

ENCHANTED EDIFICE

An analysis of the final chapter of Hilchos Beis Habechirah, which details the design of the Beis Hamikdash, leaves us with a deeply moving insight into what transforms a house into a home.

SOURCES:

1. Rambam, final chapter (8) of Hilchos Beis Habechira, Halacha 1:

Guarding the Mikdash is a positive commandment even though there is no fear of enemies or bandits. For the purpose of the guarding is not for protection, rather it is an expression of respect/honour. A palace that has guards is not the same as a palace that does not have guards.

2. Ibid, Halacha 11:

Before dawn each morning . . . The kohanim held two torches of fire in their hands and divided into two groups. One proceeded eastward and the other westward. They inspected the entire Courtyard. . . When they met they declared:

שלום. הכל שלום.

Peace. All is at peace.

3. Ibid, Final Halacha (12):

This pattern was followed each night, except on Shabbos night. For then they did not hold torches of fire, rather they carried out the inspection by the light of flames that were kindled there before the onset of Shabbos.

4. Rambam Hilchos Shabbos 21:7, Hilchos Avodas Yom Hakipurim 2:4:

Rabbinic safeguards - shvus - do not apply to the Beis HaMikdash.

אין שבות במקדש.

5. Kesef Mishneh ibid:

This case is different as it's possible to inspect with pre-lit lights.

6. Rambam ibid:

If the Kohen Gadol is old or infirm, slabs of iron are heated the previous day and placed in the water the following day, since there is no shvus in the Mikdash. Alternatively, hot water is poured into the mikveh.

7. *Rambam ibid 1:8:*

If the Kohen Gadol is inclined to doze, the young Leviim snap their fingers.

8. *Rambam Hilchos Korban Pesach 1:14:*

When Erev Pesach fell on Shabbos the hide was removed from the korban suspended on poles, as was the procedure on a weekday.

9. *Pesachim 77A:*

The laws of impurity are suspended with respect to communal obligations/services.

טומאה הותרה בצבור

10. *Gilyonei HaShas (Rav Yosef Engel) Shabbos 21B:*

When establishing Kedushah anew, it is inappropriate to rely on the leniency (compromise) of the Tumah-suspension halacha.

11. *Rambam Hilchos Bias Hamikdash 4:9:*

We are obligated to bring the fixed, time-bound communal offerings on Shabbos.

12. *Yevomos 6B, Rambam Hilchos Beis Hamikdash 1:12:*

The construction of the Beis Hamikdash does not supersede Shabbos.

13. *Mishna Tomid 7.4 :*

The era of Moshiach is the Era of Shabbos forever.

יום שכולו שבת.

14. *Koheles 12.1, Shabbos 151B:*

A time will come about which you will say: I have no desire for them. These are the days of Moshiach when there will be no opportunity to acquire merit or liability.

”והגיעו שנים אשר תאמר אין לי בהם חפץ” - אלו ימות המשיח שאין להם לא זכות ולא חובה.

15. *Likutei Sichos 21. Vayakhel footnote 35:*

This refers to **Shabbos night**. However, following **that** comes the light of day etc. (This is not the place for elaboration.)

בלילי שבת - אבל לאח"כ בא אור היום וכו'. ואכ"מ

