

מִצְוַת
עֲשֵׂה
#173

 We learn this mitzvah from Parshas Shoftim: (דברים יז:טו)

שׁוֹם תַּשִּׁים עֲלֶיךָ מֶלֶךְ

The Yidden need to choose a king who will lead them. They need to have a lot of *kavod* for him, even more *kavod* than they have for a *Navi*!

If the king tells the Yidden to do anything that is not against Torah, they NEED to do it. If someone doesn't listen to the king, he is called a *Mored Bemalchus* and he deserves to be killed.

 The details of this mitzvah are explained in Mishnayos & Gemara: Mesechta Sanhedrin perek Beis, Mesechta Kerisus perek Alef, and Mesechta Sotah perek Zayin

מִצְוַת
לֹא תַעֲשֶׂה
#362

 We learn this mitzvah from Parshas Shoftim: (דברים יז:טו)

לֹא תֹכֵל לִיתֵת עֲלֶיךָ אִישׁ נְכָרִי אֲשֶׁר לֹא אֶחֱיךָ הוּא

We are not allowed to choose a *Ger* for any official jobs, like a judge or a king. For kings, it is even more specific — Hashem says that the kings will come from the family of Dovid Hamelech and Shlomo Hamelech.

 The details of this mitzvah are explained in Mishnayos & Gemara: Many places in Mesechta Yevamos, Sanhedrin, Sotah, and Niddah

The Rambam is very specific that the rulership of *Yiddishe* kings that stays forever comes through the family of Dovid AND Shlomo Hamelech. (There were some *Yiddishe* kings of *Malchei* Yisroel that were not from them, but

that was only for that time.)

Why does the Rambam need to say Shlomo Hamelech?

The Rebbe explains that this is because Shlomo Hamelech was the wisest of all men. Even the Queen of Sh'va, the non-Jewish queen of a faraway land, came to him! All of the sparks of *kedusha* in the world were brought up through the wisdom of Shlomo.

The special *koach* of *Chochmah* is important to have for a lasting *malchus*.

We will see that *Moshiach*, who comes from the family of Shlomo Hamelech, will also be a *chochom* — but an even greater *chochom* than Shlomo Hamelech!

See *Sefer Hasichos* 5751, *chelek beis* p. 527

מצוות
לא תעשה

#364

 We learn this mitzvah from Parshas Shoftim: (דברים י"ז:)

וְלֹא יִרְבֶּה לוֹ נָשִׁים

A king can't marry too many women.

In those days, people were allowed to have more than one wife, but a king can't have more than eighteen wives. If he gets married to more wives than that, he gets *malkos*.



The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Sanhedrin perek Beis

מצוות
לא תעשה

#363

 We learn this mitzvah from Parshas Shoftim: (דברים י"ז:)

וְלֹא יִרְבֶּה לוֹ סוּסִים

A king isn't allowed to collect horses. He is only allowed to have what he needs for the army, and only one horse for himself! He can't

have extra horses to run in front of him for honor or respect.

 The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Sanhedrin perek Beis

מִצְוָה
 לֹא תַעֲשֶׂה
 #365

 We learn this mitzvah from Parshas Shoftim: (דברים י"ז:)

וְכֶסֶף וְזָהָב
 לֹא יִרְבֶּה לוֹ מְאֹד

A king shouldn't have too much money for himself. He shouldn't have more than he needs to spend for his chariots or his servants. But he IS allowed to collect a lot of money to take care of the needs of Yidden.

The Torah tells us the reasons for these last three *mitzvos*. But the Torah doesn't always tell us a reason for *mitzvos*, since if we would know the reasons, we might skip the *mitzvah* because we think the reason doesn't apply to us. But even when we know the reason, we don't understand the REAL reason — only Hashem does! So no matter what, we should do the *mitzvos* the way Hashem tells us to, whether we know why or not!

Rambam: Hilchos Melachim

PEREK ALEF

The Rambam tells us that there are 3 *mitzvos* the Yidden have to keep when they come into Eretz Yisroel — in order! First, they have to make a Jewish king, then they have to get rid of Amalek, and then they have to build the *Beis Hamikdash*.

We learn who can be a Jewish king — only a man, who is not a *Ger*, who never had a job that might make people think he isn't important.

PEREK BEIS

This *perek* teaches us about the *kavod* of a king. Nobody is allowed to use his things, and he needs to always dress beautifully. He should sit on a throne in his palace, and wear a crown.

The king needs to be very humble! He should take care of every Yid, like a shepherd who takes care of every sheep.

PEREK GIMMEL

Now we learn the *mitzvos* for a king (which we learned in *Sefer Hamitzvos*). A king also has a special *mitzvah* to carry a *Sefer Torah* with him wherever he goes! Even if he can't hold it (like when he's sleeping or eating) it needs to be right there near him. He also has to be careful not to do anything that makes him forget about the *Sefer Torah* or his special job of taking care of the Yidden.