

## "These are the accounts of the Mishkan, the Tabernacle of the testimony." (38:21)

The *Ramban* explains that the recounting of the details of the *Mishkan* demonstrates the virtue of those who were involved in its building. Hashem's love for the *Mishkan* is obvious. The focal point of the *Mishkan* was the *Kodesh Hakodashim* (Holy of Holies). The *Aron Hakodesh*, which contained the two *Luchos*, was placed in its center. Thus, we are able to identify the real source of Hashem's love for the *Mishkan* as being the *Torah*. The *Midrash* describes this love with a beautiful parable. A king, who loved his only daughter very much, married her off to a young prince from a distant country. Of course, he could not demand that his daughter remain in his home with her husband. Therefore, she could not stay with her father, and the king had a dilemma. His love for his child was so intense he could not bear the thought of separating himself from her. Therefore, the king approached his son-in-law with the simple request that he allow a small room to be set aside for his use, so that he would not be separated from his daughter.

Hashem makes a similar request of *Bnei Yisrael*, "*I have given you My Torah from which I can not detach Myself. Make for Me a place within your home, your heart, or wherever you may be.*" *Torah* cannot be disjoined from Hashem. Hashem, the *Torah*, and the Jewish people are one! One who possesses *Torah* knowledge, but does not have room for Hashem within his everyday life, does not truly possess the *Torah*. *Torah* can only be found by those who have made within themselves an abode for Hashem. This occurs only when one is able to properly develop his character traits, creating within himself a place for Hashem to reside.