

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

Chazal teach us that Yosef and Binyamin wept over the destruction of the Sanctuaries that would be built in their respective territories. Two *Batei Mikdash* were to be constructed in Binyamin's territory, and the *Mishkan Shiloh* was to be erected in Yosef's portion. This *Midrash* has been the source of considerable discussion. One would think that at a time of such heightened joy, the last thing that would enter their minds would be tragedy. Second, why are they crying about the *churban* of the other? What about their own?

Obviously, we are not talking about common people, whose prime concern is the "here" and "now". We are dealing with spiritual giants who were able to put everything into perspective, the perspective of *Torah*. Their view of a situation was totally unlike our own. Their outlook was penetrating, their vision encompassing a wide range of events in one single glance. Yet, one would still expect a joyous interaction to be just that - joyous! What provoked such an outpouring of grief?

Horav Yechezkel, zl, M'Kuzmir offers a classic response which communicates a relevant message. The *Batei Mikdash* were destroyed as a result of *sinaas chinam*, unwarranted hatred among Jews. When Yosef and Binyamin finally met, they sensed that the cause of the years of tragic separation was the jealousy and discord that had reigned in their home. They saw and experienced firsthand the terrible destruction that *sinaas chinam* can catalyze. Immediately, they saw the future destruction of the Sanctuaries, which was also a result of discord among Jews.

How were they to correct the terrible rift that existed in *Klal Yisrael*? How were they to teach their descendants the attitude they would need to develop in order to maintain harmony among them? They cried. They cried on each other's shoulders for each other's tragedy. They ignored their own grief; they were oblivious to their personal misfortune. Their prime concern was for the other. Yosef wept for Binyamin's catastrophe, while Binyamin grieved for Yosef's disaster.

One last note is compelling. The *Bais Ha'Mikdash* to be erected in Binyamin's portion could not be built until after the *Mishkan Shiloh*, which was in Yosef's portion, was destroyed. Yet, Binyamin cried for the *Mishkan Shiloh*! This means that he deemed it appropriate that "my" *Bais Ha'Mikdash*, the home of the *Shechinah* to be built in "my" portion, not be built - if it means that my brother's *Mishkan* must be destroyed. Amazing! This is sensitivity; this is true caring for another's pain. Binyamin was prepared to give up the realization of his hopes and prayers in order to avoid contributing to his brother's pain. This is the essence of love among Jews. It represents the epitome of devotion to another that serves as penance and rectification for the sin of *sinaas chinam*.