

## בכייט יוסף ובנימין הרב חיים קסמן

In explaining the *posuk* (*Bereishis 45:14*), “*Vayipol al tzavirei Vinyomin achiv vayeivk, u’Vinyomin bocho al tzavorov*,” Rashi cites the *gemara Megilah 16b* which states that Yosef and Binyomin’s *bechiyos* were *meramez* to the *Churbanos* which would take place in each of their *chalukos*.

In the *sefer* “*Derech Sicha*,” (a *sefer* of questions asked to HaRav Chaim Kanievsky) the question is asked why at this point in time are Yosef and Binyomin lamenting the *Churbanos*? They were celebrating their unbelievable reunion, why were they crying at such a joyful event? The objects of those *Churbanos* were not even built yet.

The *sho’el* cites a *vort* from HaRav Mottel Pogromansky who was one of the *gedolei talmidei Telshe* and *gedolei Yisroel* before the Second World War and lived in France afterwards before his *petirah* a short while later: He comments on the *posuk*, “*Umacha Hashem dimah mei’al kol ponim*.” What is the *mashma’os* of *kol ponim*? Not only will Hashem erase tears of pain, but even tears of *simcha* will no longer appear in the *Acharis haYomim*. He goes on to ask, we understand that after the Final *Geulah* there will no longer be tears of *aveilus*, but why must the tears of *simcha* also disappear?

He explains that tears of *simcha* come from a deep awareness that the *simcha* will not last and things will change again. The tears present really come from the *churban* or loss which is yet to come. At the same time one experiences *simcha* which penetrates the deepest inner-chamber of the soul, there is an awareness of its evanescence and that evokes tears. *Mimeilo, le’osid lavo* those tears will also disappear because the *simcha* and *giluy Shechina* which will come will stay forever.

Over here, Yosef and Binyomin were *b’ikur* crying tears of *simcha*. However, with that came the awareness of the future *Churbanos*.

*Chasam Sofer* writes since *galus Mitzrayim* contains the potential for all future *galuyos*, and Yosef and Binyomin were aware of the onset of the *galus*, this awareness of the impending *galus* brought about tears over future *churbanos*. [We mention this idea every day in “*Emes V’emunah*” following *Krias Shema* in *Maariv*. We mention *galus Mitzrayim* and all variations of *galus*.] The *remez* to this is the previous *posuk* which ends with the words, “*v’horadtem es avi heino*.” That is the beginning of *galus Mitzrayim* and that is what evoked these tears.

In contrast to what HaRav Mottel is saying, that the tears were of *simcha*, the *Chasam Sofer* is learning that they were indeed tears of *churban*.

Similarly, *Maharal* in *Gur Aryeh* says that the reunion of the brothers was a *remez* to all that would happen to their children through all the *doros* until *be’as go’el tzidkeinu*, and this was the trigger for these tears of *churban*.

We can be *mamtik* the *Chasam Sofer* and *Maharal* with a *Sfas Emes*. *Sfas Emes* is *medayek* in the *posuk* (*45: 1*), “*V’lo yachol Yosef l’his’apeik l’chol hanitzovim olov*,” that it is *mashma* Yosef would have held off further had he been able to. He would have refused to give in to Yehuda’s pleas and instead would have held Binyomin hostage until Yaakov came down to *Mitzrayim*. Had Yaakov come down thinking that he was merely coming to stand in front of the *Moshel Mitzrayim*, and Yosef revealed himself then, the extreme *giluy Yad Hashem* behind all of the preceding events to the entire family of Yaakov Avinu would

have equaled the *giluy Yichud Shmo Yisborach* which we await at the End of Days and the *tikkun haberiya* would have occurred and there would have been no more *galus*.

This did not happen. Instead, Yosef tells the brothers that since Yaakov was not present for this event they must bring him down and there will be a *galus*. Certainly, they were overjoyed to see each other and they might have cried tears of joy, but the reunion sans Yaakov Avinu was also a *sibah* for future *galuyos* and actually the source for all *churban* and need for all *geulah*. *Memeilah*, their *bechiya* of joy was mixed with tears of the future *galuyos*.

This coming week is *Asarah b'Teves*. We find something unique about *Asarah b'Teves* that sets it apart from all other *ta'aneisim*. *Beis Yosef* brings from the *Avudraham* that even though the general rule is a *ta'anis she'chal b'Shabbos* is *nidcheh* to Sunday, if *Asarah b'Teves* were to fall out on Shabbos (as was possible during the *tekufah* of *keviyas hachodesh al pi re'eya*) it would be *chal* on Shabbos and we would have to fast on Shabbos. [The Rambam *paskens* that *Asarah b'Teves* is also pushed off to Sunday. As well, after the establishment of our calendar, this cannot occur.]

This is because the *posuk* by *Asarah b'Teves* says, “*b'etzem hayom hazeh*.” This means that it is *shayich* to the particular calendar day, whereas all other *ta'aneisim* are merely connected to the particular *chodesh* in which they fall out. (*Tisha b'Av* is *shayich* to *Av*, etc.)

Why is the *ta'anis* of *Asarah b'Teves* *meyuchad* to that day and not just the month?

The *Mechaber* brings that, *b'emes*, there is a fast for the eighth, ninth, and tenth days of *Teves*. These are for the *tirgum hashivim*, the *petirah* of *Ezra haSofer*, and the onset of the siege of Yerushalayim, respectively. The common denominator of these three events is a severance from the root of *hashpo'o*.

*Chazal* say the *tirgum hashivim* caused a *yeridah* of *choshech* onto the world, because the *tirgum* was unable to capture the meaning of the Torah. This meant that the Torah was being presented to the public disconnected to its true essence.

The death of *Ezra haSofer* marked the end of *Nevuah*, as *Chazal* say that *Malachi* is *Ezra haSofer*. The cessation of *Nevuah* marks a disconnect in open communication with Hakadosh Boruch Hu.

Finally, the siege of Yerushalayim marks the end of the connection of Yerushalayim to, *k'ilu*, *Yerushalayim shel ma'alo*. This in turn marks our disconnection to the *olam shel ma'alo*.

However, *Chodesh Teves* is *nikvah* to be part of Chanukah and has in it *Chanukas Beis Hamikdosh*. In Chanukah lies the *refuah* for this disconnection of Torah, *Nevuah*, and *Beis Hamikdosh*. Chanukah is *megaleh* the *koach*, *mitzad Torah shel b'al peh*, for Klal Yisroel to find deep within themselves a power source to reconnect with. To reconnect to each of these three things. Because the *refuah* to this crisis of separation lies within the very same month, the *ta'anis* was limited to one day of *Asarah b'Teves* exclusively. The overall month has the counterpunch to the calamity of this one day and therefore the *ta'anis* is limited to *Asarah b'Teves*.

This is quite similar to our original idea about the *parsha*. Yaakov Avinu missing the *giluy* of Yosef is a disconnection. It is *moreh* on a lack of *chibbur* between the *shevatim* and Yaakov Avinu. This is related to next week's *parsha*, *Vayechi*, where Yaakov is unable to be *megaleh* the *Keitz*. His *hasogo* cannot be shared with his sons because there is a disconnect. In this disconnection lie roots of all *churban*.

For us, the *avodas hayom* of this *chodesh*, and particularly of *Asarah b'Teves*, is to be *makir* that we have within ourselves the *koach* of *refuah* for the disconnection which we suffer from *lemalo ulemato*. We have our own “generator,” so to speak, which allows us to reconnect. It is really a time to do a *cheshbon hanefesh* and inspect our connection to Torah and to *tefilah* to see where we can be *mechazek*. To perform a personal *bedek habayis* on our own “generator” of connection. This would be a fitting *avodah* to be *mesaken* the loss of these days.