

"And he (Yosef) fell on the neck of Binyamin his brother and cried, and Binyamin cried on his (Yosef's) neck." (45:14)

Chazal note the word *hrtum*, neck(s), is written in the plural. Did Binyamin have two necks? They explain that when Yosef and Binyamin met, the *Ruach Ha'kodesh*, Divine Inspiration, rested on both of them. This enabled Yosef to see the future destruction of the two *Batei Mikdash* in Binyamin's portion. At the same time, Binyamin saw the destruction of the *Mishkan* in *Shiloh*, which was in Yosef's portion. *Chazal's* basis for scrutinizing the *pasuk* seems questionable. The *Torah* also uses the plural for neck *uhrtum* in regard to Yosef. There was only one destruction in Yosef's portion. Why does the *Torah* use the plural in regard to Yosef?

We may suggest the following thought. Yosef and Binyamin did not simply mourn the destruction of these two edifices. They lamented the transgressions which caused these tragedies. Although *Chazal* offer many reasons for the various destructions, they specify the prime catalysts for the destructions. The first *Bais Ha'Mikdash* was destroyed as a result of *avodah zarah*, idol worship. The second one was taken from us due to *sinaas chinam*, unwarranted hatred among Jews. The *Mishkan Shiloh*, however, was destroyed as a result of two specific transgressions, immorality and the denigration of the holy sacrifices. Consequently, Binyamin cried for the two *aveiros*, sins, which led to the downfall of *Mishkan Shiloh*.