

The Valuable Lesson Learned from Yosef and Binyamin's Tears Each of Them Cried on Account of His Brother's Sorrow

This week we read parshas Vayigash. After Yosef reveals his true identity to his brothers, it states (Bereishis 45, 14): **“ויפול על צוארי בנימין אחיו ויבך ובנימין בכה על צואריו, וינשק לכל אחיו ויבך עליהם ואחרי כן דברו אחיו אתו”** — then he fell upon his brother Binyamin's neck and wept; and Binyamin wept upon his neck. He then kissed all his brothers and wept upon them; and afterwards his brothers spoke with him. Based on the Gemarah (Megillah 16b), Rashi provides the following clarification: **“ויפול על צוארי בנימין אחיו ויבך, על שני מקדשות שעתידין להיות בחלקו של בנימין וסופן להיחרב, ובנימין בכה על צואריו, על משכן שילה שעתידי להיות בחלקו של יוסף וסופו להיחרב”** — Yosef wept over the two Batei HaMikdash that were destined to be built in Binyamin's territory and would ultimately be destroyed; Binyamin wept over the Mishkan of Shiloh that was destined to be built in Yosef's territory and would ultimately be destroyed.

At first glance, Yosef and Binyamin's tears over the destruction of the Batei HaMikdash and the Mishkan seem quite surprising. After all, these two brothers — Rachel's only sons — had not seen each other in twenty — two years. One would have thought that after such a prolonged separation, they would have rejoiced and begun telling each other all that had transpired since they had last seen each other. Instead, they wept on each other's necks over the destruction of the sanctuaries that were destined to be built on their respective lands.

The Kesav Sofer's Incredible Explanation

Let us begin with the illuminating explanation of the Kesav Sofer. As we know, the destruction of the Beis HaMikdash was caused by baseless hatred — “sin'as chinam”. We have learned in the Gemara (Yoma 9b): **“מקדש ראשון מפני מה חרב, מפני שלשה דברים שהיו בו עבודה: זרה וגלוי עריות ושפיכות דמים. . . אבל מקדש שני שהיו עוסקין בתורה ומצוות וגמילות חסדים מפני מה חרב, מפני שהיתה בו שנאת חנם, ללמדך ששקולה שנאת חנם כנגד שלש עבירות עבודה זרה גלוי עריות ושפיכות דמים”** — the first Beis HaMikdash was destroyed because of the three cardinal sins; whereas the second Beis HaMikdash was destroyed because of “sin'as chinam” — even though, Yisrael at that time engaged in Torah study, mitzvos and acts of chesed. This teaches us that “sin'as chinam” carries the same weight as the three cardinal sins combined.

On the surface, it would appear as if the sale of Yosef was based on “sin'as chinam”. The passuk states (Bereishis 37, 3): **“וישראל אהב את יוסף מכל בניו כי בן זקונים הוא לו ועשה לו כתונת פסים, ויראו אחיו כי — — and Yisrael loved Yosef more than all of his sons, because he was a child of his old age; and he made him a striped tunic. His brothers saw that it was he whom their father loved most of all his brothers; so they hated him and were not able to speak to him peaceably. We can suggest that it was in this merit that the sanctuaries were built in the portions of Yosef and Binyamin. For, they were the only two tribes that were not involved in the brothers' hatred that resulted in the sale of Yosef.**

Based on this understanding, the Kesav Sofer writes the following. After the sale of Yosef comes full circle, Yosef reveals his true identity to his brothers; it is revealed to Yosef and Binyamin from above that due to the lack of “sin'ah” and enmity between them, the sanctuaries were destined to be built in their portions of the land. Consequently, they grasped that the ultimate destruction of these sanctuaries resulted from “sin'as chinam”. Therefore, they wept at precisely that moment over the “churban” that was a result of “sin'as chinam”. This is conveyed by the words: **“He then kissed all his brothers and wept upon them”** — Yosef wept due to the realization that the Batei HaMikdash would be destroyed on account of the sin of “mechiras Yosef”. This is the gist of the Kesav Sofer's explanation.

We can find support for the Kesav Sofer's idea from the Midrash (Yalkut Shimoni Mishlei 929): **“אמר רב יהודה, לא נמסרו הרोगים למלכות אלא על מכירתו של יוסף. אמר רבי אבין, הרי אומר עשרה — עשרה כל דור ועדיין אותו חטא תלוי”** — Rabbi Yehudah teaches us that the “ten martyrs” were condemned to death due to “mechiras Yosef”; Rabbi Avin adds that ten are killed in every generation to pay for that sin — and we are still accountable for that sin until this very day.

The message of the Midrash is disturbing and alarming. It is incumbent upon us to heed this message and appreciate the importance of loving one's fellow Jew. So long as we continue, chas v'shalom, to hate our fellow Jews, we are held accountable, chas v'shalom, for “mechiras Yosef”.

Furthermore, the Zohar Chadash (Vayeishev 36b) states that galut Edom is a result of “mechiras Yosef”; for, their hatred of Yisrael is unfounded — “sin’as chinam”. Since the brother’s hatred of Yosef hatzaddik exemplified “sin’as chinam”, HKB”H delivered Yisrael into the hands of Edom — whose hatred for Yisrael exemplifies “sin’as chinam”.

Rabbi Yechezkel of Kazmir’s Important Idea

Now, let us introduce an important idea presented by the Divrei Yisrael of Modzitz in the name of his elder, the great Rabbi Yechezkel of Kazmir, zy”a. He agrees with the Kesav Sofer that Yosef and Binyamin wept over the destruction of the sanctuaries, because they perceived by means of their “ruach hakodesh” that the Beis HaMikdash was destined to be destroyed on account of “sin’as chinam” originating from “mechiras Yosef”. He adds, however, that each one cried on behalf of the other, because they wished to prepare the tikun for the sin of “sin’as chinam” — baseless hatred.

For, on close examination, it is clear that neither one wept over the destruction of the sanctuary in his own territory, but rather over the sanctuary located in his brother’s territory. Yosef wept over the two Batei HaMikdash located in Binyamin’s territory that were destined to be destroyed; while Binyamin wept over the Mishkan in Shiloh located in Yosef’s territory that was destined to be destroyed. Their weeping paved the way for all of Yisrael to love their fellow brethren — to share in their pain and sorrow and to rejoice in their good fortune and happiness. These are the words presented by the Divrei Yisrael.

It is fascinating to combine this notion with what the Divrei Yisrael adds later on in our parsha also in the name Rabbi Yechezkel of Kazmir addressing the practical message Yosef imparts to his brothers (Bereishis 45, 24): **“ויאמר אלהים אל תרגזו בדרך. פירוש אל תרגזו בדרך, רצונו: לומר בדרכי החסידות. היינו כשאתה עובד להבורא יתברך על פי איזה דרך, וכשאתה רואה שחבירך אינו עובד על דרך זה שאתה הולך אל תרגז עליו, כי הרבה דרכים יש בעבודת הבורא יתברך שמו”** He advises them not to tarry on their way back home to their father: “Do not become agitated on the way”. The Divrei Yisrael explains that there are many different ways and methods of serving Hashem. If one sees that his fellow Jew does not serve Hashem the same way that he does, one should not become annoyed with him. This was Yosef’s warning to his brothers.

As to why Yosef chose this precise moment to admonish his brothers, the Divrei Yisrael explains:

“והענין מה שראה על ככה להזהיר אותם על זה יש לומר, כי מחלוקת השבטים עם יוסף עד שמכרוהו, בודאי לא היתה המחלוקת בדברים גשמיים רק בדרכי החסידות כמובן, לפיכך הזהיר אותם עכשיו, שאל ירגזו עוד בדרכי החסידות שלהם, רק יבינו שיש הרבה דרכים בעבודת הבורא והכל עולה בקנה אחד”.

Surely, the differences that existed between Yosef and the other tribes prior to the sale concerned matters of devoutness rather than material matters. Therefore, he warned them at this time not to get hung up over these issues. He wanted them to understand that there are many different ways to serve Hashem and they all serve the same purpose.

We can appreciate how this explanation complements Rabbi Yechezkel of Kazmir’s, zy”a, previous explanation. He warned them at this precise moment, because he perceived by means of “ruach hakodesh” that the Batei HaMikdash were destined to be destroyed on account of “sin’as chinam”. Now, one of the factors causing “sin’as chinam” — as we witness all too often — is a person’s difficulty accepting his fellow Jew’s method of serving Hashem when it deviates from his own.

Therefore, Yosef wisely admonished his brothers and intended to warn us, as well, the descendants of his brothers, the tribes: **“אל תרגזו בדרך”** — do not become agitated on the way. If you wish to correct the serious flaw of “sin’as chinam” — which led to the destruction of the Beis HaMikdash — and by so doing to hasten the geulah, do not get consumed by zealotry. Rather than being bothered by your fellow Jew’s different method of serving Hashem, learn to accept him and his Torah lovingly. Do so with the certain knowledge that we all serve the same G — d and that every Jew has his own unique way of serving Hashem — as befits his unique neshamah.

Yosef and Binyamin Followed in the Ways of Their Mother Rachel

We can expand on this sacred idea from Rabbi Yechezkel of Kazmir, zy”a, based on a revelation of Chazal’s in the Midrash Rabbah. According to the Midrash, at the time of the churban of the Beis HaMikdash, Avraham, Yitzchak, Yaakov and Moshe Rabeinu came individually to pray and beseech Hashem for mercy. HKB”H did not respond to their pleas until Rachel Imeinu interceded. He immediately showed Yisrael mercy. The Midrash details Rachel’s compelling argument. She describes how Yaakov loved her and worked seven years for her hand in marriage — only to be deceived by her father. Learning of her father’s plan to substitute her sister in her place without Yaakov’s knowledge, she gives Yaakov a sign so as to identify her.

Nevertheless, she ultimately has mercy on her sister, not wishing to embarrass her; she reveals the secret signs she had given to Yaakov. She did so selflessly and without jealousy. She argues that if she, a mere human being, flesh and blood, dust and ashes, acted without jealousy — so as not to embarrass her sister, her husband’s other wife — — all the more so that the King of the Universe should not be jealous of idols and gods that are false and lack any substance. HKB”H immediately showed Yisrael mercy and proclaimed that he would return Yisrael to their position of preeminence because of Rachel.

The Obligation to Acquire Rachel Imeinu's Trait of Selfless Love

If we examine the matter, we can understand why HKB"H was so moved by Rachel Imeinu's altruistic deeds — so much so that He promises her: **“ושובו בנים לגבולה”** — that her children will ultimately be redeemed and will return to their lands. For, we learned in the Gemara above that the Beis HaMikdash was destroyed because of “sin'as chinam” — baseless hatred. Similarly, we have learned that the tikun must come in the form of “ahavas chinam” — loving one's fellow Jew selflessly whatever the circumstances.

We cannot even begin to describe the degree of selflessness and refined midot demonstrated by Rachel Imeinu. It would have only been natural for her to reveal the truth to Yaakov. Nevertheless, she remained silent and did not reveal her father's deceit. Furthermore, she remained in hiding in the very same room with Yaakov and Leah. So, when Yaakov asked Leah for the secret signals — to verify that she was indeed Rachel — Rachel responded to his inquiries with her own voice, so as not to embarrass her sister Leah.

Only this form of selfless love — — as displayed by Rachel Imeinu — — possesses the power to shatter the iron curtains of exile that resulted from the “sin'as chinam” that prevailed among Yisrael. Consequently, where the holy Avot and Moshe Rabeinu were unsuccessful, as it were, in their attempts to arouse HKB"H's mercy, Rachel Imeinu prevailed. As soon as Rachel appeared: **“מיד נתגלגלו: רחמי של הקב"ה ואמר, בשבילך רחל אני מחזיר את ישראל למקומן”** — HKB"H showed Yisrael mercy and proclaimed that He would return Yisrael to their state of preeminence in her merit.

Thus, we can conclude that the reason Yosef and Binyamin were the ones to begin this tikun — exemplifying sincere brotherly love and “ahavas chinam” — was because they followed in the footsteps of their mother Rachel Imeinu. She established the standard for all of Yisrael to love one's fellow Jew without any personal reservations. These three — Rachel and her two sons — are shining lights for all of us — illuminating the way to remedy the tragic flaw of “sin'as chinam”, which led to the churban of the Beis HaMikdash. By following in their footsteps and living up to their standard of “ahavas chinam”, we can hasten the geulah and the building of the third Beis HaMikdash, swiftly in our days.

Eisav's Descendants Will Only Fall at the Hands of Rachel's Children

Based on this understanding, I would like to propose an explanation for Chazal's statement in Pesikta D'Rav Kahana (3, 13): **“אגדה היא שאין זרעו של עשו נופל אלא ביד בניה של רחל”** — Aggadah teaches us that Eisav's descendants will only be defeated by Rachel's

children. Similarly, the Pesikta Rabbati explains (13): **“כיון שמלך שאול — אמר הקב"ה, אין זרעו של עמלק נופל אלא ביד בנה של רחל”** — when Shaul became king, HKB"H proclaimed that the descendants of Amalek will only be defeated by Rachel's son. As we know, Amalek was a descendant of Eisav; he would fall at the hands of Shaul HaMelech from the tribe of Binyamin — Rachel's son. Let us endeavor to explain why this is so. Why is the downfall of Eisav's descendants necessarily at the hands of Rachel's children?

First let us explain why Yisrael were punished for the sin of “sin'as chinam” with the destruction of the Beis HaMikdash by Edom. Our blessed sages teach us in Midrash Tehillim (Mizmor 120, 6): **“רבת שכנה”** — **“לה נפשי עם שונא שלום. וכי יש אדם שונא שלום, עשו שונא השלום”** — “long has my soul dwelt with those who hate peace”. Is there someone who hates peace? Indeed, Eisav's hates peace. This notion is fortified by what the Chatam Sofer writes in parshas Toldos (page 120, column 2): **“כי עש"ו גימטריא שלו”ם בטומאה, על כן נקרא שונא — שלום”** — the numerical value of the name “Eisav” is the same as the word “shalom”; both equal 376. He embodies the negative, impure aspect of “shalom”. Hence, he is referred to as “the hater of peace”. We see that the klipah of Eisav stands diametrically opposed to the “shalom” and unity of Yisrael.

An earlier source for this idea is found in the Ba'al HaTurim parshas Toldos (Bereishis 25, 25): **“עשו בגימטריא שלום”** — “Eisav” possesses the same numerical value as “shalom”. Along these lines, the Megaleh Amukos writes (Pinchas) regarding HKB"H's promise to Pinchas (Bamidbar 25, 12): **“לכן אמור הנני נותן לו את בריתי שלום, לקביל”** — as a reward for his act of zealotry, HKB"H promises him His covenant of “shalom”, to counteract Eisav, the hater of peace; for both “Eisav” and “shalom” share the same numerical value.

We can now appreciate why the second Beis HaMikdash was destroyed due to the sin of “sin'as chinam” by the klipah of Edom, namely Eisav. For, the life — force and power of “Eisav” — which equals “shalom” — is strengthened when, chas v'shalom, there is a lack of “shalom” among Yisrael. Therefore, when “sin'as chinam” prevails — which is the opposite of “shalom” — his dominance and power increases. In fact, it surged to the point that he was able to destroy the Beis HaMikdash and force Yisrael into their current exile — “galut Edom”.

We can now shed some light on the statement: **“אגדה היא שאין זרעו של עשו נופל אלא ביד בניה של רחל”** — Aggadah teaches us that Eisav's descendants will only be defeated by Rachel's children. For, Rachel's two sons, Yosef and Binyamin, had no part in or association with the other brothers' hatred. Quite the opposite! They paved the way for brotherly love to prevail among Yisrael when they wept

upon each other's neck — envisioning the churban of the sanctuary destined to be located in the other's territory. Therefore, it is only fitting that the klipah of Eisav — equaling “shalom” numerically and opposing “shalom” among Yisrael in reality — — succumb to them.

“I will make your walls out of ‘kadmoh’ stone” — Shoham or Yashfeh

Let us now apply what we have learned to make sense of an enigmatic statement in the Gemara (B. B. 75a) concerning the prophesy describing the future geulah (Yeshayah 54, 12): **“ושמתי כדכד שמשותיך, אמר רבי שמואל בר נחמני, פליגי תרי מלאכי ברקיעא גבריאל ומיכאל, ואמרי לה תרי אמוראי במערבא, ומאן אינון יהודה וחזקיה בני רבי חייא, חד אמר “I will make your walls out of kadmoh stone”. Rav Shmuel bar Nachmani said: Two angels in heaven dispute the meaning of kadmoh — Gavriel and Michael; and some say: Two Amoraim in the west are the disputants. And who are they? Yehudah and Chizkiyah the sons of Rabbi Chiya. One of them says that it refers to “shoham”; the other says that it refers to “yashfeh”. HKB”H said to them: Let it be both like this one and like that one.**

It appears that we can decipher this puzzling statement by recalling that these two stones from the Choshen (the breastplate of the Kohen Gadol) are associated with Yosef and Binyamin. The “shoham” corresponds to Yosef and the “yashfeh” corresponds to Binyamin. Hence, we can suggest that the two heavenly angels, Gavriel and Michael, and the two earthly Amoraim are disputing a question concerning the future geulah. In whose merit will HKB”H shine on Yisrael the light of the sun of the future geulah? Will it be in the merit of the “shoham” — Yosef's stone — or will it be in the merit of the “yashfeh” — Binyamin's stone?

Let us explain. Yosef's level of brotherly love surely exceeded that of Binyamin. While it is true that Binyamin did not demonstrate any lack of brotherly love; it is also true that the brothers did not give him any cause or justification for hating them. This is in direct contrast to Yosef who was sold by his brothers into slavery. Despite this inhumane treatment, Yosef provided his brothers with food and sustenance and repaid them only with kindness — despite their treachery. There is no higher level of brotherly love than that displayed by Yosef. This was the crux of the dispute: **“חד אמר שוהם” “חד אמר ישפה” — — One of them says that it refers to “shoham”; the other says that it refers to “yashfeh”.**

In other words, will the geulah come specifically in the form of “shoham”, or might it come even in the form of “yashfeh”? Is it mandatory that Yisrael be on the level of Yosef hatzaddik — loving one's fellow Jew even when he has wronged you? Or might the

geulah come even if Yisrael are merely on the level of Binyamin? Will it suffice that they are merely free of “sin'as chinam” and demonstrate love for one's fellow Jew? HKB”H resolves the debate by proclaiming: **“להוי כדין וכדין” — — Let it be both like this one and like that one.** The geulah will come in the merit of both of them; a select few will be on the level of Yosef, while the majority will be on the level of Binyamin.

The Kedushah of יוסף בינימין Nullifies the Klipah of ריב

I was struck by a wonderful idea for those who appreciate the methodology of “remez”. We cited the Midrash above: **“אגדה היא שאין זרעו של עשו נופל אלא ביד בניה של רחל” — — Aggadah teaches us that Eisav's descendants will only be defeated by Rachel's children.** The divine kabbalist Rabbi Shimshon of Ostropoli, ztz”l, hy”d, writes in Likutei Shoshanim in the name of the sefer Tziyoni, authored by the divine kabbalist Rabbi Menachem Tziyoni: **“קליפה אחת נקראת ריב, ועמה תרה חיילות במנין אדרת שער, וקליפה זו ריב ממונה להשכיח ולהעקיר תורתן של תלמידי חכמים בשעת חליים” — there is a klipah known as ריב; it possesses 605 combatants equivalent to the term אדרת (שער), a hairy coat; the function of this klipah is to make Torah scholars forget their Torah when they are ill.**

Thus, we can surmise that the wicked Eisav represents the klipah of ריב — delegated to cause Torah scholars to forget their Torah. After all, the Torah describes his birth as follows: **“ויצא הראשון אדמוני כולו” — the first one emerged red; all of him resembling a hairy coat.** We see that the Torah associates Eisav with an אדרת שער, alluding to the 605 combatants — equivalent to the numerical value of ריב — which comprise the klipah of ריב, provoking forgetfulness.

I would like to make use of this idea to explain the following statement in the Gemara (Berachot 57b): **“הרואה רבי בחלום יצפה” — one who sees Rebbe in a dream can anticipate wisdom.** First, however, let us explain why our holy teacher Rabbi Yehudah HaNasi merited to be called plain “Rebbe” (Shabbas 32b; Yevamos 45a). We shall also explain why he specifically from among all of the Tannaim merited this unique designation — to be referred to simply as “Rebbe”.

We shall begin with the words of the great gaon Chida in Pnei David (Bo): **“דמהאי טעמא קורין רבי למוסמך, לבטל קליפת ריב המשכחת” — this is why one who is ordained is called רבי; to annul the klipah of ריב which causes one to forget.** Next, let us present the Rambam (Introduction to Yad HaChazakah) who writes that Rabeinu hakadosh redacted the Mishnayos, the essence of Torah she'b'al peh, to prevent Yisrael from forgetting the Torah. Here are his precise words: **“לפי שראה שתלמידים מתמעטין והולכין והצרות מתחדשות ובאות, ומלכות**

רומי פושטת בעולם ומתגברת, וישראל מתגלגלין והולכין לקצוות, חיבר "חיבור אחד להיות ביד כולם כדי שילמדוהו במהרה ולא ישכח".

Seeing as he merited in his kedushah to prevent Yisrael from forgetting Torah she'b'al peh, it was only fitting that he be known as plain "רבי". This appellation alludes to the fact that due to his kedushah he was able to nullify the minister of forgetfulness, the klipah of "ריב", and its power over Yisrael. [Note that this allusion hinges on the fact that these two names contain the same three letters — — just arranged differently. How nicely this helps us understand our sages' enigmatic message: "הרואה רבי בחלום יצפה לחכמה" — — one who sees Rebbe in a dream can anticipate wisdom. For, "ריב" alludes to the nullification of the forces that cause one to forget the Torah, emanating from the klipah of "ריב"; cancelling out the klipah of forgetfulness allows one to acquire wisdom, "chochmah".

Eisav's Klipah which Opposes "Shalom" Is Related to the Klipah of "ריב"

At this juncture, let us point out that the fact that Eisav is associated with the klipah of "ריב" ties in beautifully with the fact that Eisav possesses the same numerical value as "shalom". [עש"ו=] Opposing "shalom" and unity in Yisrael, arouses the klipah of "ריב", which is the opposite of "shalom". A source substantiating the fact that the klipah of "ריב" is empowered by arguments and the lack of "shalom" is found in the Yearos Devash (Part 1, Drush 16). Here is what he writes: "כי השר המשכח הוא נקרא ריב. . . והטעם כי אין ריב וקטט ומלחמה בעולם אשר לא סגי בלאו הכי בלי כעס, וכבר אמרו (פסחים סו.) כל הכועס חכמתו משתכחת, ולכך שר המשכח הוא ריב". The force that causes forgetfulness is known as "ריב" — which is the Hebrew word meaning quarrel or argument. This name reflects the fact that all quarrels and conflicts in the world are associated with anger. Regarding anger, the Gemara states (Pesachim 66a) that one who becomes angry forgets his wisdom. Hence, the force causing forgetfulness is referred to as "ריב".

Similarly, the Toldos Yaakov Yosef (Acharei) writes that he heard the following interpretation of the passuk (Yeshayah 29, 14): "לכן: הנני יוסף להפליא את העם הזה הפלא ופלא, ואבדה חכמת חכמיו ובינת נבונים תסתתר" — therefore, behold, I will continue to perform more wonders against this people — wonder upon wonder; the wisdom of its wise men will be lost and the understanding of its sages will become concealed. The word "פלא" which appears in this passuk and is translated as wonder is also formed by the first letters of the words:

פ"ירוד ל'בבות א'נשים — separation of people's hearts. This causes the forgetting of the Torah: "ואבדה חכמת חכמיו ובינת נבונים תסתתר" — — the wisdom of its wise men will be lost and the understanding of its sages will become concealed.

This helps explain very nicely why Rabeinu hakadosh — referred to as plain "Rebbe" because he helped annul the klipah of "ריב" which causes the forgetting of the Torah — chose to conclude the Mishnayos of Torah she'b'al peh with the following Mishnah (Oktzin): "אמר רבי: שמעון בן חלפתא, לא מצא הקב"ה כלי מחזיק ברכה לישראל אלא השלום, שנאמר (תהלים כט — יא) ה' עוז לעמו יתן ה' יברך את עמו בשלום" — HKB"H found no other vessel to support and contain berachah for Yisrael than "shalom".

Here Rabeinu hakadosh wished to teach us that one cannot be a "כלי מחזיק ברכה" — a vessel able to hold onto the Torah one has learned without forgetting it — unless one has "shalom" and unity with his fellow Jew. For, the Torah can only be acquired as a group. If chas v'shalom quarrels and disputes prevail among Yisrael, the klipah of "ריב" is aroused, chas v'shalom, leading to the forgetting of the Torah.

At last, we can appreciate the depth and wisdom of our sages' statement: "אגדה היא שאין זרעו של עשו נופל אלא ביד בניה של רחל" — — Aggadah teaches us that Eisav's descendants will only be defeated by Rachel's children. As we have learned, Eisav and his descendants represent the klipah of "ריב" causing Yisrael to forget the Torah by inciting quarrels and disagreements among them. Therefore, Eisav's descendants will only be defeated by Rachel's sons — Yosef and Binyamin. For, they did not fall victim to the sin of "sin'as chinam". On the contrary, they were shining examples of brotherly love. Hence, they possess the power to take down and subdue the klipah of Eisav and his descendants.

Let us add one more wonderful allusion. We have seen that Yosef and Binyamin followed in the footsteps of their mother Rachel. They learned from her the attribute of "ahavas chinam" — which is invaluable and has no equal. If we take the first letters of their three names — — ר'חל יוסף בנימין — we obtain "ריב". This alludes to the fact that in the merit of their "ahavas Yisrael" — their love of their fellow Jew — they are able to abolish this formidable klipah. With this knowledge, it is incumbent upon us to follow in the footsteps of these three ancestors. We must endeavor to love each and every Jew unconditionally as they did.

Donated by Dr. Ralph and Limor Madeb

For the Refua shelema of Refael Gavriel Simcha Chaim Ben shulamit

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