



Sicha Summary

Chelek 16 | Teruma | Sichah 3

The Rambam:

In the laws of the *Beis HaMikdash*, Rambam says: “It is a positive *mitzvah* to construct a house for G-d... as it says: ‘They shall make Me a sanctuary.’ (*Shemos 25:8*) The *Mishkan* constructed by Moshe is already described in the Torah, and was only temporary, as it says: ‘For you will not yet have come....’” (*Hilchos Beis HaBechirah 1:1*)

Rambam then proceeds to offer a review of the various sanctuaries throughout history, from the *Mishkan* in the desert, to the temporary structures built in the Land of Israel before the building of the Temple, to the building of the First *Beis HaMikdash* by King Shlomo. (*Ibid, 1:2*)

However, in *Hilchos Melachim (1:1)*, the Laws of Kings, Rambam derived this *mitzvah* from a different verse:

Israel was commanded to fulfill three *mitzvos* upon entering the land [of Israel]:

- a) To choose a king, as the Torah says: “Appoint a king over yourselves”; (*Devarim 17:15*)
- b) To wipe out the descendents of Amalek, as it says: “Erase the memory of Amalek”; (*Devarim 25:19*)
- c) To build G-d’s Chosen House, as it says: “Seek out His Presence and come there.’ (*Devarim 12:5*)

The Questions:

- 1) Why does Rambam quote different verses as support for the same *mitzvah* in two different sections of *Mishneh Torah*?

2) Why, in the laws of the *Beis HaMikdash*, does Rambam include historical detail in his book of law?

The Preface to the Explanation:

Although each of the three *mitzvos* are distinct, they are also interdependent. Each *mitzvah* complements the other two: The *mitzvah* of appointing a king is optimally fulfilled when the *mitzvos* to annihilate the descendents of Amalek and build G-d's Chosen House are fulfilled. And the inverse is true as well: the optimal fulfillment of the *mitzvah* to build G-d's Chosen House also depends on fulfilling the *mitzvos* of appointing a king and battling Amalek.

Their interdependence also pertains to them being executed in a specific order: First appointing a king, then annihilating Amalek's descendants, and afterward, constructing G-d's Chosen House.

The Explanation:

In the laws of the *Beis HaMikdash*, Rambam introduces the *mitzvah* of building a home for G-d with the original command to Moshe, "They shall make Me a sanctuary," and continues to say that Moshe's *Mishkan* was a partial fulfillment of this command. Meaning, all of the sanctuaries built from Moshe and on are part of evolving fulfillment of the *mitzvah* to build a home for G-d, a *mitzvah* that reached its full realization in the *Beis HaMikdash* of Shlomo HaMelech.

Because all three *mitzvos* (appointing a king, annihilating Amalek, building a home for G-d) are interdependent, there must have been, at every iteration of G-d's home, some semblance of the fulfillment of the two prior *mitzvos*. To demonstrate this, Rambam writes about Moshe's *Mishkan*, because Moshe was considered a King, and had just defeated Amalek before building the *Mishkan*. Rambam then continues to document the Jewish people's gradual settlement of the Land of Israel and their different places of worship. As they defeated more enemies and found more peace, the

structures they built for G-d became more and more permanent, until they built a true permanent *Beis HaMikdash* under King Shlomo's leadership.

Thus, the historical narrative bears out Rambam's halachic contention — that before building the *Beis HaMikdash* the two *mitzvos* of appointing a King and eradicating Amalek must have been fulfilled previously in some fashion.

In the *Laws of Kings*, however, Rambam is discussing the period when the Jewish people entered the Land of Israel. At that time, they achieved a semblance of peace and were under the leadership of Yehoshua. Therefore, Rambam cites a verse that refers specifically to a home for G-d in the Land of Israel: “Seek out His Presence and come there.”

The Deeper Dimension:

The three *mitzvos* represent three stages in a person's spiritual advancement. “Appointing a king” alludes to a foundational sense of awe and reverence of G-d that translates into a person restraining himself from satisfying his natural, selfish needs. “Eradicating Amalek” alludes to a deeper transformation of the natural, animalistic self. And “building a *Beis HaMikdash*” alludes to a still deeper level of awe of G-d. All of this is accomplished through the “Moshe” that resides within each person, for Moshe conveys an understanding of G-d that resonates within each person that in turn is the source of genuine awe and fear of G-d.