of these details, for obvious reasons, since "what was, was."<sup>32</sup> And regarding the *halachah* in *Mishneh Torah* (in paragraph three)<sup>33</sup> that "once the *Beis HaMikdash* was built in Yerushalayim, it became forbidden to build a sanctuary for Hashem or to offer sacrifices in any other place," it is irrelevant that "when they came to Gilgal, private altars were permitted," and "when they came to Shiloh, private altars were prohibited."

This makes the matter even more puzzling:

- a) Why does Rambam include the order of "Gilgal... from there they came to Shiloh...?"
- b) Why does Rambam specify the **number** of years that each *Mishkan* stood, which is no more than of historical interest, even in the time of Gilgal, etc?

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<sup>26</sup> As does the *Gemara*.

<sup>27</sup> {Another name for *Mishneh Torah*.}

<sup>28</sup> As Rambam writes in his introduction.

<sup>29</sup> {*Mishnah, Zevachim* 112b.}

<sup>30</sup> {Lit., "holy of holies," referring to the holiest grade of sacrifices, as distinct from *kodashim kalim*.}

<sup>31</sup> {In the verse, "For you will not yet have come to the rest and to the inheritance, which the L-rd your G-d has given you." (*Devarim* 12:9) The *Gemara* interprets this verse: "Rest — refers to Shiloh; inheritance — this refers to Yerushalayim." (*Zevachim* 119a)}

<sup>32</sup> {I.e., it will have no future *halachic* applicability.}

<sup>33</sup> {*Mishneh Torah, "Hilchos Beis HaBechirah*, ch. 1., par. 3.}

c) Why does Rambam also provide details that are not included in the Mishnah?

## 5.

### WHY A NUMBER?

We will understand this by prefacing with the reason why in *Hilchos Melachim*, which discusses the laws of (appointing) a king, Rambam includes the *mitzvah* of building a Chosen House (and all “three *mitzvos*” {that went into effect upon entering the land of Israel}).

We find something similar in *Sefer Hamitzvos*: When Rambam lists the *mitzvah* of building the *Beis HaMikdash*, he says:<sup>34</sup>

He commanded us to build a Chosen House to serve {Him}... The source of this *mitzvah* is Hashem’s statement, “They shall make Me a sanctuary.”

Rambam then adds:

And in the words of *Sifri*,<sup>35</sup> “Three *mitzvos* were commanded to Israel upon entering the land: To appoint a king; to build a Chosen House; and to annihilate the descendents of Amalek.”

This, too, is unclear: What relevance do the other two *mitzvos* have to his listing of the *mitzvah* of building the *Beis HaMikdash*?

Also, Rambam’s opening words (as it is in the *Gemara* and *Sifri*) — “**Three** *mitzvos*” — seem superfluous: He immediately specifies (as do the *Gemara* and *Sifri*) the three *mitzvos*, so why must he say how many *mitzvos* there are, as the *Gemara* often asks:<sup>36</sup> “Why do we need a tally?”

We cannot say that this question is answered there in Rashi’s commentary<sup>37</sup> — “The reason the *Gemara* discusses these three *mitzvos* is

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<sup>34</sup> Positive *mitzvah* 20.

<sup>35</sup> {*Devarim* 67:1.}

<sup>36</sup> *Shabbos* 69a.

<sup>37</sup> *Sanhedrin* 20b, Rashi, s.v., “*shalosh mitzvos*.”

because they are interdependent, and must be done in a particular order... appointing a king, then annihilating Amalek, and then building the Chosen House...” — because this only explains why the *Gemara* “**discusses** these three,” but Rashi does not explain the preface — “**three mitzvos.**”

## 6.

### INDEPENDENT YET INTERCONNECTED

The explanation: These three *mitzvos* are (as Rashi puts it) “interdependent.” Meaning, although these three *mitzvos* are distinct, each *mitzvah* is (also) a detail that complements the other two: The *mitzvah* of appointing a king is optimally fulfilled when the *mitzvos* to annihilate the descendants of Amalek and build Hashem’s Chosen House are fulfilled. And the same applies to the other *mitzvos*; the optimal fulfillment of the *mitzvah* to build Hashem’s Chosen House also depends on fulfilling the *mitzvos* of appointing a king and battling Amalek.

After outlining the interdependency of the three *mitzvos*, it is then deduced from the verse<sup>38</sup> that their interdependence also pertains to them being executed in a specific order: First appointing a king, then annihilating Amalek’s descendants, and afterward, constructing Hashem’s Chosen House.

In other words, this is more than just {a description of} the order in which these *mitzvos* are obligated to be fulfilled by chronologically by the **Jews** — “commanded to Israel”<sup>39</sup> (as individuals);<sup>40</sup> it is also a detail in the *mitzvah* of appointing a king: Part of the character of a king is that he must wage war against Amalek and the *Beis HaMikdash* must be built under his

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<sup>38</sup> {*Devarim* 12:10-11 — “...He will give you rest from all your enemies all around, and you will dwell securely” alludes to annihilating Amalek; “it shall be the place...” alludes to the building of the *Beis HaMikdash*.}

<sup>39</sup> {Wording of *Sifri*, quoted in Section 5.}

<sup>40</sup> {Original: “*gavra*,” lit: (an obligation associated with) the person, as opposed to “*cheftza*” which implies that an obligation is associated with, and dependent on, an entity rather than the person performing the *mitzvah*. In the context of this *sichah*, the order of the *mitzvos* is more than just which *mitzvah* we need to perform first, but that in order for each *mitzvah* itself to be considered complete, all three *mitzvos* must be completed.}



aegis; and part of the character of the *Beis HaMikdash* is that there needs to be a king and a war with Amalek.

[For this reason, Rambam (in paragraph 2)<sup>41</sup> quotes the verses,<sup>42</sup> “And it came to pass, when the king dwelled in his palace, and Hashem gave him rest from all his enemies who surrounded him, the king said to Natan the Prophet: ‘Look! I am dwelling in a house of cedar...’”: These verses do not only prove the chronological **order** of these *mitzvos* — for this, Rambam should have been content with the (first) verses cited by the *Gemara*,<sup>43</sup> “He will give you rest from all your enemies... it shall be the place where Hashem {your L-rd} will choose...” Rather (primarily), these verses are quoted because this is part of what characterizes “a king” (and fulfilling the *mitzvah* to appoint him), and also the war to annihilate Amalek: “And it came to pass, when **the king** dwelled in his palace, and Hashem **gave him rest** from {all his enemies} who surrounded him, **the king** said...”]

This clarifies why Rambam includes all “**three mitzvos**” in *Hilchos Melachim*, and also {in *Sefer Hamitzvos*} when listing the positive *mitzvah* to build the *Beis HaMikdash* — since they are all interdependent and interconnected.

## 7.

### CONDITIONS ALREADY FULFILLED BY MOSHE

Based on the above, we can also clarify the continuation of the laws at the beginning of *Hilchos Beis HaBechirah*: “It is a positive *mitzvah* to construct a house for Hashem... as the Torah says: “They shall make Me a sanctuary.” Rambam then continues: “The *Mishkan* constructed by Moshe is already described in the Torah, and it was only temporary...” Meaning, the *mitzvah* to construct “a house for Hashem” applies (also) to the *Mishkan* that Moshe built.

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<sup>41</sup> {*Mishneh Torah*, “*Hilchos Melachim*, ch. 1, par. 2.}

<sup>42</sup> *Shmuel II*, beg. ch 7.

<sup>43</sup> {*Sanhedrin*, *ibid.*}

And since the *mitzvah* to build a *Beis HaMikdash* is contingent upon the two other *mitzvos* — and in order to fulfill it as delineated depends on the (prior) fulfillment of {the *mitzvah* of} appointing a king, and “He will give you rest” from war with Amalek — we must therefore say that the same was true for every sanctuary.

Meaning, although these are “three *mitzvos*” that Israel were “**commanded** to fulfill upon entering the **land** {of Israel},” this only relates to the command for **all three** *mitzvos*. But since the *mitzvah* to build a “house for Hashem” is **one** commandment for all generations — “They shall make Me a sanctuary” — which includes in it all the buildings {also the previous ones}, it is understood that each previous sanctuary also was constructed after there was a king and {after fulfillment of the condition} “He will give you rest from all your enemies that surround you,” since “they are interdependent.”

[However, the consummate realization of {the *mitzvah* to build a} *Beis HaMikdash* for **all generations**<sup>44</sup> was the Eternal House when “the Temple was built in Yerushalayim.”<sup>45</sup> So, too, its prerequisites and requirements (the laying of its groundwork), viz., appointing a king and waging war against Amalek, were also consummately realized specifically with the construction of *Beis HaMikdash* in Yerushalayim.]

Thus, Rambam quotes the verse, “they shall make Me a sanctuary,” and immediately continues:<sup>46</sup> “The *Mishkan* constructed by Moshe is already described in the Torah. It was only temporary”: The straightforward {meaning of this} command is regarding the *Mishkan* that Moshe constructed, since through it the *mitzvah* of building a “House for Hashem” was also fulfilled, with all of its requirements. This is because “Moshe Rabbeinu was a king,” as Rambam writes,<sup>47</sup> and the construction of the

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<sup>44</sup> See the wording of *Mishneh Torah*, “*Hilchos Beis HaBechirah*,” ch. 1, par. 3 {“There is no Sanctuary for all generations except in Yerushalayim and (specifically) on Mt. Moriah.”}

<sup>45</sup> {*Mishneh Torah*, *ibid.*}

<sup>46</sup> {*Mishneh Torah*, “*Hilchos Beis HaBechirah*,” ch. 1, par. 1.}

<sup>47</sup> *Mishneh Torah*, “*Hilchos Beis HaBechirah*,” ch. 11, par. 6.

*Mishkan* also took place after the respite from war with Amalek: “Yehoshua weakened Amalek and his people with the edge of the sword.”<sup>48</sup> So from that point onward, the *mitzvah* that “they shall make Me a **sanctuary**” became permanent.<sup>49</sup>

## 8.

### TRIFECTA AT EVERY STEP

In this context, we can understand why Rambam elaborates, starting with the statement, “The *Mishkan* constructed by Moshe is already described in the Torah. It was only temporary.” Rambam continues, “After they {the Jews} entered the land {of Israel}, they erected the *Mishkan* in Gilgal during the fourteen years in which they conquered and divided the land.” This explains how the command, “they shall make Me a sanctuary,” — regarding the *Mishkan* that Moshe built — was an **eternal** command, and that it was fulfilled as soon as “they erected the *Mishkan*...”; the difference was only in the way it was fulfilled: The sanctuary constructed by Moshe, which was built in the wilderness and erected “from station to station,”<sup>50</sup> was fashioned as a *Mishkan* (a “Tent”) — it was just short-term. Hence, **this** method of fulfilling this obligation also continued after “they entered the land,” for as long as the Jewish people remained in an interim state. This state continued until the conclusion of the fourteen years, during which time Yehoshua served as a **king**, while they conquered and **divided** the land.”<sup>51</sup>

“From there, they came to Shiloh”:<sup>52</sup> Once there, the Jews were in a **greater** state of tranquility in *Eretz Yisrael* — since it was after they had **conquered and divided** the land. So at that point, they constructed a

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<sup>48</sup> *Shemos* 17:13.

<sup>49</sup> {In other words, the original command of ועשו לי מקדש, which was fulfilled completely, remains in force as the permanent commandment for בנין המקדש.}

<sup>50</sup> {I.e., at each stop in their journey through the desert.}

<sup>51</sup> *Mishneh Torah*, “*Hilchos Melachim*, ch. 1., par. 3.

<sup>52</sup> {*Mishneh Torah*, “*Hilchos Beis HaBechirah*,” ch. 1, par. 2.}

**house** of stone, not a tent (as was the case until then), and “the *Mishkan* of Shiloh stood for 369 years.”

But also following this period...

When Eli died, it was destroyed. {Afterwards} they came to Nov, and there they built a sanctuary. When Shmuel died, it was destroyed, and they came to Givon.... The days {the sanctuary stood} in Nov and Givon were 57 years.

Meaning, regarding Nov and Givon, Rambam says, “and there, they built a **sanctuary**” (despite the ark not being present there; in some sources,<sup>53</sup> it is referred to as a “great altar”)<sup>54</sup> because the *mitzvah* of building a **sanctuary** applied then, too. However, since at that time, they did not enjoy a **complete** rest from battle, during “the days of Nov and Givon” {the *Mishkan*} was not an **eternal** house. {Rather} “From Givon, they came to the Eternal House” (since at that time the “monarchy” was complete, with David and Shlomo {serving as kings}, and there was also total repose from the battle with Amalek.

## 9.

### PERFECTION BEGAN IN THE HOLY LAND

Based on the above, we can clarify why at the beginning of *Hilchos Melachim*, Rambam discusses all “three *mitzvos*,” and why he quotes the verse, “Seek out His Presence and come there,” {which alludes to the *Mishkan* in *Shiloh*} rather than the verse, “They shall make Me a sanctuary,” or a verse clearly referring to the Eternal House. This is because Rambam is talking about the period when “they entered the land” (following its conquest and division). Already at that point, the Jews were fulfilling all three “interdependent” *mitzvos* that they were commanded, (although fulfillment of these *mitzvos* only reached the acme of perfection with the building of the *Beis HaMikdash* in Yerushalayim).

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<sup>53</sup> *Melachim* I, 3:4; *Tosefta Zevachim*, end ch. 13; see *Meiri, Megillah* 9b.

<sup>54</sup> {In the Hebrew original, “*Bamah gedolah*”; a central, communal Altar where sacrifices were offered.}

{By then} a House had been constructed {to serve as a sanctuary} (unlike the Tents that were used for this purpose earlier). Following the fourteen years of conquest and division, the land of Israel was in a state of **rest**; and this occurred through Yehoshua, who was appointed **king** (by Moshe and his *Beis Din*,<sup>55</sup> as the *mitzvah* of appointing a king is supposed to be conducted in later generations). Yehoshua was appointed “by a *Beis Din* of 70 elders, and by a prophet.”<sup>56</sup> [In contrast, the *Mishkan* was **transitory**, and erected in the **desert** (at each stopover); the Jews were not in a state of rest {from their enemies}; and, Moshe’s monarchy had not been not established through an appointment conforming with all the details of the *mitzvah* to appoint a king].<sup>57</sup>

## 10.

### DUPLICATING DESIGN

On this basis, we can also answer the question asked on the above-mentioned *halachah* in *Hilchos Beis HaBechirah*, and explain what practical ruling can be gleaned:

Rambam rules:<sup>58</sup> “A person may not build a house patterned after the Temple’s design; a porch with the design of the entrance hall {of the *Beis HaMikdash*}; or, a courtyard resembling {its} courtyard.” All of the structures that Rambam mentions were included in the category of a **sanctuary**; each was subject to the corresponding regulations; and with each, the *mitzvah* of “they shall make Me a sanctuary”<sup>59</sup> was fulfilled.

[This was so to the extent that even in the *Beis HaMikdash*, although its design and dimensions differed from the *Mishkan*’s, its primary

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<sup>55</sup> {A duly convened Rabbinical court.}

<sup>56</sup> *Mishneh Torah*, “*Hilchos Melachim*,” ch. 1, par. 3.

<sup>57</sup> {This is why Rambam cites this verse regarding Shiloh because here he's emphasizing the aspect of the *mitzvah* to build the *Beis Hamikdash* as it is interconnected with the other 2 *mitzvos*. And this idea only came to semi-completion in Shiloh.}

<sup>58</sup> *Mishneh Torah*, “*Hilchos Beis HaBechirah*,” ch. 7, par. 10.

<sup>59</sup> {We understand this from the details Rambam brought in this *halachah* (as was explained in Section 7 of the *Sichah*, (and this shows that those details are halachically germane.)}

attributes still were patterned after the *Mishkan*. As Rambam writes:<sup>60</sup> “We must make another partition around the Temple, set off from it, resembling the curtains surrounding the courtyard of the {*Mishkan* in the} desert, and everything encompassed by this partition is similar to the courtyard of the Tent of Meeting and is called “the Courtyard.”]

As such, we can say that the prohibition to build “a house patterned after the Temple’s design...” also prohibits replicating the design of the *Mishkan* in Shiloh, the *Mishkan* in Nov, and the *Mishkan* in Givon.

## 11.

### THE ULTIMATE TRIFECTA

To explain all this on a deeper level:

Regarding the order of the three *mitzvos*, *Chassidus* explains<sup>61</sup> that “You shall set a king over you”<sup>62</sup> alludes to *yirah*,<sup>63</sup> since a king personifies the fierce fear of Hashem and self-abnegation<sup>64</sup> to Him. Through the agency of the Jewish king, these qualities of fear and self-abnegation are extended to the whole nation.<sup>65</sup>

Then, once we attain the level of *yirah*, which is {expressed in} *iskafya*,<sup>66</sup> it is time to move on to annihilating Amalek — “you shall **abolish** evil,”<sup>67</sup> which is accomplished through *ishapcha*.<sup>68</sup> Only then, can we — and must we — strive to attain the level of *yirah ilaah*,<sup>69</sup> which is

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<sup>60</sup> *Mishneh Torah*, “*Hilchos Beis HaBechirah*,” ch. 1, par. 5.

<sup>61</sup> *Or HaTorah*, “*Beshalach*,” p. 667.

<sup>62</sup> {*Devarim* 17:15.}

<sup>63</sup> {Lit., “fear,” this connotes a Jew relating to Hashem with awe and reverence.}

<sup>64</sup> {In the Hebrew original, “*bitul*”; it connotes selflessness and the negation of ego. It is the antithesis of *yeshus*, being in a state of complete devotion to Hashem, without any self-serving motives.}

<sup>65</sup> See also *Derech Mitzvosecha*, “*Mitzvas Minui Melech*.”

<sup>66</sup> {Lit., “bending,” the *avodah* of a person subduing his negative impulses and overcoming his urges.}

<sup>67</sup> {*Devarim* 17:7.}

<sup>68</sup> {Lit., “transformation,” the *avodah* of a person transforming his negative impulses and urges into good.}

<sup>69</sup> {Lit., “the higher level of fear,” a level of *yirah* that is reached following successful *iskafya* and *is’hapcha*.}

achieved through the *Beis HaMikdash* — “revere My sanctuary.”<sup>70</sup> And **this** grade of *yirah* is attained through *chochmah*<sup>71</sup> — Torah. The same dynamic holds true in all generations, including the time of exile following the destruction of the *Beis HaMikdash* — through “the four cubits of *halachah*.”<sup>72</sup>

This will also clarify why the command to construct the *Beis HaMikdash*, and also the actual construction of (the first *Mikdash* —) the *Mishkan*, had to come about through Moshe specifically (as Rambam emphasizes, “The *Mishkan* constructed by **Moshe** is already described in the Torah” — because extending *daas*<sup>73</sup> to every Jew, which then leads to *yirah*, comes about through Moshe.<sup>74</sup> (As we find regarding the verse,<sup>75</sup> “And now, Israel, what does Hashem ask of you? Only to fear” — the *Gemara* asks:<sup>76</sup> “Is fear of Heaven<sup>77</sup> a minor matter?” It then answers: “Indeed, for Moshe it is a minor matter.”) Thus {all stages, starting from} the beginning of the concept kingship (*yirah tataah*),<sup>78</sup> through the building of the *Mishkan* (*yirah ilaah*) that followed, had to come about through Moshe.

[Moreover, regarding the *Mishkan* and the *Beis HaMikdash*, our Sages expounded:<sup>79</sup> “Hashem doesn’t say,<sup>80</sup> ‘I will dwell in *it*,’ but ‘in *them*’” {implying that Hashem dwells} within every single Jew. **Every** Jew can (and must) work at himself becoming a *Mishkan* and a *Beis HaMikdash*

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<sup>70</sup> *Vayikra* 19:30; 26:2.

<sup>71</sup> {Lit., “wisdom,” the *sefirah* following *keser*, the highest of the intellectual faculties; Hashem’s attribute of wisdom as it is expressed through Torah.}

<sup>72</sup> *Berachos* 8a. {After the destruction of the *Beis HaMikdash*, the *Shechinah* resides “in the four cubits of *halachah*, i.e., among those who study *halachah*).

<sup>73</sup> {Lit., “understanding.” The intellectual faculty of attachment or union. It is associated in the soul with the powers of memory and concentration, powers which rely upon a person’s recognition of, and sensitivity to, the potential meaningfulness of those ideas generated in consciousness through the powers of *chochmah* and *binah*. This sensitivity itself derives from the connection of *daas* to the superconscious origin of the soul. }

<sup>74</sup> *Tanya*, ch. 42.

<sup>75</sup> *Devarim* 10:12.

<sup>76</sup> *Berachos* 33b.

<sup>77</sup> The version in *Tanya*, as well as in *Ein Yaakov* and *Maharsha*, does not include “of Heaven” but it is in the current text of the *Gemara*.

<sup>78</sup> {The lower level of *yirah*.}

<sup>79</sup> *Reishis Chochmah, Shaar Ha’Ahavah*, ch. 6, s.v. “*U’shnei*”; *Shaloh, Shaar HaOsiyos*, sec. 30.

<sup>80</sup> {*Vayikra* 25:8 — “They shall make a sanctuary for Me, and I will dwell *be’socham*,” lit., “in them.”}

himself — “I will dwell in **them.**” And a Jew has the power to do this through the spirit of Moshe that is within him. As the Alter Rebbe explains,<sup>81</sup> indeed for every single Jew, the fear of Heaven is considered a “minor matter,” as the Torah says clearly, “What does Hashem ask **of you.**”]

On the other hand, the *mitzvah* to build a sanctuary was only fulfilled perfectly when the Eternal House was constructed, because revealed perfection in kingship was only accomplished through King David. Similarly, the apex of perfection of monarchy will be revealed through...<sup>82</sup>

**A king** who will arise from the House of David, who diligently contemplates the Torah and observes its *mitzvos* as David, his ancestor did... He will compel all of Israel to walk in the way of the Torah and rectify the breaches in its observance, **and fight Hashem’s wars...** and he will **build the *Beis HaMikdash*** in its place....

Kingship will then reach perfection, and the annihilation of the descendants of Amalek will be complete. “His name will be whole and His Throne will be whole,”<sup>83</sup> {we will experience} the revelation of Hashem’s kingship,<sup>84</sup> and perfection in the building of the *Beis HaMikdash*, an everlasting edifice — “the Sanctuary,<sup>85</sup> Hashem, which Your hands established.”<sup>86</sup> May this happen speedily, in our days, very soon.

– Based on a talk delivered on *Shabbos parshas Devarim* 5736 (1976)

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<sup>81</sup> *Tanya*, *ibid.*

<sup>82</sup> *Mishneh Torah*, “*Hilchos Melachim*,” end of ch. 11.

<sup>83</sup> {Hashem swore that his name will not be whole, nor will His throne be whole, until the name of *Amalek* is totally obliterated.} *Tanchuma*, end of *parshas Tetzei*; *Pesikta D’Rav Kahana*, end ch. 3; *Midrash Tehillim*, ch. 9, par. 7; *Pesikta Rabbasi*, ch. 12, par. 9; Rashi, end of *parshas Beshalach*.

<sup>84</sup> See *Brachos* 58a, and Rashi, *ad loc*; *Chidushei Aggados*, *ad loc*.

<sup>85</sup> *Shemos* 15:17.

<sup>86</sup> This portrayal follows principally the opinions of Rashi and *Tosafos* (*Succah* 41a; Rashi on *Rosh Hashanah* 30a; *Tosafos* on *Shavuos* 15b (beg.), s.v., “*ein*”; and several places in *Zohar* and *Midrashim*). In contrast, Rambam avers, according to the above-quoted *halachah*, that *King Moshiach* will build the *Beis HaMikdash*. In a number of places, however, the reconciliation of these two perspectives is explained: *Moshiach* will construct the gates and the doors of the third *Beis HaMikdash*. For elucidation of this subject, see *Likkutei Sichos*, vol. 11, p. 98, and fn. 61, and sources noted there.