



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 Bereishis 5760

The Torah tells us (בראשית ג' ו') – ותרא האשה כי טוב – (The woman (Chava) saw that it (the *eitz ha'daas*) was good.

The Zohar Hakdosh (ל"ו) brings the opinion of Rav Yitzchak that she was attracted by its scent, and that of Rav Yossi who says that she was attracted by its appearance. This teaches us that the first primary sin, was motivated by the senses of sight and smell.

It therefore follows that the *tikkun* of that sin depends on *Bnei Yisrael's tikkun* of those two senses. Because sight and smell are both very delicate, ephemeral senses, they are easily damaged, and also very difficult to repair.

This period of the year, the end of *chodesh Tishrei*, is a particularly auspicious time for repairing those senses. Am Yisrael have been cleansed of their sins by *avodah* of *Tishrei*. On Motzaei Shabbos, we also find particular aspects of our *avodah* that repair and elevate our senses of sight and smell.

In *Havdalah*, we make the *brachah* בורא מאורי האש. The Midrash Rabbah (בראשית י"א:ב') explains why we make that *brachah* on Motzaei Shabbos.

“Once the sun set on Motzaei Shabbos, darkness increased and Adam Harishon became afraid... What did Hakadosh Baruch Hu do? He prepared



[1]

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for him two stones and he struck them together, produced fire, and made a *brachah* on it...What was that *brachah*? בורא מאורי האש.”

The Gemara (ברכות נ"א:) states that “We do not make the *brachah* on the candle until we benefit from its light.” This teaches us that our *brachah* on fire, specifically refers to its power of enabling sight. That *brachah* on Motzaei Shabbos, is a *tikkun* for the sense of sight, ensuring that it should function according to the design of its Creator.

We also find a *tikkun* of the sense of smell on Motzaei Shabbos, with the *brachah* בורא מיני בשמים.

These two senses are especially associated with David Hamelech, whose *seudah*, Melave Malka, סעודתא זדוד מלכא משיחא takes place on Motzaei Shabbos. It is known that David Hamelech was created in order to bring about the *tikkun* of Adam Harishon. We find a reference to this in *Pirkei D'Rabi Eliezer* (י"ח),

” (תהילים צ"ב:ה"י) כי שִׂמְחָתֵנִי ה' בְּפָעֶלְךָ”
gladdened me, brought me into *Gan Eden* and showed me the place where *tzadikim* dine in *Gan Eden*. He showed me the four *malchiyus*, their rule and their destruction. And he showed me David ben Yishai who will rule in the future. I took seventy years of my life to add on to his, as the *pasuk* says יָמִים עַל יָמֵי מֶלֶךְ תוֹסִיף (You will add days onto the days of the king) (תהילים ס"א:ז")

The Rema Mi'Pano writes that all of David Hamelech's days were a *tikkun* for the sin of Adam Harishon.

The *navi* (ישעיהו י"א, א-ג) in describing the attributes of Mashiach ben David, writes וְהָרִיחוּ בְּיָרֵאת ה'. The Gemara (סנהדרין צ"ג: ורש"י שם) explains that Mashiach ben David will be able to utilize his sense of smell to detect and judge who is guilty.



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Clearly, the *seudah* of Melave Malka on Motzaei Shabbos of Parshas Bereishis, is the optimal time to work on the *tikkun* of sight and smell.

The *tikkun* of sight has two aspects. As the Pnei Menachem zy”a often used to say, one aspect of that *tikkun* is to protect the *kedushah* of our eyes by not looking at or seeing that which we shouldn’t. As the *Tiferes Shlomo* (בראשית ל”ח:כ”א) (חיי שרה ד”ה הנה אנכי) writes on the *pasuk* “*Kedushah* depends on the eyes and the sense of sight. A person must protect himself at all times and at every moment so that he doesn’t fall into the trap of this *yetzer hara - Rachmana Litzlan*”.

The second aspect of sight that requires *tikkun* is the *ayin tovah* - seeing the good in every Jew, as Rav Elimelech said, שנראה כל אחד, מעלת חברינו ולא חסרונם - that each of us should see the *maalos* of our friends and not what they are lacking.

There is additional explanation of *ayin tovah*. In Maseches Kesuvos, (ק”ח:) Rabban Gamliel says רואה אני את דברי אדמון - the words of Admon find favor in my eyes. This means that we should not only see the *maalos* of our fellow Jews, but that those *maalos* should find favor in our eyes. In other words, we should value every positive act performed by any Jew. His actions should find favor in our eyes, and bring us pleasure. On the other hand, we shouldn’t see the detrimental aspects of our fellow Jew. This means that we should try to avoid not only physically seeing anything negative in our fellow Jew, but to make sure that if we do see something negative, it won’t find favor in our eyes. We must never desire or find enjoyment in the transgressions and downfall of another Jew, *chalilah*.

So too with our sense of smell. We should take care not to “smell” and enjoy things that are improper. Instead, we should “sniff” everything we plan to do, and make sure that it “smells right” and is something that we should do. There are some things which are allowed according to pure *halachah*, but nonetheless, don’t have the good “smell” of Yiddishkeit.



[3]

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“עס שמעקט נישט יידיש” - It doesn't smell *Yiddish*”.

This Motzaei Shabbos Bereishis is certainly an auspicious time to strengthen ourselves in these areas וּבִזְזָה נִזְכָּה לַשָּׁנָה טוֹבָה וּמְבוֹרָכָת בְּכָל עֵינֵינוּ אַבְי"ר



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