



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

***Seuda Shlishis Parshas Vayigash***  
**(חדוותא דזעיר אנפין פרשת ויגש מאמר ט)**

I once had the privilege of hearing a *maamar* from the *Beis Yisrael zy" a* that relates to *Parshas Vayigash*.

The discussion took place just as the Sochatchov Yeshiva was about to celebrate the *chanukas ha'bayis* (dedication of a new building) that would house the Yeshiva.

The *Beis Yisrael* had done all that he could to help the Yeshiva. In fact, just before the Sochatchover Yeshiva opened, he summoned me, and instructed me to take the group of Gerer *bochrim* with whom I learned in the Tchebiner Yeshiva, to learn in the Sochatchover Yeshiva in order to strengthen it. He added that he had already discussed this with the Tchebiner Rosh Yeshiva, Harav Baruch Shimon Shneerson zt"l, who agreed to the plan.

Now, prior to the *chanukas habayis* of the new building, the Rebbe summoned me to his inner chamber, and told me that he wants to cover a portion of the expenses. He took out a large stack of money, and instructed me to deliver it to Rav Avraham Yosef Bornstein zt"l who was the oldest son of Rav Henoah of Sochatchov zy" a.

The Rebbe warned me repeatedly to take care that no one finds out that he was the source of the funds. I asked the Rebbe what I should tell them when they ask me to identify the donor. He instructed me to simply answer, "א יוד האט געגעבען" - A Jew gave it. Holding the money in my



[1]  
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hand, I began to leave the room, but the Rebbe called me back. He asked me to put the cash away in my pocket so that no one would see that he had given me money.

Once I concealed the money in my pocket, he told me that he was once learning *Maseches Megilla* with his father, the *Imrei Emes zy”a*. On *daf* .ט”ז, the *Gemara* addresses a *pasuk* in our *parsha*.

"לְכֹלֵם נָתַן לְאִישׁ חֲלָפוֹת שְׂמֵלֹת וּלְבִנְיָמִן נָתַן שְׁלֹשׁ מְאוֹת כֶּסֶף וְחֲמִשׁ חֲלָפוֹת שְׂמֵלֹת"

“To all of them he gave suits of clothing, and to Binyamin he gave three hundred pieces of silver and five suits of clothing (בראשית מ”ה:כ”ב) *Chazal* ask, "אפשר דבר שנצטער בו אותו צדיק יכשל בו?" - Could that *tzadik* (Yosef) make a mistake in a matter that caused him so much anguish? (i.e. giving one son more than the others).

Rav Binyamin bar Yefes answers that the five suits of clothing were Yosef’s way of hinting to Binyamin that one of his descendants would go forth from before the King wearing five royal garments. (referring to Mordechai Hatzadik).”

The *Imrei Emes* noted that the *Maharsha* comments, “It is still difficult, for they will be jealous that he gave Binyamin three-hundred pieces of silver that he did not give to his other brothers.” (See the *Maharsha*’s answer there.)

The *Imrei Emes* suggested another way to answer the question. Yosef gave the unique gift of three-hundred *shekel* to Binyamin as a “*drasha geshank*” - a wedding present. *Chazal* (סוטה ל”ו:) explain that the names that Binyamin gave to each of his sons refer to some aspect of his relationship with Yosef. מופים וחופים - refer to the fact that “He didn’t see my *chupa*, and I didn’t see his *chupa*”.



[2]

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Therefore, that gift wouldn't cause his brothers to be jealous of *Binayamin*, for they would understand that Yosef needed to give his younger brother a wedding present.

The *Beis Yisrael* went on to say that his father the *Imrei Emes* was able to tell that he also had an answer to the question. When asked to share his answer, he explained that the brother's never saw the three hundred silver pieces, because Yosef concealed them in the pockets of the suits of clothing. It is only the Torah that reveals that secret to us.

The *Imrei Emes* praised his son's answer and said that it was better than his own answer to the question.

Let us now return to the story of the *chanukas habayis*. I fulfilled my *shlichus* and delivered the money to Rav Avraham Yosef. As instructed, I simply told him that a Jew had sent it.

Years later, I was speaking with his brother, R" Shmuel Bornstein, z"l . He told me that at the time, they had taken out a very significant loan in order to pay for the building. Unfortunately, when the time came to repay the loan, they didn't have the necessary funds. The lender was known to be a very difficult person, and they were afraid that he would come to the *chanukas habayis* and publicly humiliate them by demanding payment then and there. Just before that scenario could take place, I arrived with a large sum of money. The lender did in fact come to the *chanukas habayis*, but they were able to repay him in full, thanks to the funds I had delivered.

He then told me that after the *chanukas habayis*, they went to the *Beis Yisrael* to thank him for his donation. I asked R' Shmuel how he knew that the Rebbe gave me the money, despite the fact that I carefully avoided revealing that secret. He said, "Where else could you have got so much money, if not from the *Beis Yisrael*?"



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He then related that when they thanked the *Beis Yisrael* for his help, explaining that it came exactly at the right moment, the Rebbe's facial expression expressed his displeasure. He hadn't wanted anyone to know that he had sent the money. They reassured him that I, the *shaliach*, didn't reveal a thing. They had simply deduced the identity of the donor on their own.



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