

# SICHA SUMMARY

## Likkutei Sichos, Vol. 29

*Re'eh, Sicha 1*

### The Context:

In his laws concerning the structure of the Beis Hamikdash, Rambam writes, “The entire Temple complex was not built on flat ground, but rather on the incline of Mount Moriah.” (Hilchos Beis Habechirah 6:1) He continues to describe the height of each section of the Beis Hamikdash along the incline, noting, however, that “the Entrance Hall and the remainder of the Temple building were both on the same level.”

### The Question:

Rambam defines the mitzvah of building the Beis Hamikdash as a continuum of the building of the Mishkan in the desert. In these laws, he reiterates how different sections of the structure correspond to some element of the temporary structure in the desert. The Mishkan was built on flat ground. Why did the Beis Hamikdash differ in this regard? It is not the case that being on a mountain forced an inclined construction, since they were able to ensure

that “the Entrance Hall and the remainder of the Temple building were both on the same level,” obviously it was possible to build it on flat ground.

It is not an incidental detail either, as Rambam vigorously points out that “The entire Temple complex **was not built on flat ground, but rather on the incline** of Mount Moriah.” Meaning, this difference in placement was intentional and significant.

### The Explanation:

The Mishkan was a temporary structure, and so its holiness did not pervade the physical land it stood upon. Once the Mishkan was disassembled, the land remained mundane. The Beis Hamikdash was a permanent structure that altered the state of the physical land itself, granting it an everlasting sacred status.

An incline is a material manifestation of the differing degrees of holiness between different areas of the building. The Mishkan did not profoundly affect the earth itself, so its degrees of sacredness was not expressed in its material construction. The Beis Hamikdash transformed the land itself, therefore its effect was expressed in its

material construction where the more sacred the area, the higher it was built.

The Holy of Holies, however, was not built on a more elevated incline than the rest of the Heichel. This alludes to the idea that this chamber reflected G-d's essence which cannot be expressed adequately in a simple number of steps. The sacredness of the essence is not on a continuum from the rest of the Beis Hamikdash, and so cannot be represented by further elevation relative to the lower levels. Therefore, it remained level with the Holy.

In terms of Divine service, the continuous elevations of the Beis Hamikdash allude to the capacity for an individual to constantly grow in their spiritual accomplishments. But the Holy of Holies alludes to the essential connection a soul has with G-d. Within that space, the soul is not consciously "ascending" in its relationship with G-d, it is simply, naturally one with Him, a fact that cannot be represented by external elevation.

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