

## These are the reckonings of the Mishkan, the Mishkan of Testimony. (38:21)

*Horav Tzadok, zl, m'Lublin* indicates that the name of the structure where the *Shechinah* reposed changed from the wilderness, where it was the *Mishkan*, to *Bais Hamikdash*, the permanent Temple in Yerushalayim. The varied names are indicative of their individual roles *vis-à-vis* the people. The *Mishkan* was a temporary structure, since it accompanied the nation on its journey through the wilderness. It was as temporary as the encampment. When they moved, it moved. The *Mishkan* was referred to as *Mishkan Ha'Eidus*, the Testimony, referring to the Torah. The *Mishkan* was notably the receptacle that received the Torah, for which it was designated.

The concept of an *Ohel* (*Ohel Moed*), tent, for the Torah has precedence. *Yaakov Avinu* was a *yosehiv ohalim*, dwelled in tents, which *Chazal* teach applies to the tents of Torah. We also find in *Parashas Chukas* (*Bamidbar* 19:14), *Adam ki yamus b'ohel*, "If a man dies in a tent," which is interpreted by *Chazal* (*Berachos* 63b) as alluding to a man's manner of learning Torah. He should learn Torah assiduously in a "tent"/*yeshivah*, to the point that he is dead to the world (so to speak), completely detached from the materialistic world in which we live. Thus, the *Mishkan*, which is the repository of the Torah, beckons *Klal Yisrael* to its Tent to focus solely on Torah study.

Fittingly, when the *Mishkan* was completed, they brought it to Moshe *Rabbeinu* as the nation's quintessential *Rebbe*, to seek his blessing. The edifice that would house and be the symbol of Torah should be tied to its primary expositor.

While everyone lived in tents, Moshe's tent had the same name as the *Mishkan: Ohel Moed*. It was situated outside of the camp. Moshe's tent remained the symbol of what a tent should be, a place for Torah study and spiritual growth. The tent (*Ohalah Shel Torah*) symbolizes the life of he who devotes himself enthusiastically to Torah. He feels no need for the physical accoutrements and stylish materialism that prevail among some of us. His life is not about the house, the car, the trip, the clothes. He is wholly invested in the Torah: *Ki heim chayeinu v'orech yameinu*, "For they are our life and the length of our days."

The *Kesser Torah*, Crown of Torah, is the greatest of all crowns one can achieve. To wear it is an indication of a life divested of the material and wholly submitted to a life of Torah. To achieve this, one must realize that our sojourn in this world is temporary. He who sets up roots as if he were going to live forever is not rational. A well-known vignette that occurred with the *Chafetz Chaim, zl*, encapsulates this idea.

A Jew came to Radin to visit the *Chafetz Chaim*. This fellow was taken aback by the austere living quarters of the *gadol hador*, preeminent Torah sage. "Where is his honor's furniture?" he asked. "And where is yours?" was the sage's rejoinder. "I have no need for furniture. I am only passing through" was the man's response. "I, too, am only passing through this world. I, therefore, have

no need for material accoutrements. Our lives are but a preparation for the real world, the world of *Olam Habba*. As a visitor who is only passing through, I have more than enough furniture.”