

## "And the goblet was found in Binyamin's pouch." (44:12)

We can derive a number of noteworthy lessons from a *Midrash* regarding this *pasuk*. The *Midrash* comments that when the goblet was found in Binyamin's pouch, his brothers struck him on the shoulders and berated him, "Thief, son of a thieving mother, you have shamed us, just as your mother shamed your father when she stole Lavan's *terafim*, idols."

We understand from this *Midrash* how quickly suspicion is aroused in the hearts of men, how rapidly they jump to conclusions at the slightest pretext, to place the onus of guilt upon an individual. We also note how difficult it is to cleanse oneself of a bad reputation, even if it was unjustly earned. Indeed, here the innocent child is censured for his mother's indiscretion. What makes this most ironic is the fact that Rachel did nothing wrong by taking her father's idols from him. She was saving him from sin! Nonetheless, years later, her actions are still held in contempt.

The *Midrash* continues to relate that Binyamin swore that he was innocent. The brothers believed him, since he was not in the habit of taking an oath. Moreover, Rabbi Yosi adds, "Those who are wrongly suspected will always have the right to compensation. Binyamin's descendants obtained restitution for the blows which he received on his shoulders as a result of the false accusations. They earned the distinction of having the *Shechinah's* resting place, the *Bais Ha'Mikdash*, built "between their shoulders" in Binyamin's territory in Yerushalayim." No one suffers for naught.

How comforting are the words of the *Midrash*. We learn that for every trial, for every suspicion, for every time a person is wronged or suffers indiscriminately, he will be recompensed. Hashem "reimburses" the innocent for their suffering.