



Adapted from the sefer **במוצאי שבת** a collection of maamarim on
תנא דבי אליהו given by the Tolner Rebbe shlita at Melave Malka

Melave Malka Parshas Mishpatim 5761

We approach the *yahrzeit* of the Gerrer Rebbe, the Beis Yisroel zy" a (2 Adar). His *yiras shamayim* expressed itself in his care to stay away from anything that might have the slightest possibility of being forbidden by *halacha*. It was well known that he did not use electricity on Shabbos. He also didn't rely on an *eruv* so he never carried anything on Shabbos.

At one point, I had the privilege of learning in the *Kollel* of Rav Gedalia Nadel zt"l, one of the greatest *talmidim* of the Chazon Ish zt"l. The *Kollel* was learning the topic of *eruv*. Rav Gedalia gave a deep *shiur* that presented and clarified the opinion that one should not carry on Shabbos, even within an *eruv*. After the *shiur*, I began to think that I too should stop carrying on Shabbos.

It was only a thought. I didn't discuss my plan with another soul. On the very next Shabbos, before dawn, I was walking to the Gerrer Beis Medrash, and I met the Beis Yisroel. He called me over, and I accompanied him on his walk through the streets of the city. At one point, he removed his *shtreimel*, handed it to me, and said **די טאגסט דאך** "יא" (You do carry within the *eruv*!). I saw clearly that with his *ruach hakodesh* he sensed my thoughts, and he didn't want me to take on such a *chumra*.

When I told this story to my grandfather zy" a, he told me that he experienced something similar. For many years, my grandfather would walk from Bayit Vegan all the way to Geula on Friday night, in order to participate in the *tish* of the Beis Yisroel. One *leil Shabbos* it was pouring



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rain and freezing cold. My grandfather wasn't sure if he should walk to the *tish* as he usually did.

I was just a child and I had begun to learn the *taamei ha'mikra*. I wanted to show my grandfather what I had learned, so I recited the *trop* "*Kadma V'azla, Azla Geiresh*". My grandfather's name was Yochanan, and he sometimes followed the practice of רבי יוחנן described in the Gemara (Chulin 95b.) רבי יוחנן הוא בדיק בינוקא (he would decide what to do, by asking a child what he was learning). The literal meaning of the words *Kadma V'azla* is "Get up and go". He interpreted the following words *Azla Geiresh* as telling him "Go to Ger".

Despite the freezing cold and pouring rain, he completed the long journey to Geula, and entered the Beis Medrash. The Beis Yisroel sent for him, and affectionately told my grandfather, "מ'האט געבראכן דעם בעל דבר" (You broke the *Yetzer Hara*). My grandfather said that it was clear to him that the Rebbe sensed that he had vacillated about the decision to walk to the *tish* or not.

Now on *Motzaei Shabbos Mishpatim* we should strengthen our commitment to serve Hashem with *simcha*. We should take advantage of the great fire brought down to this world by the Beis Yisroel, who himself was a holy flame, לטוב לנו ולחיותנו כהיום הזה אכי"ר



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