

מצוות  
עשה  
#22

 We learn this mitzvah from Parshas Korach: (במדבר יתה):

וְאֶתְהָ וּבְנֵיהָ אֶתְךָ  
לְפָנַי אֶהְיֶה הָעֵדוּת

*Leviim* need to guard the *Beis Hamikdash* all night.

This isn't because we are worried about thieves, but because having guards shows *kavod* for the *Beis Hamikdash*.

 The details of this mitzvah are explained in Mishnayos & Gemara: *Mesechta Tomid perek Alef, Mesechta Midos*

מצוות  
לא תעשה  
#67

 We learn this mitzvah from Parshas Korach: (ויקרא כא:):

וְשִׁמְרֶתֶם אֶת  
מִשְׁפַּרְתְּ הַקֹּדֶשׁ

It is *asur* to leave the *Beis Hamikdash* unguarded.

 The details of this mitzvah are explained in Mishnayos & Gemara: *Beginning of Mesechta Tomid and Mesechta Midos*

## Guarding the Beis Hamikdash

There is a *mitzvah* to guard the *Beis Hamikdash*. We don't guard it because we are afraid of robbers or enemies, we guard it to show honor for the *Shechinah* that rests in the *Beis Hamikdash*!

Even after the *Beis Hamikdash* was destroyed, the *kedusha* stays. In the *sefer* “*Mishkenos Laavir Yaakov*”, it says that because of this *kedusha*, nowadays we should still keep the *mitzvah* of guarding the place of the *Beis Hamikdash*!

We don't actually keep this *mitzvah* anymore, because it would be dangerous with all of the *goyim* that are there now.

Still, *b'ruchniyus* we do have a *Beis Hamikdash* to guard! The *Shechinah* rests inside our homes, and inside the *Cheder Tzivos Hashem* of every child. We need to guard our *Beis Hamikdash* and make sure it is *kavodik* for the *Shechinah* to rest there. We need to make sure that our *Chumash*, our *Siddur*, and our *pushka* are in the right place, neat, and ready to be used!

See *Sichas Shabbos Parshas Shemini* 5750


מִצְוֹת  
צִשָּׁה  
#35

 We learn this mitzvah from Parshas Emor: (שמות ל"ב)

וְהִכִּיֵּן הַגְּדוֹל מֵאֲחִיו  
אֲשֶׁר יוֹצֵק עַל רֵאשׁוֹ  
שֶׁמֶן הַמִּשְׁחָה

We need to have special oil to put on the *Kohen Gadol* and a King, to make them ready for the job (*Shemen Hamishcha*).

Even though *Shemen Hamishcha* was also used for the *keilim* of the *Mishkan* when they were first made, that was a one-time thing and not part of this *mitzvah* which lasts forever.


 The details of this mitzvah are explained in Mishnayos & Gemara:  
Beginning of Mesechta Krisus

מִצְוֹת  
לֹא תַעֲשֶׂה  
#83

 We learn this mitzvah from Parshas Ki Sisa: (שמות ל"ב)

וְבַמִּתְכַּנְתּוֹ לֹא  
תַעֲשֶׂוּ כָּמֹהוּ

We are not allowed to make a kind of oil that's like the *Shemen Hamishcha* to use for anything else!


 The details of this mitzvah are explained in Mishnayos & Gemara:  
Mesechta Krisus perek Alef

מִצְוֹת  
לֹא תַעֲשֶׂה  
#84

 We learn this mitzvah from Parshas Ki Sisa: (שמות ל"ד)

עַל בֶּשֶׂר אָדָם לֹא יִסָּךְ

We can't smear the *Shemen Hamishcha* on any other person — it should only be used for the *Kohen Gadol* and the king!

 The details of this mitzvah are explained in Mishnayos & Gemara:  
Beginning of Mesechta Krisus

## Rambam: Hilchos Beis HaBechirah, Hilchos Klei HaMikdash

### PEREK CHES

The Rambam explains how the *Leviim* and the *Kohanim* guarded the *Beis Hamikdash*, and where they stood.

### PEREK ALEF

We learn how the *Shemen Hamishcha* was made, and how it is used. The *keilim* in the *Beis Hamikdash* were different than in the *Mishkan* — they became holy just by being used and didn't need the *Shemen Hamishcha* to be smeared on them. The Rambam also tells us some *halachos* about these *keilim* and their *kedusha*, like what happens if they are broken.

### PEREK BEIS

Now we learn about making the *Ketores*, and about the *mitzvah* that the *Aron* needs to be carried and not transported in a wagon.