



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

Melave Malka Parshas 5768

The Ohr Hachaim Hakadosh comments on the *pasuk* in this week's *parshah* וַיִּרַח ה' אֶת רִיחַ הַנִּיחֹחַ – Hashem smelled the sweet smell (of Noach's *korban*).

“The Torah’s intention is to tell us that even though the possessions that Noach brought as a *korban* were really the possessions of Hashem that He created in His world, he accepted them and through those *korbanos* he bestowed his goodness upon them by swearing that he will never again destroy all flesh, without (Noach) requesting anything. Rather, Hashem was appeased as if what He received had belonged to Noach, and was not his. And in this way, מורי ורבי אדוני וזקני ז”ל explained the statement of Chazal כל המתפתה מיינו, יש בו מדעת קונו, שנאמר וירח ה' את ריח הניחוח (עירובין ס”ה.)” - Whoever is swayed by his own wine, has the understanding of his Creator, for it says, Hashem smelled the sweet smell.”

The Ohr Hachaim Hakadosh continues;

“My grandfather explained that the scenario of “one who is swayed by his own wine” is one where a guest pours his host a cup of the host’s own wine, and this convinces the host to voluntarily grant the guests request, before he even makes the request. Chazal tell us that such a person follows the ways of Hashem, for this is what Hashem did for Noach. Chazal specifically used the form of the word מתפתה (literally- who lets himself be seduced) to imply that he lets the cup of his own wine convince him to proactively offer to help the one who “gave” him his own property.”



[1]
© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א
The editor is solely responsible for any mistakes and omissions
If you would like to be added to our mailing list, or for any comments, please email us at
hamaortolna@gmail.com

Therefore, the Torah informed us of this, to instruct someone who wants to follow in the ways of his Creator.”

I would like to add a further explanation to that of the Ohr Hachaim Hakadosh and his grandfather. In Maseches Avos (ג"ז:ז) it says,

רבי אלעזר איש ברתותא אומר, תן לו משלך, שאתה ושלהך שלו. וכן בדנד הוא אומר (דברי הימים א כט) כי ממך הכל ומיך נתנו לך

R. Elazar Ish Bartosa says, ‘Give Him from that which is His, for you and yours are His. And so it says regarding David ‘For all is from you, and from your hand, we have given to you.’ (דברי הימים א"כ"ט)

Rishonim, (רבינו יונה, מגן אבות להרשב"ץ ועוד) explain that a wealthy man’s money really isn’t his. It was simply given to him as a *shlichus* on condition that he distribute it to the poor and support them. So too, when Chazal described the guest giving a cup of the host’s own wine to the host, and the host letting his opinion be influenced by the cup of wine, the host demonstrates that he truly views that cup of wine as belonging to his poor guest. By expressing his gratitude, the host declares that the poor guest is truly the *baal habayis* of his money and his wine. Therefore, it is totally reasonable that he feels *hakaras hatov* to the poor guest for giving him a cup of wine, and lets it convince him to benefit the guest as an expression of his gratitude.

The *mara d’asra* of this Beis Medrash, my grandfather zy”a, certainly personified this *midah* of letting himself be convinced by those who gave him “his own wine”.

When I was young, not every house had a telephone. I remember one time when my grandfather’s neighbors needed to make a phone call. My grandparents had a telephone, so the neighbors asked my grandfather if they would be able to use it. Of course, my grandfather, as he would in all such cases, happily let them use the phone. When the neighbors finished their phone call, my grandfather wholeheartedly thanked them for being so kind as to use his telephone.



[2]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

The puzzled neighbor asked my grandfather why he thanked them. He pointed out that they are clearly the ones who should express their gratitude to him. My grandfather came up with an excuse (as he usually would), and explained that when people see that many neighbors using his telephone, they will realize that it was a necessary purchase, and not simply a luxury. Therefore, anyone who uses his phone does him a favor.

The real reason that my grandfather thanked his neighbors, was his strong *emunah peshutah* that Hashem gave him everything he owned, and that anything he gives for Hashem's purposes, is something that already belongs to Hashem. He really didn't feel that it was his telephone, and like the host receiving a cup of his own wine, he viewed his neighbor's use of the phone as a gift.

We have learned this principle on Motzaei Shabbos of Parshas Noach, at the *seudah* of David Hamelech who said, *כי ממה הכל ומידה נתנו לה*, in the Beis Medrash of my grandfather zy" a, who exemplified this *midah*.

We should take advantage of this opportunity to remind ourselves that everything we have belongs to Hashem. Therefore, anything we give as *tzedakah* whether by donating money, or by utilizing our talents and resources to help others learn Torah or succeed in other ways, is simply utilizing that which belongs to Hashem, in the way that He desires.

In that merit, may Hashem smell the *ריח ניחוח* of our deeds and help us as he helped Noach and his children, *אבי"ר*



[3]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com