



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

Melave Malka Parshas Vayigash 5772

I would like to share a special comment on this week's parsha that I heard from the Gerrer Rebbe, the Beis Yisroel zy"l. A certain *chasidus* had just completed a new building for their *yeshiva*. Behind the scenes, the Beis Yisroel played a major part in founding that *yeshiva*. He did so much to reestablish the *chatzeiros* of many different *chasiduyos* after the war, while doing all that he could to maintain his anonymity.

While that *yeshiva* was being built, the Rebbe gave me a large sum of money, and instructed me to give it to those in charge of the project. After handing me the money, he said, "*Tzeil Iber!*" (Count the money again), to ensure that the amount was accurate. He told me that any time someone receives money, he should count it and validate the amount. He then warned me multiple times that I should take every step possible to ensure that those who receive the funds wouldn't know that they came from him. I was simply supposed to tell them that an anonymous donor asked me to deliver the money.

When the conversation was over, I started to leave the room while still holding the money in my hand. The Rebbe affectionately scolded me for holding it that way, and told me to put it in my pocket so that no one would notice it. He then smiled and said that he would tell me something that he heard from his father the Imrei Ems zy"l. "Once", he said, "I was learning with my father and we came to the Gemara (Megilla 17a) that asked how Yosef gave Binyamin five suits of clothing, and three hundred silver pieces, while only giving the other brothers a suit of clothing. The Gemara wonders how Yosef Hatzadik, could repeat a behavior that caused him so much suffering. As Rava bar Mechasya said



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in the name of Rav Chama bar Gurya in the name of Rav, “Because of two *sela'im* worth of cloth that Yaakov gave to Yosef above and beyond what he gave to his other sons, a chain of events began that eventually led to Yaakov and his sons having to go down to Mitzrayim. Rav Binyam bar Yefes answered, that he gave Binyamin five suits of clothes, as a *remez* that he would have a descendant (Mordechai) would go out from before the king wearing five royal garments.”

“My father said that many commentaries ask why the Gemara didn’t explain why Yosef gave only Binyamin three hundred pieces of silver. The same question that applied to the five suits of clothing also applies to the gift of silver. He answered by noting that Yosef Hatzadik attended the wedding of each of his older brothers, and presumably gave each of them a wedding present. However, he did not attend Binyamin’s wedding. (Chazal explained that Binyamin called two of his son’s Mupim and Chupim, because “He didn’t see my *chuppah* and I didn’t see his *chuppah*”.) The three hundred pieces of silver were his wedding present to Binyamin, so there was no concern that it would cause jealousy.”

The Beis Yisroel continued, “When my father finished his explanation, he saw from the expression on my face that I had an additional *peirush*, and asked me to share it. I said that the five suits of clothing that Yosef gave to Binyamin were going to be noticed by the brothers because there was no way to hide them. However, Binyamin must have put the money in his clothing, and if the Torah hadn’t revealed it, no one would have known about that gift. That is why the Gemara provided an explanation for the gift of extra clothing, but not for the gift of silver which went safely into Binyamin’s pocket.”

“Upon hearing my explanation”, said the Rebbe, “my father smiled with pleasure and told me that my answer was even better than his.”

We should absorb and implement the lesson of this story. We are sitting with two *chasanim* who certainly must have received many wedding presents. They should understand that those presents should be hidden



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away and not displayed in public. Chazal teach us that *brachah* is only found in something hidden from the eye.

The lesson also applies to each and every one of us. Each of us has received many gifts from Hashem. Every individual is blessed with a unique blend of talents and advantages that can't be found in anyone else. However, those gifts should never lead anyone to show off and seek publicity and glory because of them. Instead, he should utilize his talents with *tznius*. That will enable his accomplishments to be worthy of *bracha* and permanence as they help him and others serve Hashem Yisbarach בלב ונפש חפצה אכ"ר.



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