****Why do we need a Temple?**

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1. **Shemot 25:8**

וְעָ֥שׂוּ לִ֖י מִקְדָּ֑שׁ וְשָׁכַנְתִּ֖י בְּתוֹכָֽם׃

They will make for me a sanctuary and I will dwell among them.

1. **Devarim 12:5-7 (JPS Tanakh Translation)**

כִּ֠י אִֽם־אֶל־הַמָּק֞וֹם אֲשֶׁר־יִבְחַ֨ר יְקֹוָ֤ק אֱלֹֽקיכֶם֙ מִכָּל־שִׁבְטֵיכֶ֔ם לָשׂ֥וּם אֶת־שְׁמ֖וֹ שָׁ֑ם לְשִׁכְנ֥וֹ תִדְרְשׁ֖וּ וּבָ֥אתָ שָֽׁמָּה: וַהֲבֵאתֶ֣ם שָׁ֗מָּה עֹלֹֽתֵיכֶם֙ וְזִבְחֵיכֶ֔ם וְאֵת֙ מַעְשְׂרֹ֣תֵיכֶ֔ם וְאֵ֖ת תְּרוּמַ֣ת יֶדְכֶ֑ם וְנִדְרֵיכֶם֙ וְנִדְבֹ֣תֵיכֶ֔ם וּבְכֹרֹ֥ת בְּקַרְכֶ֖ם וְצֹאנְכֶֽם: וַאֲכַלְתֶּם־שָׁ֗ם לִפְנֵי֙ יְקֹוָ֣ק אֱלֹֽקיכֶ֔ם וּשְׂמַחְתֶּ֗ם בְּכֹל֙ מִשְׁלַ֣ח יֶדְכֶ֔ם אַתֶּ֖ם וּבָתֵּיכֶ֑ם אֲשֶׁ֥ר בֵּֽרַכְךָ֖ יְקֹוָ֥ק אֱלֹקיךָ

But look only to the site that the LORD your God will choose amidst all your tribes as His habitation, to establish His name there. There you are to go, and there you are to bring your burnt offerings and other sacrifices, your tithes and contributions, your votive and freewill offerings, and the firstlings of your herds and flocks. Together with your households, you shall feast there before the LORD your God, happy in all the undertakings in which the LORD your God has blessed you.

1. **Samuel II 7:1-13 (JPS Tanakh Translation)**

וַיְהִ֕י כִּי־יָשַׁ֥ב הַמֶּ֖לֶךְ בְּבֵית֑וֹ וַיקֹוָ֛ק הֵנִֽיחַ־ל֥וֹ מִסָּבִ֖יב מִכָּל־אֹיְבָֽיו: וַיֹּ֤אמֶר הַמֶּ֙לֶךְ֙ אֶל־נָתָ֣ן הַנָּבִ֔יא רְאֵ֣ה נָ֔א **אָנֹכִ֥י יוֹשֵׁ֖ב בְּבֵ֣ית אֲרָזִ֑ים וַֽאֲרוֹן֙ הָֽאֱלֹקים יֹשֵׁ֖ב בְּת֥וֹךְ הַיְרִיעָֽה**: וַיֹּ֤אמֶר נָתָן֙ אֶל־הַמֶּ֔לֶךְ כֹּ֛ל אֲשֶׁ֥ר בִּֽלְבָבְךָ֖ לֵ֣ךְ עֲשֵׂ֑ה כִּ֥י יְקֹוָ֖ק עִמָּֽךְ: ס וַיְהִ֖י בַּלַּ֣יְלָה הַה֑וּא וַֽיְהִי֙ דְּבַר־יְקֹוָ֔ק אֶל־נָתָ֖ן לֵאמֹֽר: לֵ֤ךְ וְאָֽמַרְתָּ֙ אֶל־עַבְדִּ֣י אֶל־דָּוִ֔ד כֹּ֖ה אָמַ֣ר יְקֹוָ֑ק הַאַתָּ֛ה תִּבְנֶה־לִּ֥י בַ֖יִת לְשִׁבְתִּֽי: כִּ֣י לֹ֤א יָשַׁ֙בְתִּי֙ בְּבַ֔יִת לְ֠מִיּוֹם הַעֲלֹתִ֞י אֶת־בְּנֵ֤י יִשְׂרָאֵל֙ מִמִּצְרַ֔יִם וְעַ֖ד הַיּ֣וֹם הַזֶּ֑ה וָאֶֽהְיֶה֙ מִתְהַלֵּ֔ךְ בְּאֹ֖הֶל וּבְמִשְׁכָּֽן: בְּכֹ֥ל אֲשֶֽׁר־הִתְהַלַּכְתִּי֘ בְּכָל־בְּנֵ֣י יִשְׂרָאֵל֒ הֲדָבָ֣ר דִּבַּ֗רְתִּי אֶת־אַחַד֙ שִׁבְטֵ֣י יִשְׂרָאֵ֔ל אֲשֶׁ֣ר צִוִּ֗יתִי לִרְע֛וֹת אֶת־עַמִּ֥י אֶת־יִשְׂרָאֵ֖ל לֵאמֹ֑ר לָ֛מָּה לֹֽא־בְנִיתֶ֥ם לִ֖י בֵּ֥ית אֲרָזִֽים: וְ֠עַתָּה כֹּֽה־תֹאמַ֞ר לְעַבְדִּ֣י לְדָוִ֗ד כֹּ֤ה אָמַר֙ יְקֹוָ֣ק צְבָקוֹת אֲנִ֤י לְקַחְתִּ֙יךָ֙ מִן־הַנָּוֶ֔ה מֵאַחַ֖ר הַצֹּ֑אן לִֽהְי֣וֹת נָגִ֔יד עַל־ עַמִּ֖י עַל־יִשְׂרָאֵֽל: וָאֶהְיֶ֣ה עִמְּךָ֗ בְּכֹל֙ אֲשֶׁ֣ר הָלַ֔כְתָּ וָאַכְרִ֥תָה אֶת־כָּל־אֹיְבֶ֖יךָ מִפָּנֶ֑יךָ וְעָשִׂ֤תִֽי לְךָ֙ שֵׁ֣ם גָּד֔וֹל כְּשֵׁ֥ם הַגְּדֹלִ֖ים אֲשֶׁ֥ר בָּאָֽרֶץ: וְשַׂמְתִּ֣י מָ֠קוֹם לְעַמִּ֨י לְיִשְׂרָאֵ֤ל וּנְטַעְתִּיו֙ וְשָׁכַ֣ן תַּחְתָּ֔יו וְלֹ֥א יִרְגַּ֖ז ע֑וֹד וְלֹֽא־יֹסִ֤יפוּ בְנֵֽי־עַוְלָה֙ לְעַנּוֹת֔וֹ כַּאֲשֶׁ֖ר בָּרִאשׁוֹנָֽה: וּלְמִן־הַיּ֗וֹם אֲשֶׁ֨ר צִוִּ֤יתִי שֹֽׁפְטִים֙ עַל־עַמִּ֣י יִשְׂרָאֵ֔ל וַהֲנִיחֹ֥תִי לְךָ֖ מִכָּל־אֹיְבֶ֑יךָ וְהִגִּ֤יד לְךָ֙ יְקֹוָ֔ק כִּי־בַ֖יִת יַעֲשֶׂה־ לְּךָ֥ יְקֹוָֽק: כִּ֣י׀ יִמְלְא֣וּ יָמֶ֗יךָ וְשָֽׁכַבְתָּ֙ אֶת־אֲבֹתֶ֔יךָ וַהֲקִימֹתִ֤י אֶֽת־זַרְעֲךָ֙ אַחֲרֶ֔יךָ אֲשֶׁ֥ר יֵצֵ֖א מִמֵּעֶ֑יךָ וַהֲכִינֹתִ֖י אֶת־ מַמְלַכְתּֽוֹ: **ה֥וּא יִבְנֶה־בַּ֖יִת לִשְׁמִ֑י** וְכֹנַנְתִּ֛י אֶת־כִּסֵּ֥א מַמְלַכְתּ֖וֹ עַד־עוֹלָֽם:

When the king was settled in his palace and the LORD had granted him safety from all the enemies around him, the king said to the prophet Nathan: “Here I am dwelling in a house of cedar, while the Ark of the LORD abides in a tent!” Nathan said to the king, “Go and do whatever you have in mind, for the LORD is with you.” But that same night the word of the LORD came to Nathan: “Go and say to My servant David: Thus said the LORD: Are you the one to build a house for Me to dwell in? From the day that I brought the people of Israel out of Egypt to this day I have not dwelt in a house, but have moved about in Tent and Tabernacle. As I moved about wherever the Israelites went, did I ever reproach any of the tribal leaders whom I appointed to care for My people Israel: Why have you not built Me a house of cedar? “Further, say thus to My servant David: Thus said the LORD of Hosts: I took you from the pasture, from following the flock, to be ruler of My people Israel, and I have been with you wherever you went, and have cut down all your enemies before you. Moreover, I will give you great renown like that of the greatest men on earth. I will establish a home for My people Israel and will plant them firm, so that they shall dwell secure and shall tremble no more. Evil men shall not oppress them any more as in the past, ever since I appointed chieftains over My people Israel. I will give you safety from all your enemies. “The LORD declares to you that He, the LORD, will establish a house for you. When your days are done and you lie with your fathers, I will raise up your offspring after you, one of your own issue, and I will establish his kingship. He shall build a house for My name, and I will establish his royal throne forever.

1. **Divrei HaYamim II 2:2-5 (JPS Tanakh Translation)**

(ב) וַיִּשְׁלַ֣ח שְׁלֹמֹ֔ה אֶל־חוּרָ֥ם מֶֽלֶךְ־צֹ֖ר לֵאמֹ֑ר כַּאֲשֶׁ֤ר עָשִׂ֙יתָ֙ עִם־דָּוִ֣יד אָבִ֔י וַתִּֽשְׁלַֽח־ל֣וֹ אֲרָזִ֔ים לִבְנֽוֹת־ל֥וֹ בַ֖יִת לָשֶׁ֥בֶת בּֽוֹ: (ג) הִנֵּה֩ אֲנִ֨י בֽוֹנֶה־בַּ֜יִת לְשֵׁ֣ם׀ יְקֹוָ֣ק אֱלֹהָ֗י לְהַקְדִּ֣ישׁ ל֡וֹ לְהַקְטִ֣יר לְפָנָ֣יו קְטֹֽרֶת־סַמִּים֩ וּמַעֲרֶ֨כֶת תָּמִ֤יד וְעֹלוֹת֙ לַבֹּ֣קֶר וְלָעֶ֔רֶב לַשַּׁבָּתוֹת֙ וְלֶ֣חֳדָשִׁ֔ים וּֽלְמוֹעֲדֵ֖י יְקֹוָ֣ק אֱלֹקינוּ לְעוֹלָ֖ם זֹ֥את עַל־יִשְׂרָאֵֽל: (ד) וְהַבַּ֛יִת אֲשֶׁר־אֲנִ֥י בוֹנֶ֖ה גָּד֑וֹל כִּֽי־גָד֥וֹל אֱלֹקינוּ מִכָּל־הָאֱלֹהִֽים: (ה) וּמִ֤י יַעֲצָר־כֹּ֙חַ֙ לִבְנֽוֹת־ל֣וֹ בַ֔יִת כִּ֧י הַשָּׁמַ֛יִם וּשְׁמֵ֥י הַשָּׁמַ֖יִם לֹ֣א יְכַלְכְּלֻ֑הוּ וּמִ֤י אֲנִי֙ אֲשֶׁ֣ר אֶבְנֶה־לּ֣וֹ בַ֔יִת כִּ֖י אִם־ לְהַקְטִ֥יר לְפָנָֽיו:

Solomon sent this message to King Huram of Tyre, “In view of what you did for my father David in sending him cedars to build a palace for his residence—see, I intend to build a House for the name of the LORD my God; I will dedicate it to Him for making incense offering of sweet spices in His honor, for the regular rows of bread, and for the morning and evening burnt offerings on sabbaths, new moons, and festivals, as is Israel’s eternal duty. The House that I intend to build will be great, inasmuch as our God is greater than all gods. Who indeed is capable of building a House for Him! Even the heavens to their uttermost reaches cannot contain Him, and who am I that I should build Him a House—except as a place for making burnt offerings to Him?

1. **Rambam, Sefer Hamitzvot 20**

The 20th commandment is that he commanded us to construct a house of service. In it will be the sacrificial orders, the constant burning of the flame, and the journey and the ascent for the festivals and gathering every year.

1. **Sefer HaChinuch Mitzvah 95**

מצות בנין בית הבחירה

לבנות בית לשם ה', **כלומר שנהיה מקריבים שם קרבנותינו אליו**, ושם תהיה העליה לרגל וקיבוץ כל ישראל בכל שנה

The commandment of constructing the Chosen House

To build a house for the name of G-d, meaning: **where we will bring our sacrifices to him**, and toward there ascending for the festivals and gather all of the Jewish people every year.

1. **Rambam, Guide for the Perplexed 3:45 (translation by Michael Friedlander)**

A candlestick was then put in front of the curtain, as a sign of honour and distinction for the Temple. For a chamber in which a continual light burns, hidden behind a curtain, makes a great impression on man, and the Law lays great stress on our holding the Sanctuary in great estimation and regard, and that at the sight of it we should be filled with humility, mercy, and softheartedness. This is expressed in the words, "And ye shall reverence my sanctuary" (Lev. 19:30), and in order to give these words more weight, they are closely joined to the command to keep the Sabbath.

1. **Sefer HaChinuch Mitzvah 95 (Sefaria Translation)**

ומעתה בהיות הנחת דעתנו על זה בענין מצותיו ברוך הוא, תחיב אותנו לאמר כי בנין בית לשם יתברך לעשותנו בה תפלות וקרבנות אליו, הכל להכין הלבבות לעבודתו יתעלה, לא מהיותו צריך לשבת בית אנשים ולבוא בצל קורתם, ואם ארזי לבנון יבנוהו או ברותים, כי השמים ושמי השמים לא יכלכלוהו וברוחו יעמדו, אף כי הבית אשר בנו בני האדם צריך לכבודו חלילה, הלא ידועים הדברים וברורים שהכל להכשר גופותנו, כי הגופות יכשרו על ידי הפעלות וברבות הפעלות הטובות ורב התמדתן מחשבות הלב מטהרות מתלבנות מזדקקות, והשם חפץ בטובתן של בריות כמו שאמרנו. ועל כן צונו לקבע מקום שיהיה טהור ונקי בתכלית הנקיות לטהר שם מחשבות בני איש ולתקן לבבם [לבבנו] אליו בו, והוא ברוך הוא בחר אותו המקום והכינו אל הטובה לבני אדם אולי מהיותו אמצעות העולם בכוון, והאמצעות נבחר מן הקצוות, או מן הטעם שיהיה ברוך הוא היודע. ומתוך הכשר המעשה וטהרת המחשבה שיהיה לנו שם יעלה שכלנו אל הדבקות עם השכל העליוני.

And from here, in that this is the grounding of our opinion about the matter of His commandments, blessed be He, we are obligated to say that the building of the House for God, may He be blessed, for us to do our prayers and sacrifices to Him in it - it is all to prepare our hearts to His service, may He be elevated. [It is] not from His need to sit in the house of people and to come under the shade of their beams - whether they build it from cedars of Lebanon or from cypresses, 'as the heavens and the heavens of the heavens cannot contain Him,' and they [only] stand by His spirit; 'surely the house that people built' would [not] be needed for His glory, God forbid. Are the things not known and clear that it is all for the refinement of our bodies? As bodies are refined by actions; and by the multiplication of good actions and their great constancy, the thoughts of the heart become purified, cleansed [and] sanitized - and God desires the good of the creatures, as we have said. And therefore, He commanded us to fix a place that would be pure and completely clean to purify the thoughts of people there and to refine their [our] hearts towards Him in it. And maybe He, blessed be He, chose that place and prepared it for the good of people from its being exactly at the center of the world, and the center is choicer than the ends; or for [another] reason that He, blessed be He, would be [its] Knower. And through the refinement of action and the purification of thought that we will have there, our minds will rise to clinging with the Highest mind.

1. **Midrash Tanchuma Parshat Naso**

בשעה שברא הקדוש ברוך הוא העולם, התאוה שיהא לו דירה בתחתונים, כשם שיש לו בעליונים, קרא את אדם וצוהו ואמר לו מכל עץ הגן אכול תאכל, ומעץ הדעת טוב ורע לא תאכל ממנו (בראשית ב טז יז), ועבר על ציוויו, א"ל הקדוש ברוך הוא כך נתאויתי, כשם שיש לי דירה בעליונים, כך יהא לי בתחתונים, ודבר אחד צויתי אותך, ולא שמרת אותו, מיד סילק הקדוש ברוך הוא שכינתו לרקיע... מה עשה הקדוש ברוך הוא קיפל כל דורות הרשעים והעמיד לאברהם אבינו, כיון שעמד אברהם אבינו ועשה מעשים טובים, מיד ירד הקדוש ברוך הוא מרקיע השביעי לששי, עמד יצחק ופשט צוארו על גבי המזבח, וירד מרקיע הששי לחמישי, עמד יעקב וירד מן החמישי לרביעי, עמד לוי והיו מעשיו נאים וירד מן הרביעי לשלישי, עמד קהת וירד מן השלישי לשני, עמד עמרם והורידו מן השני לרקיע הראשון, עמד משה והוריד את השכינה, אימתי כשהוקם המשכן, אמר הקדוש ברוך הוא באתי לגני לדבר שהייתי מתאוה לי

When the Holy One Blessed Be He created the world, he desired a dwelling in the lower realm, just as he has one in the upper realm. He called to Adam and commanded him: “You shall eat from all of the trees of the garden, and from the tree of knowledge of good and evil you shall not eat form it (Bereshit 2:16-17), and transgressed his commandment, the Holy One Blessed Be He said to him: This is what I wanted, that just as I have a dwelling in the upper realm, I should have a dwelling in the lower realm, and I commanded one thing and you didn’t observe it. Immediately, the Holy One Blessed Be He removed his presence to heaven…What did the Holy One Blessed Be He do? He folded over all of the wicked generations and established Abraham our forefather. When Abraham our father stood and did good deeds, the Holy One Blessed Be He immediately descended from the seventh sphere to the sixth sphere. Isaac stood and raised his neck on the altar, and He descended from the sixth to the fifth, Jacob and He descended from the fifth to fourth, Levi stood and his actions were fine and He descended from fourth to third, Kehat stood and descended from third to second, stood Amram and lowered Him from the second to the first sky, Moses stood and lowered the Shekhinah, when the Tabernacle was established the Holy One Blessed Be He said I have come to the Gardens to the thing that I would desired.

1. **Rabbi Yehuda Loew, Maharal Gevurot Hashem Chapter 70-71**

במה שכל הדברים יש להם מקום לפי ענינם ומעלתם...ואל החיבור הקדוש של השי"ת עם הנמצאים התחתונים…אי אפשר שלא יהיה לזה מקום קבוע, שאין החבור הזה ארעי ומקרה. ואם שלא היה לזה מקום קבוע בהיותם במדבר ועד שלא היתה להם מנוחה, בימי שלמה שהיתה להם מנוחה אז ראוי למקום קבוע. ולא יתכן שיהיה כל מקום ראוי לחבור הזה, כי לכל דבר יש מקום לפי מעלתו, ואם כן צריך שיהיה לחבור הקדוש הזה מקום מיוחד כמעלתו, ואם כי הוא יתברך מצד עצמו אין לו מקום וגבול, מכל מקום דבר זה הוא מצד המקבל, כי הוא מקבל את החבור רק במקום מיוחד מוכן לו לקבלה...

All things have a place according to their nature and their level. It’s impossible that there wouldn’t be a set place for the holy union between Hashem and the lower creations, for this union isn’t passive or by chance. Although there was no set place for this while [the Jews] were in the desert and until they rest, in the days of Shlomo when they had rest it was time for a set location. Not every place would be fit for this union, for everything has a place according to its level, if so this holy union needs a unique place due to its level. Although Hashem has no place or limit from His perspective, nevertheless this idea is for the perspective of the recipient who receives the union in a unique place which is prepared for its acceptance.

ובית המקדש דומה ללב, שעל ידו מקבלים כל האברים חיותן, וכן הוא נותן חיים לכל העולם, ולפיכך בית המקדש באמצע הישוב כמו שהלב באמצע הגוף

The Temple is comparable to the heart, for just as the limbs receive their sustenance through the heart, so too it gives life to the whole world. Therefore the Temple is the middle of settlement as the heart is in the middle of the body.

1. **Rabbi Yehuda HaLevi, Kuzari Book 2:26-31 (translation by Hartwig Hirschfeld)**

In exactly the same way is the living, godly people arranged, as Joshua said: 'Hereby shall ye know that the living God is among you' (iii. 10). The fire was kindled by the will of God, when the people found favour in His sight, being a sign that He accepted their hospitality and their offerings…. As regards the altar of burnt offerings, it was destined to bear the visible fire, whilst the Golden Altar was reserved for the invisible and finer fire. The candlestick was to bear the light of wisdom and inspiration; the table that of abundance and material provisions. The sages say: He who wishes to be wise must turn to the south; he who wishes to be rich must turn to the north. All these implements stood in the service of the Holy Ark and the Cherubim which occupied the place of the heart, and the lungs above it….

Al Khazari: Rabbi, thy symbolization was excellent, but the head and its senses, as well as the anointing oil were left unconsidered.

The Rabbi: Quite so. The root of all knowledge was deposited in the Ark which took the place of the heart, viz. the Ten Commandments, and its branch is the Tōrāh on its side, as it is said: 'Put it in the side of the ark of the covenant of the Lord your God' (Deuteronomy 31:26). From there went forth a twofold knowledge, firstly, the scriptural knowledge, whose bearers were the priests; secondly, the prophetic knowledge which was in the hands of the prophets. Both classes were, so to speak, the people's watchful advisers, who compiled the chronicles. They, therefore, represent the head of the people.

Al Khazari: So you are to-day a body without either head or heart.

The Rabbi: Thou sayest rightly, but we are not even a body, only scattered limbs, like the 'dry bones' which Ezekiel saw [in his vision] (Ezekiel 37). These bones, however, O king of the Khazars, which have retained a trace of vital power, having once been the seat of a heart, brain, breath, soul, and intellect, are better than certain bodies formed of marble and plaster, endowed with heads, eyes, ears, and all limbs, in which never dwelt the spirit of life, nor ever can dwell in them, since they are but imitations of man, not man in reality.

Al Khazari: It is as thou sayest.

The Rabbi: The 'dead' nations which desire to be held equal to the 'living' people can obtain nothing more than an external resemblance. They built houses for God, but no trace of Him was visible therein. They turned hermits and ascetics in order to secure inspiration, but it came not. They, then, deteriorated, became disobedient, and wicked; yet no fire fell down from heaven upon them, nor rapid pestilence, as a manifest punishment from God for their disobedience. Their heart, I mean the house in which they used to meet, was destroyed, but otherwise their status was not affected. This could only take place in accordance with the largeness or smallness of their number, with their strength or weakness, disunion or unity, following upon natural or accidental causes. We, however, since our heart, I mean the Holy House, was destroyed, were lost with it. If it be restored, we, too, will be restored, be we few or many, or in whichever way this may happen. For our master is the living God, our King, Who keeps us in this our present condition in dispersion and exile.