

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

*Chazal* teach that Yosef and Binyamin wept over the Sanctuaries that would be built in their respective portions of *Eretz Yisrael* and later destroyed. The two *Batei Mikdash* were in Binyamin's territory, and the *Mishkan Shiloh* in Yosef's (Efraim's) territory. After years of separation, the love the two brothers had for one another was superseded by their sadness over the future destructions. While the *Avos*, Patriarchs, and their children were all human beings, the Torah and everything spiritual were uppermost in their minds. Their connection to one another was via the Torah.

*Horav Yaakov Neiman, zl*, relates the well-known incident that occurred concerning the *Gaon, zl*, of Vilna, to underscore the concept of thinking only Torah. An *agunah*, a woman who did not know the whereabouts of her husband (or one whose recalcitrant husband had refused to give her a *get*, divorce), a "chained" wife, came before the *Gaon* with an incredible story. One day, a man whom she did not recognize appeared, claiming that he was her long-lost husband. It had been a while and appearances change. The woman was not sure whether he was or was not her husband. On the other hand, he was able to answer correctly a number of specific questions of which only her husband would be aware. He even knew what was on the menu at their wedding, what they wore, and where they went after the wedding. So why was she at the home of the *Gaon*? She just did not feel right. Something was amiss, but she could not put her finger on it.

The *Gaon* instructed the woman's father to accompany his "son-in-law" to *shul*. When they arrived, he was to tell the fellow to go to his seat. He would meet him in a few moments. Understandably, the charlatan did not know where to go. When the people were lauding the *Gaon's* brilliance, he said that it was nothing. *Reshaim*, wicked people, neither know about – nor take into consideration – the spiritual dimension. This man had spent time with her husband and, in the duration, had learned all about him. The one thing he had never thought about was questioning where he sat in *shul*, because when one is divorced from *kedushah*, holiness, it becomes the last thing he will think about. The man never thought to question the spiritual activities in which her husband had been involved.

A person's affinity for *kedushah* defines his perspective on the world around him. He looks at everything through a different lens. An esteemed *Rav*, a *talmid chacham*, Torah scholar, who literally spent every waking minute of his day immersed in Torah, merited to raise a generation of *talmidei chachamim* who follow in their venerable father's footsteps. This *Rav* once commented to a contemporary, "The 'world' thinks that righteous Jews are concerned only with *Olam Habba*, the World- to-Come, the world of the spirit. There are those who think that I loathe this world with its emphasis on materialism and physical dimension. This is absolutely false. I, too, care about *olam hazeh*, this world. I also want to derive pleasure and satisfaction. The difference is how one defines *olam hazeh*. The *halachah* states that if one has sons who are scholars, he must stand up for them

(out of respect for the Torah which they embody) – even though they are his sons. I am sitting here by my desk, and in walks my son. I must arise as a tribute to the Torah that he has mastered. Now, let me ask you. Is there any greater *olam hazeh* than that?”

We should ask ourselves if we have achieved such a plateau, whereby paying homage to our son’s erudition and success in Torah surpasses the pleasures of this world.