



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

Melave Malka Parshas Ki Seitzei 5770

In tonight's portion of Tana D'vei Eliyahu (Ch. 27 1-4), we learned that *talmidei chachamim* bear and suffer the sins of their generation. My grandfather zy" a told me a story that he heard from Rav Avraham Yehoshua Heschel of Kupitchnitz zy" a, who heard it from his father Rav Yitzchak Meir zy" a, who heard it from Rav Avraham Yaakov of Sadigura zy" a.

"A young Sadigura *chasid* married a young woman from a family who were *chasidim* of my ancestor Rav David, the first Tolner Rebbe zy" a. As years went on, the couple were blessed with children, and their simple home was too small to comfortably house their growing family. The easiest and least expensive option to expand their living area involved destroying an oven, and utilizing the space that it occupied.

However, the young man knew that Rav Yehudah Hachasid wrote in his *Tzavaah* (נ"ט) 'Do not break down an oven that was used for baking in order to utilize the space that it occupied. Doing so will be very dangerous.' Fear of that danger prevented him from breaking the oven and gaining more space.

His father-in-law saw that his daughter and grandchildren were suffering in their cramped quarters. Therefore, he decided to travel to Tolna and ask his Rebbe whether it was permissible to destroy the oven and utilize the space. When the Rebbe heard the question, he immediately responded, 'Tell your son-in-law that he is allowed *l'chatchila* to break down the oven, and has no reason to worry about it at all.' He then added, עלי ועל צוארי (It will be on me and on my neck).



[1]

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The man travelled back, and immediately went to his daughter's house. He told his son-in-law the good news that, according to the Tolner Rebbe, he could break down the oven and need not worry about any danger. The son-in-law responded that he wouldn't move forward with the plan without first receiving the approval of his Rebbe, the Rebbe of Sadigura.

The young man travelled to his Rebbe and told him about the cramped conditions in his home, and about the solution that involved breaking down the oven. The Rebbe answered, "You must know about the Rav Yehudah Hachasid's warning about the danger involved in breaking the oven." The young *chasid* was bold enough to say, "My father-in-law who is a Tolner *chasid*, asked his Rebbe, Rav Dovid of Tolna, and the Rebbe said that it was allowed *l'chatchila*."

The Rebbe of Sadigura was surprised to hear that *psak* and said, 'I am supposed to meet the Tzadik of Tolna in the near future. I will ask him about his decision.'

When the two *tzadikim* met, The Rebbe of Sadigura asked Rav Dovid, 'Is it possible to give someone permission to transgress an explicit instruction of Rav Yehudah Hachasid?' Rav Dovid replied, 'Why did that impoverished young man come to us? Was it so that we can tell him that the *tzavaah* of Rav Yehudah Hachasid forbids it? He already knew that himself. It must be that he came to ask for our help. Therefore, we must accept the danger mentioned in the *tzavaah* upon ourselves, thereby enabling this poor family to experience some relief. Why are we called leaders, if it is not to lighten the suffering of Jews?'

When the Rebbe of Sadigura heard this response, he was very moved, and immediately summoned the young man. He said, 'Since the great Rebbe of Tolna declared that it is allowed, you can break down the oven with no doubts or worries. The *chasid* was bold enough to ask his Rebbe, 'And the Rebbe himself can't give that *heter*?'. The Sadigura Rebbe responded, 'ווער קען זיך מדמה זיין צו א יוד וואס דרייט זיך אין הימעל מיט זיינע



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פאנטופאליך? (How can I compare myself to a Jew who walks around the heavens in his socks?). In other words, Rav Dovid of Tolna is like a *ben bayis* in *shamayim* who feels so “at home” that he’s comfortable walking around in his socks.”

When people repeated the Sadigura Rebbe’s response to Rav Dovid, he smiled and said, ‘Nu, the Sadigura Rebbe has revealed that he knows what goes on in *shamayim*.’”

My grandfather told another story about those two *tzadikim*.

“Once, Rav Dovid came to spend Shabbos in Sadigura. The Rebbe of Sadigura asked him, ‘Why is it that in the past, *Admorim* were referred to as *Tzadikim*, whereas now people call them גוטע יודין (Good Jews)?

Rav Dovid answered, ‘the early *tzadikim* did everything in their power to cancel difficult decrees upon Am Yisrael. This was possible because הקב"ה גוזר וצדיק מבטל (Hakadosh Baruch Hu decrees and the *tzadik* cancels). They were called *tzadikim* because they utilized the power of their *tzidkus* to save Am Yisrael. Today, the *tzadikim* say, ‘If it has been decreed *min hashamayim* this is as it should be.” They don’t try to cancel the decrees. They are called “Good Jews”, because they agree with everything Hakadosh Baruch Hu does, but they cannot truly be called *tzadikim*.’”

Even though Eliyahu Hanavi spoke about a *talmid chacham* suffering and bearing the sins of his generation, each of us needs to do so for our family members. This is part of the *pasuk*’s instruction (ישע' נ"ח:ז") (Don’t ignore your flesh (relatives)). If we do so, Hakadosh Baruch Hu will reflect our actions מידה כנגד מידה and won’t ignore Am Yisrael, whom David Hamelech calls יִשְׂרָאֵל עִם קָרְבּוֹ, *kerovim* - relatives of Hashem, and He will bear our sins and redeem us from galus, אבי"ר



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