

## For you have not yet come unto the resting place or to the heritage. (12:9)

*Rashi* explains that "*menuchah*" refers to the *Mishkan* in *Shiloh*. Interestingly, during its tenure in *Shiloh*, it was forbidden for Jews to offer *korbonos* on *bamos*, private altars. The *Mishkan* in *Shiloh* was a national sanctuary. Consequently, all *korbonos* were to be offered there. **Horav Mordechai Ilan, zl**, notes the word *menuchah*, resting place, was applied to a place of restriction and discipline. No longer were people permitted to do as they pleased, offering *korbonos* when and where they desired. Now there were regulations to uphold, standards to be maintained, and rules to which they needed to adhere.

We Jews are different than the rest of the world. Our *Torah* teaches us that restriction and discipline leads to tranquillity. Regulations enable us to enjoy life. They give us the opportunity to repose and rejuvenate. Only one who studies and adheres to *Torah* may be considered a free man. He is not subjected to the constant demands of his *yetzer hora*, evil inclination. He is not driven by desire. He is in control, because his life is controlled by Hashem's *Torah*, His blueprint for life. No, it really is not surprising that the period that ushered in the restriction of *bamos* is considered a period of *menuchah*, rest.