



Adapted from the sefer חמין במוצאי שבת and חדוותא דזעיר אנפין collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Parshas Pekudei 5759

Our *parshah* begins with the words, אלה פקודי המשכן משכן העדת
In the *Midrash Tanchuma*, Chazal explained the repetition of the word משכן as a hint to the future destruction of both the first and second *Batei Mikdash*. We have to understand how and why this hint appears in a *pasuk* that speaks about the very joyful event of putting up the *Mishkan* for the first time. The *Midrash Rabbah* ('ב:ח"ר י"ב:ח') compares that event to a wedding:

"ביום חתונתו (שיר השירים ג': י"א) זה אהל מועד. וביום שמחת לבו, זה בית עולמים.
ומנין לאהל מועד שחיתונין היו? דכתיב (במדבר ז':א) 'ביום כלות משה להקים את המשכן, כלת כתיב, ביום דעלת כלתא לגינא"

"The day of his wedding - refers to *ohel moed*. The day of the joy of his heart, refers to *beis olamim* (the *Beis Hamikdash*). From where do we know that *ohel moed* was a wedding? From the *pasuk* 'On the day when Moshe completed putting up the *Mishkan*'. The word for completed, isn't written fully כלות but rather, כלת - for it was the day that the *kallah* went up to the *chupah*."

We must try to understand why at a time of such *simchah*, the Torah inserts language that hints to the destruction of both *Batei Mikdash*. Didn't *Shlomo Hamelech* teach us עת לבכות ועת לשחוק, עת ספוד ועת רקוד (קהלת ג':ד). There is a time to cry and a time to laugh, a time to eulogize and a time to dance? If the *halachah* states שמחה בשמחה - one shouldn't mix one *simchah* with another (for example, getting married on *chol ha'moed*), we certainly shouldn't mix sorrow with *simchah*.



[1]
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[I once heard an example of this from the *Beis Yisrael zy*"a. He said that once, the Gaon Rav Yosef Nechemiah Lillental zt"l the *Av Beis Din* of Upatchna was *mesader kiddushin* at a wedding. The *kallah* had an unusual name, and it was written in the *kesuvah* in a way that made it difficult to read. Under the *chupah*, the Rav said, "It's a miracle that it's only a *kesuvah* and not a *get*." (Because inaccuracies in names can render the *get* invalid). Everyone attending the *chupah* laughed when they heard this comment. When the *Imrei Emes zy*"a heard of the incident, he said, "It shouldn't be taken lightly". Unfortunately, a few years later, the couple divorced. This is just one example of how careful we must be not to mention matters of sorrow at a time of *simchah*].

The *Midrash Tanchuma* that explains the repetition משכן העדות as referring to the destruction of both *Batei Mikdash*, teaches us a fundamental lesson that applies to both our material and spiritual endeavors. We can understand the *Midrash* in light of a statement in the Talmud Yerushalmi (סנהדרין ו'ז'). The punishment of *sekilah* (stoning) was performed by first pushing the guilty party off of the *beis hasekilah*, a structure that was two stories high. The Gemara questions why it had to be so high. Didn't we learn in *Bava Kama* (ב"ק נ:) that if someone digs a pit which is only ten *tefachim* deep in the public domain, it is considered deep enough to cause the death of one who falls into it? This would seem to indicate that it would have been sufficient to build a *beis haskilah* which is only ten *tefachim* tall. The Gemara answers that "לא דומה נופל" - "Someone who knows that he is about to fall, can't be compared to someone who falls unexpectedly."

This answer is a tremendous *chidush*. Even though someone who falls unexpectedly may be killed by a fall of ten *tefachim*, a person who is aware that he is about to fall will survive. Somehow, his awareness of what is about to transpire prevents his death. In the case of the *beis hasekilah*, the fall of two stories will be fatal, even if the person anticipates the fall.



[2]

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The Gemara reveals a hidden power of our bodies and, more importantly, our souls. Someone who knows that the *yetzer hara* waits in ambush, and aspires to destroy us each day, will be prepared both to take steps to defend himself, and to be prepared for the possibility of spiritual downfalls. Someone who ignores the very real danger of the *yetzer hara* who threatens his life, can be destroyed even by a minor downfall, *rachmana litzlan*.

A Jew who goes through life with confidence that is based on ignorance, never entertains the possibility that the *yetzer hara* constantly looks for an opportunity to destroy him. Then, when he does fall into one of the *yetzer's* traps, he totally loses his equilibrium. He is unable to learn or *daven* properly, and that leads him to fall into depression and despair. Once in that state, he is likely to descend to the lowest depths.

By contrast, someone who is aware of the *yetzer hara's* murderous intent and devious tactics won't lose spirit even if he does fall. He will be able to pick himself up and continue to progress, as the *navi* Micha said, (מיכה ז':ח') - כי נפלתי קמתי.

Overconfidence and complacency are rooted in the *midah* of *gaavah* - arrogance. An arrogant person mistakenly assumes that because of his *yichus* - noble lineage, or Torah knowledge, the *yetzer hara* can't defeat him. He forgets Shlomo Hamelech's lesson, אין צדיק בארץ אשר יעשה טוב ולא יחטא (קהלת ז':כ'). There is no *tzadik* in the world who does only good and doesn't sin. When he does fall into one of the *yetzer hara's* traps, he is taken entirely by surprise, and the shock of just one downfall can destroy him.

A humble person understands that in the course of this ongoing war, the *yetzer hara* may sometimes defeat him. When that does occur, he is prepared to rise up and fight another day.

This is why the Torah, in the midst of describing the joyous day of erecting the *Mishkan*, hints to the future destruction of the two *Batei*



[3]

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Mikdash. If from the very beginning, Bnei Yisrael are aware of those future events, they will be more diligent in protecting the *kavod* and *kedushah* of the *Mishkan* and *Batei Mikdash* , while they still stand.

Sefarim Hakedoshim bring a similar idea from the Baal Shem Tov zy”a relating to Shabbos. In *Maseches Beitzah* (.ט"ז), Chazal explain that in the *pasuk* וַיִּנְפֹּט הַשְּׁבִיעִי שְׁבַת וַיִּנְפֹּט (שמורת ל"א: י"ז) the word וַיִּנְפֹּט is an acronym for וַיִּאֲבֹד נַפְשׁ - Woe for the loss of the *neshamah yeseirah*. The Baal Shem Tov asked why we mention this future loss at the beginning of Shabbos. Wouldn't it be sufficient to mention it on Motzaei Shabbos? He explained that by realizing that the special light of Shabbos will depart on Motzaei Shabbos, a person will connect more deeply with Shabbos. He will derive more *ahavah* and *simchah* from Shabbos because he realizes that the *neshamah yeseirah* is only with him for a limited time. A Jew who understands this will utilize every minute of Shabbos to serve Hashem with the aid of the *neshamah yeseirah*. He will then enter the new week, strengthened by his *avodah* on Shabbos.



[4]

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