

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

Rashi explains that Yosef wept over the two *Batei Mikdash*, situated in Binyamin's portion of *Ertez Yisrael*, which would be destroyed. Binyamin wept over the *Mishkan Shiloh*, which was in Yosef's portion, that would be destroyed. The question is glaring: Did they have no other time to weep over these *churbanos*, destructions? There is a time for everything: a time for dance; 'a time for eulogy; a time for weeping', and a time for joy. This was the moment for which they had both longed. It should have been filled with heightened joy-not weeping.

HoRav Mordechai Pogremonsky, zl, cites the *pasuk*, "*U'macha Hashem dimah mei'al kol panim;*" "And Hashem will wipe away tears from all faces" (*Yeshayah 25:8*). This *pasuk* is part of *nevuah*, prophecy, of the Final Redemption, the eventual end to all suffering. This word *kol*, all, means that all tears, even *demaos shel gil*, tears of joy, will be wiped away. Why is this? Tears of joy are expressions of joy. Why should they be erased? He explains that the tears of joy are the result of the reality that a person acknowledges that the *simcha*, joyous occasion, will not last. People are aware that all good times eventually come to an end, and this is what makes them weep. In the future when we will be blessed with the Redemption which we are all anticipating, the joy will not cease. It will be eternal. Thus, no tears will accompany it. This is why Yosef and Binyamin wept. They were acutely aware that the tenure of the Temples in their respective portions would be cut short. When the *simcha* is incomplete, it is reason for weeping.

HoRav Yechezkel Abramsky, zl, was walking (for his health) with a group of students, when they came upon a young girl weeping. The *Rav* stopped, called her over and asked what was wrong. She replied that she had worn a new outfit to *gan*, kindergarten, that morning, and one of the girls told her that it was not a nice dress. The *Rav* asked her for her name, she replied, "Shoshanah." He said, "That is a nice name-just as your dress is a nice dress." When the young girl heard this, she immediately smiled and her mood changed.

The students were surprised that a *Rosh Yeshivah* and *Dayan* of his distinction would stop to speak to a young girl. He explained, "Concerning Hashem, it is written that He will wipe away all tears. This means even tears of a young girl. Veritably, this innocent girl's tears have greater purity than other tears." It takes a great man to take note of what appears to be little things.