



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

Melave Malka Parshas Devarim 5767

Rav Chaim Hersh Eisenbach z”l, one of *gedolei chasidei Rachmistriska* who lived in Batei Rand, told a story about the Gaon Rav Isser Zalman Meltzer zt”l.

One year, when Rav Isser Zalman had already reached an old age, Tisha B’av came out on Shabbos. When Rav Isser Zalman began walking to shul for *Maariv*, he realized that he would arrive late for *Maariv* in the Nusach Ashkenaz *minyan* in Batei Broide, where he usually *davened* on *Motzaei Shabbos*. Therefore, he changed direction and began walking to the *Chasidishe Shul* in Batei Rand.

Suddenly, it occurred to him that *Chasidim* probably don’t change out of their Shabbos clothes when they go to *Maariv* on *Motzaei Shabbos Tisha B’av*. Rav Isser Zalman, who had already changed into weekday clothes, didn’t want to differentiate himself from the *tzibur* and sit like “a mourner among *chasanim*”. So, he turned around, climbed the stairs to his home and donned his *shtreimel* and *Shabbos kaftan*.

Finally ready, he walked to *Batei Rand* for *Maariv* and *Megillas Eicha*. When he entered the shul, he was surprised to see the *Chasidim* sitting in weekday clothes, just like *Nisnagdum* in *Batei Broide*.

We, who are called *Chasidim*, have to learn from Rav Isser Zalman’s initial assumption how one should behave during *Bein Hametzarim*. It has always been well known that the *hanhaga* in Tolna during these



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weeks is to have both שמחה מצד דא - *Simcha* on one side, and אבילות מצד דא - Mourning on the other side. Chasidim of pure heart and mind knew how to designate places in their hearts that enabled both *simcha* and *aveilus* to coexist.

I have often explained that this doesn't create an internal contradiction, because the heart is able to experience feelings of joy and of *aveilus* simultaneously. In all situations, including our days of deep *aveilus* over the *Churban*, there is always room for the aspect of *simcha* to be play an active role in our internal world.

תהלים פרק ע"ט (מדרש רבה איכה ד) *Chazal* commented on the first *pasuk* of מִזְמוֹר לְאַסָּף אֱלֹקִים בָּאוּ גוֹיִם בְּנַחֲלָתְךָ - A song of Asaf, Elokim, *goyim* have infiltrated your inheritance.

"*Mizmor*? It should instead say *bechiya* - a lamentation. R. Elazar said that this can be compared to a king who made a *chupa* for his son. He repaired, painted and decorated a house for the couple. One day, the king's son angered his father, who then destroyed the house. One wise man who witnessed this began to sing. The king said, "I destroyed his house and you are sitting and singing?" The wise man responded, "this is exactly why I am singing. You unleashed your anger on the *chupa* of your son, but not on your son."

So too, they said to *Asaf*, "Hakadosh Baruch Hu destroyed his *Mikdash* and you sit and sing?" He responded, "This is exactly why I sing, for Hakadosh Baruch Hu unleashed his anger on wood and stone, but not on *Yisrael*."

It is well known that the source of all *aveiros* is *atzvus* - sadness, and that the source of all *Mitzvos* and good deeds is *simcha*. Therefore, we must resist the onslaught of sadness and depression with all of our strength. We should focus on rejoicing in the fact that we are children of Avraham, Yitzchak, and Yaakov and even in the realization that we are alive! ובכך נזכה להמשיך עלינו את ביאת גואל צדק במהרה בימינו אכי"ר



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