

Then he fell upon his brother Binyamin's neck and wept; and Binyamin wept upon his neck. (45:14)

Rashi quotes *Chazal* (*Megillah* 16b) who indicate that Yosef and Binyamin wept over the destruction of the Sanctuaries which would be built in their respective portions of *Eretz Yisrael*. Yosef cried over the two *Batei Mikdash* which were to be situated in Binyamin's territory, while Binyamin mourned the *Mishkan Shiloh* which was to be in Yosef's portion of *Eretz Yisrael*. Clearly, the weeping generated by these destructions could have occurred at a different time. Yosef and Binyamin had been separated for twenty-two years. The joy in meeting one another must have been overwhelming. Just talking about the missing years and what had happened to each one, their families and their experiences, should have taken precedence over what was going to take place in the future. Nonetheless, it is the destruction of the Temples that occupied the minds of these two giants. How are we to understand their actions?

The **Ksav Sofer** offers a novel explanation. He cites the *Talmud Yoma* 9b, which states that the *Bais Hamikdash* fell victim to the three cardinal sins of idolatry, murder and adultery. The second *Bais Hamikdash* was destroyed as a result of the sin of *sinaas chinam*, unwarranted hatred, among Jews. This was despite their observance of *mitzvos* and performance of kind deeds. This teaches that the sin of *sinaas chinam* carries the same weight as all three cardinal sins.

The *mechiras Yosef*, sale of Yosef, was, for all intents and purposes, a manifestation of the sin of *sinaas chian*. (I must add that this statement is relative, since we cannot possibly begin to understand the spiritual plateau of the *Shivtei Kah*.) One thing is for certain: Yosef and Binyamin were not in any way involved in *mechiras Yosef*. Perhaps this is why the *Batei Mikdash* were built in their territories. They had no taint of *sinaas chinam* on them.

The **Chasam Sofer** posits that, for this reason, when *mechiras Yosef* finally came to a conclusion, Yosef and Binyamin were "informed" by Heaven that, because no vestige of hatred existed among them, the *Batei Mikdash* and *Mishkan Shiloh* would be built in their respective portions of *Eretz Yisrael*. This is why it is that specifically when they meet each other, and they are informed about the *Batei Mikdash*, they cried. They were now acutely aware of their future loss.

The *Yalkut Shimoni Mishlei*: 929 substantiates this idea. He attributes the tragic murder of the Ten Martyrs to *mechiras Yosef*. He adds, that in every generation that sin manifests itself again. Ten righteous men of every generation carry upon themselves the weight of this tragic sin. To explain this statement, we must consider the fact that the sin of *sinaas chinam*, unwarranted hatred, between brothers still manifests itself in many guises: some are blatant; others are very well concealed. Nonetheless, it is present, and, unless we focus more on *ahavas chinam*, the problem – with its concomitant punishment – will persist.

Horav Pinchas Friedman, Shlita, cites the *Zohar Chadash*, *Parashas Vayeishev*, that attributes

our exile at the hands of Edom/Eisav's minions directly to *sinaas chinam*. Eisav personified this egregious mindset, acting it out to its fullest extent. A quick perusal through our tumultuous history indicates that the descendants of Eisav (who are obvious) have stood at the forefront of this baseless hatred. Whether it goes by the name anti-Semitism, or whatever label society attaches to it, it is unwarranted, baseless and senseless. It is hate for the purpose of hate. Rather than focus on Eisav, we should look inward and identify – in order to correct – those areas in which, as Jewish brethren, we are deficient in our demeanor towards one another.

Rav Friedman quotes **Horav Yechezkel, zl, m'Kozmir**, cited by his grandson, the *Divrei Yisrael* of Moditz. In addition to focusing on *sinaas chinam* as the primary sin of *mechiras Yosef*, he explains that when Yosef and Binyamin met, their weeping was, in a sense, their preparation paving the way for their descendants to repair the sin of *sinaas chinam*. This is indicated by their not weeping for the Temple in their own territory, but specifically for the Sanctuary situated in the other one's territory. Brotherly love means that one cares for the other – not for himself. This was manifest by their weeping for one another.

In his inimitable manner, Rav Friedman expands on the fact that it was Yosef and Binyamin, the two sons of Rachel *Imeinu*, who paved the way for their brothers to place the greater emphasis on *achdus*, unity. In a well-known *Midrash* (*Pesichah Megillas Eichah*, *Midrash Rabbah*), *Chazal* relate that, during the *Churban*, destruction of the *Bais Hamikdash*, each of the *Avos*, Patriarchs, followed by Moshe *Rabbeinu*, came before Hashem to intercede on behalf of *Klal Yisrael*. Hashem did not listen to their pleas. It was only after Rachel *Imeinu* came forward and told her story that Hashem was “moved” to say, “Because of you, I will return *Yisrael* to the land.”

Rachel's plea consisted of relating how she overlooked her natural desire to be the designated wife of Yaakov *Avinu*. Concerned for her sister's feelings, lest she be humiliated if discovered, she gave Leah *Imeinu* the *simanim*, special signs, which Yaakov gave to her, just in case her father, Lavan, made a switch – which, of course, he did. Rachel's concern for her sister's emotional well-being went so far that she concealed herself in the room, and, when Yaakov spoke to Leah, Rachel responded, in order to prevent her sister from being put to shame. She overcame envy, allowing her sister to precede her in marriage, and she triumphed over her personal pain as she listened to Yaakov and Rachel, knowing that it should have been she who had become his wife. She did all of this out of selfless love for her sister. Thus, when Hashem, Who was punishing *Klal Yisrael* for their baseless hatred of one another, saw the incredible selfless love manifest by Rachel, He allowed the Jewish People to return to the Holy Land. Thus, Yosef and Binyamin were continuing their mother's legacy of selfless love.