

Binyamin

Source Sheet by Tamar Weissman

Genesis 37:2-3

(2) This, then, is the line of Jacob: At seventeen years of age, Joseph tended the flocks with his brothers, as a helper to the sons of his father's wives Bilhah and Zilpah. And Joseph brought bad reports of them to their father. (3) Now Israel loved Joseph best of all his sons—he was his “child of old age”; and he had made him an ornamented tunic.

בראשית ל"ז:ב-ג'

(ב) אֵלֶּה | תְּלֻדֹת יַעֲקֹב יוֹסֵף
בֶּן־שִׁבְע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה
אֶת־אֶחָיו בְּצֹאן וְהוּא נֹעַר
אֶת־בְּנֵי בְלָהָה וְאֶת־בְּנֵי זִלְפָּה
נְשֵׁי אָבִיו וַיְבֵא יוֹסֵף אֶת־דְּבָרָם
רָעָה אֶל־אָבִיהֶם: (ג) וַיִּשְׂרָאֵל
אֶהָב אֶת־יוֹסֵף מִכָּל־בְּנָיו
כִּי־בְרִזְקָנִים הוּא לוֹ וַעֲשָׂה לוֹ
כְּתֹנֶת פָּסִים:

Genesis 30:24

(24) So she named him Joseph, which is to say, “May ה' add another son for me.”

בראשית ל"כ"ד

(כד) וַתִּקְרָא אֶת־שְׁמוֹ יוֹסֵף
לֵאמֹר יִסָּף ה' לִי בֶן אַחֵר:

Genesis 35:16-19

(16) They set out from Bethel; but when they were still some distance short of Ephrath, Rachel was in childbirth, and she had hard labor. (17) When her labor was at its hardest, the midwife said to her, “Have no fear, for it is another boy for you.” (18) But as she breathed

בראשית ל"ה:ט"ז-י"ט

(טז) וַיֵּסְעוּ מִבֵּית אֵל וַיְהִי־עוֹד
כְּבִרְת־הָאָרֶץ לְבֹנָא אֶפְרָתָה וַתֵּלֶד
רָחֵל וַתִּקְשׁ בְּלִדְתָּהּ: (יז) וַיְהִי
בְּהִקְשָׁתָהּ בְּלִדְתָּהּ וַתֹּאמֶר לָהּ
הַמִּילָדֶת אֶל־תִּירָאִי כִי־גִסְזָה לָךְ
בֶּן: (יח) וַיְהִי בְּצֵאת נַפְשָׁהּ כִּי

her last—for she was dying—she named him Ben-oni; but his father called him Benjamin. (19) Thus Rachel died. She was buried on the road to Ephrath—now Bethlehem.

מֵתָהּ וַתִּקְרָא שְׁמוֹ בֶן־אוֹנִי וְאָבִיו
קָרָא־לוֹ בְּנִימִין: (יט) וַתָּמָת רָחֵל
וַתִּקְבֹּר בְּדֶרֶךְ אֶפְרַתָּה הִוא בֵּית
לְחֶם:

Judges 20:16

(16) of these forces—700 of the best troops—were left-handed. Every one of them could sling a stone at a hair and not miss.

שופטים כ':ט"ז

(טז) מִכָּל ׀ הָעָם הַזֶּה שֹׁבְעִי
מֵאוֹת אִישׁ בַּחֹר אֲטֹר יְד־יְמִינֹו
כָּל־זֶה קָלַע בְּאַבֵּן אֶל־הַשָּׁעָרָה
וְלֹא יַחֲטֵא: {פ}

II Chronicles 14:7

(7) Asa had an army of 300,000 men from Judah bearing shields and spears, and 280,000 from Benjamin bearing bucklers and drawing the bow; all these were valiant men.

דברי הימים ב י"ד:ז'

(ז) וַיְהִי לְאַסָּא חֵיל נֶשֶׂא צִנָּה
וְרִמָּח מִיהוּדָה שְׁלֹשׁ מֵאוֹת אָלֶף
{ס} וּמִבְּנִימִן נֶשֶׂאִי מִגֶּן וְדֹרְכֵי
קֶשֶׁת מֵאַתִּים וּשְׁמוֹנִים אָלֶף
כָּל־אַלֶּה גִבּוֹרֵי חֵיל:

II Samuel 1:22

(22) From the blood of slain, From the fat of warriors—The bow of Jonathan Never turned back; The sword of Saul Never withdrew empty.

שמואל ב א':כ"ב

(כב) מִדָּם חֲלָלִים מִחֶלֶב גִּבּוֹרִים
קֶשֶׁת יְהוֹנָתָן לֹא נָשׁוּג אַחֲוֹר
וְחֶרֶב שָׁאוּל לֹא תָשׁוּב רִיקָם:

I Samuel 20:18-20

שמואל א כ':י"ח-כ'

(18) Jonathan said to him,
 "Tomorrow will be the new moon;
 and you will be missed when your
 seat remains vacant. (19) So the day
 after tomorrow, go down all the way
 to the place where you hid the other
 time, and stay close to the Ezel
 stone. (20) Now I will shoot three
 arrows to one side of it, as though I
 were shooting at a mark,

(יח) וַיֹּאמֶר-לוֹ יְהוֹנָתָן מָחָר
 חֹדֶשׁ וְנִפְקְדָתָ כִּי יִפְקֹד מוֹשְׁבֶךָ:
 (יט) וְשִׁלְשֶׁת תֵּיָרֵד מָאֹד וּבֹאת
 אֶל-הַמָּקוֹם אֲשֶׁר-נִסְתַּרְתָּ שָׁם
 בַּיּוֹם הַמַּעֲשֶׂה וַיִּשְׁבֶּתָ אֶצֶל הָאֶבֶן
 הָאֵזֶל: (כ) וְאֲנִי שִׁלְשֶׁת הַחֲצִים
 צִנֵּה אוֹרֶה לְשַׁלַּח-לִי לַמִּטְרָה:

I Chronicles 12:1-2

(1) The following joined David at
 Ziklag while he was still in hiding
 from Saul son of Kish; these were the
 warriors who gave support in battle;
 (2) they were armed with the bow
 and could use both right hand and
 left hand to sling stones or shoot
 arrows with the bow; they were
 kinsmen of Saul from Benjamin.

דברי הימים א י"ב:א-ב'

(א) וְאֵלֶּה הַבָּאִים אֶל-דָּוִיד
 לְצִיקְלָג עוֹד עֲצוּר מִפְּנֵי שָׁאוּל
 בֶּן-קִישׁ וְהֵמָּה בְּגִבּוֹרִים עֲזָרֵי
 הַמִּלְחָמָה: (ב) נֹשְׂקֵי קֶשֶׁת
 מִיְּמִינֵם וּמִשְׁמָאלֵם בְּאַבְנִים
 וּבַחֲצִים בִּקְשֶׁת מֵאַחֵי שָׁאוּל
 מִבְּנֵימֶן:

Judges 3:15

(15) Then the Israelites cried out to
 GOD, and GOD raised up a
 champion for them: the Benjaminite
 Ehud son of Gera, a left-handed
 man. It happened that the Israelites
 sent tribute to King Eglon of Moab
 through him.

שופטים ג':ט"ו

(טו) וַיִּזְעֻקוּ בְנֵי-יִשְׂרָאֵל אֶל-ה'
 וַיִּקָּם ה' לָהֶם מוֹשִׁיעַ אֶת-אֶהוּד
 בֶּן-גֵּרָא בֶן-הַיְּמִינִי אִישׁ אֵטָר
 יְדִימִינּוּ וַיִּשְׁלְחוּ בְנֵי-יִשְׂרָאֵל
 בְּיָדוֹ מִנְחָה לְעֶגְלוֹן מֶלֶךְ מוֹאָב:

Judges 20:16

(16) of these forces—700 of the best troops—were left-handed. Every one of them could sling a stone at a hair and not miss.

שופטים כ':ט"ז

(טז) מִכָּל ׀ הָעָם הַזֶּה שֶׁבַע
מֵאוֹת אִישׁ בַּחֹר אֵטֶר יְד־יְמִינֹו
כָּל־זֶה קָלַע בְּאַבֵּן אֶל־הַשְּׁעָרָה
וְלֹא יָחָטָא: {פ}

I Chronicles 12:2

(2) they were armed with the bow and could use both right hand and left hand to sling stones or shoot arrows with the bow; they were kinsmen of Saul from Benjamin.

דברי הימים א י"ב:ב'

(ב) נִשְׁקֵי קֶשֶׁת מִיְמִינֵם
וּמִשְׁמָאלִים בְּאַבְנִים וּבַחֲצִים
בִּקְשָׁת מֵאַחֵי שְׂאוֹל מִבְּנֵימִן:

Ralbag on Judges 3:15

רלב"ג על שופטים ג':ט"ו

(א) וכששבו ישראל לשם ית'
הקים להם מושיע אהוד בן גרא
משבט בנימין ובתחבולות עשה
לו מלחמה וזה שהוא סבב
ששלחו ישראל מנחה לעגלון
כדי שיתכן לו יותר לבא אליו
בטח והוא היה אטר יד ימינו
והיה זה גם כן סבה שלא ירגיש
בלקיחתו החרב ביד שמאלו:

Exodus 15:6

(6) Your right hand, 'ה, glorious in power,

שמות ט"ו:ו'

(ו) יְמִינְךָ ה' נִאֲדָרִי בִכְחַ יְמִינְךָ
ה' תִּרְעַץ אוֹיְבִי:

Your right hand, ה', shatters the foe!

Psalms 118:15-16

(15) The tents of the victorious
resound with joyous shouts of
deliverance,
“The right hand of the LORD is
triumphant! (16) The right hand of
the LORD is exalted!
The right hand of the LORD is
triumphant!”

תהילים קי"ח:ט"ו-ט"ז

(טו) קוֹל | רָנָה וַיִּשׁוּעָה בְּאֶהְלִי
צְדִיקִים יִמִּין ה' עָשָׂה חֵיל: (טז)
יִמִּין ה' רוֹמְמָה יִמִּין ה' עָשָׂה
חֵיל:

Genesis 49:27

(27) Benjamin is a ravenous wolf;
In the morning he consumes the foe,
And in the evening he divides the
spoil.”

בראשית מ"ט:כ"ז

(כז) בְּנֵי־יָמִין זֵאֵב יִטְרֹף בִּבְקָר
יֹאכֵל עַד וְלַעֲרֵב יַחְלֹק שָׁלָל:

Hirsch, Genesis 49:27

Note that (the verse) does not say ze'ev tired but ze'ev yetraf. Accordingly, ze'ev could be the object of the verb, rendering the meaning “Benjamin will tear apart the wolf...” [as opposed to the more conventional translation, “Benjamin is a ravenous wolf”]. It will be the smallest and youngest of the sons who will drive the “wolf,” eternal Amalek, away from the flock of Jacob.

Rashi on Genesis 49:27

(2) בְּבֹקֶר יֹאכֵל עַד IN THE MORNING
HE EATETH HIS PREY — He (Jacob)
says this (“in the morning eateth his
prey”) with reference to Saul who

רש"י על בראשית מ"ט:כ"ז

(ב) בְּבֹקֶר יֹאכֵל עַד...וְעַל שְׂאוֹל
הוא אומר שְׁעָמַד בְּתַחֲלָת
פְּרִיחָתוֹ וְזִרְיָחָתוֹ שֶׁל יִשְׂרָאֵל:

rose as Israel's champion in the period when Israel began to flourish and shine (i.e. in the morning of his history; indeed some editions have "בקרן", at the morning-dawn of Israel, instead of פריחתן) (Midrash Tanchuma, Vayechi 14). (3) ולערב AND AT EVEN HE DIVIDETH THE SPOIL— even after the sun of Israel will have set through Nebuchadnezzar who will exile them to Babel, יחלק שלל HE WILL DIVIDE THE SPOIL, viz., Mordecai and Esther who will be of the tribe of Benjamin will divide the spoil of Haman, as it is said, (Ester 3:7) "Behold, I have given Esther the house of Haman" (Cf. Midrash Tanchuma, Vayechi 14).

(ג) ולערב יחלק שלל. אף
מִשְׁתַּשְׁקַע שֶׁמֶשׁן שֶׁל יִשְׂרָאֵל עַל
יְדֵי נְבוּכַדְנֶצַּר, שִׁיגִלָם לְבָבֶל,
יִחְלַק שֶׁלֶל, מֶרְדֵּכַי וְאַסְתֵּר שֶׁהֵם
מִבְּנֵימִין יִחְלְקוּ אֶת שְׁלַל הָמָן,
שֶׁנֶּאֱמַר הִנֵּה בֵּית הָמָן נִתְּתִי
לְאַסְתֵּר.

Hirsch, Genesis 49

Jacob's final glance comes to rest upon the end of days, when the last of the world powers will be overcome...Already in the early morning, at the outset of the nation's history, [Israel] will deal the wolf a powerful blow, but in the evening of time [the end of days] he will destroy the wolf completely.

Bereshit Rabbah 99:2

Rabbi Pinḥas in the name of Rabbi Shmuel bar Naḥman: There is a tradition that Esau will fall only into the hands of Rachel's descendants. That is what is written: "[Therefore, hear the schemes of the Lord that He

בראשית רבה צ"ט:ב'

רַבִּי פִּינְחָס בְּשֵׁם רַבִּי שְׁמוּאֵל בַּר
נַחֲמָן מִסֵּרְתָּ הוּא שְׂאִין עֲשׂו
נוֹפֵל אֶלָּא בְּיַד בְּנֵיהָ שֶׁל רַחֵל,
הֵדָא הוּא דְּכִתְיִב (יִרְמְיָה מֵט,

has devised against Edom...] will the young of the flock not drag them?" (Jeremiah 49:20). Why does he call them the young of the flock? Because they are the youngest of the tribes.

Esther Rabbah 6:12

(12) **"Esther did not disclose her family or her people, as Mordekhai had commanded her; Esther followed Mordekhai's instructions, as it was when she was fostered by him" (Esther 2:20).**

"Esther did not disclose her family" – teaching that she practiced silence for herself, like her ancestor Rachel, who practiced the craft of silence; all her great descendants maintained silence. Rachel adopted the craft of silence – she saw her betrothal gifts in the possession of her sister and she was silent. Benjamin her son practiced silence – know, as his stone in the breast piece was a chalcedony [*yashefe*], [i.e.,] he had a mouth [*yesh peh*], but was silent. Saul, her grandson – "but the matter of the kingdom...he did not tell him" (I Samuel 10:16). Esther – "Esther did not disclose her family or her people."

(כ): אם לוא יסחבום צעירי הצאן, ולמה הוא קורא אותן צעירי הצאן, שהן צעיריהן של שבטים.

אסתר רבה ו'י"ב

(יב) אין אסתר מגדת מולדתה (אסתר ב, כ), מלמד שתפשה שתיקה בעצמה כרחל זקנתה שתפשה פלך שתיקה, עמדו כל גדולי זרעה בשתיקה. רחל תפשה פלך שתיקה, ראתה סבלונותיה ביד אחותה, ושתקה. בנימין בנה תפש בשתיקה, תדע שאבנו שהיתה בחשן היתה ישפה, לומר יודע היה במכירת יוסף ושותק. ישפה, יש פה ושותק. שאול בן בנה (שמואל א י, טז): ואת דבר המלוכה לא הגיד לו. אסתר, אין אסתר מגדת מולדתה ואת עמה.

Deuteronomy 33:12

(12) Of Benjamin he said:
Beloved of 'ה,
He rests securely beside [God],
Who protects him always,
As he rests between God's
shoulders.

דברים ל"ג:י"ב

(יב) לְבִנְיָמִן אָמַר יְדִיד ה' יִשְׁכֵּן
לְבֶטֶח עָלָיו חִפָּף עָלָיו כָּל־הַיּוֹם
וּבֵין כְּתֻפָּיו שָׁכַן: {ס}

Bereshit Rabbah 93:12

(12) **“He fell upon the neck of his brother Benjamin and wept, and Benjamin wept upon his neck” (Genesis 45:14).**
“He fell upon the neck [tzaverei] of his brother Benjamin, and wept” – did Benjamin have two necks?
Rather, Rabbu Elazar ben Pedat said: Joseph saw through the Divine Spirit that two Temples were destined to be built in Benjamin's portion and were destined to be destroyed. “And Benjamin wept upon his neck” – he saw that the Tabernacle in Shilo was destined to be fashioned in Joseph's portion and was destined to be destroyed.
“He raised his voice in weeping” (Genesis 45:2) – just as Joseph placated his brothers only through weeping, so, the Holy One blessed be He will redeem Israel only through weeping, as it is stated: “They will come with weeping, and

בראשית רבה צ"ג:י"ב

(יב) וַיִּפֹּל עַל צוֹאְרֵי בִנְיָמִן אָחִיו
וַיִּבְכֶּה (בראשית מה, יד), וְכִי
שְׁנֵי צוֹאְרִים הָיוּ לוֹ לְבִנְיָמִין,
אֶלָּא אָמַר רַבִּי אֶלְעָזָר בֶּן פְּדָת
יוֹסֵף רָאָה בְּרוּחַ הַקֹּדֶשׁ שֶׁשְׁנֵי
בֵּית הַמִּקְדָּשׁוֹת עֲתִידִין לִבְנוֹת
בְּחֻלְקוֹ שֶׁל בִּנְיָמִין וְעֲתִידִין
לְחָרֹב, (בראשית מה, יד):
וּבִנְיָמִן בָּכָה עַל צוֹאְרָיו, רָאָה
שֶׁמֶשְׁכֵּן שְׁלָה עֲתִיד לְהַעֲשׂוֹת
בְּחֻלְקוֹ שֶׁל יוֹסֵף וְעֲתִיד לְחָרֹב.
(בראשית מה, ב): וַיִּתֵּן אֶת קִלּוֹ
בְּבִכִּי, כָּשֶׁם שֶׁלֹּא פָּיֵס יוֹסֵף אֶת
אָחִיו אֶלָּא בְּבִכְיָה, כִּי הַקֹּדֶשׁ
בְּרוּךְ הוּא אֵינוֹ גּוֹאֵל אֶת יִשְׂרָאֵל
אֶלָּא מִתּוֹךְ בְּכִיָּה, שֶׁנֶּאֱמַר
(ירמיה לא, ח): בְּבִכִּי יָבֹאוּ
וּבִתְחֻנוּנִים אוֹבִילִם.

with supplications I will lead them”
(Jeremiah 31:9).

Zevachim 54

**“He covers it throughout the day,
and He dwells between his
shoulders”** (Deuteronomy 33:12).
The term “covers it” is understood
to mean that Benjamin is
continually focused upon that site.
**Therefore, Benjamin the righteous
was privileged and became the
host of the Holy One, Blessed be
He,** as the Holy of Holies was built in
his portion. **As it is stated: “And He
dwells between his shoulders.”**

זבחים נ"ד

”חִפֵּף עָלָיו כָּל הַיּוֹם”. לְפִיכֹךְ
זָכָה בְּנֵימִין הַצַּדִּיק וְנִעְשָׂה
אוֹשֵׁפִיזְכָן לְהַקְדֹּשׁ בְּרוּךְ הוּא,
שֶׁנֶּאֱמָר: ”וַיֵּין כְּתִפָּיו שָׁכֵן”.

Targum Sheni 3:3

I am of the descendents of Benjamin. When Jacob bowed before Esau,
Benjamin was not yet born, and he never in all his life bowed before a mortal.
Hence an eternal covenant was made with him while he was still in his
mother’s womb, that when Israel goes up to their land and builds the Temple,
it will be in his nahalah, and the Shekhinah will dwell in his border, and that
all the nations will bow and prostrate themselves in his land. Thus, I shall not
bow before the wicked Haman!

Genesis 44:12

(12) He searched, beginning with the
oldest and ending with the
youngest; and the goblet turned up
in Benjamin’s bag.

בראשית מ"ד:י"ב

(יב) וַיִּחְפֹּשׂ בַּגְדוֹל הַיָּחַל וּבִקְטָן
כָּלָה וַיִּמְצָא הַגְּבִיעַ בְּאַמְתָּחַת
בְּנֵימִין:

Bereshit Rabbah 92:8

“The goblet was found in Benjamin's sack” – once the goblet was found, they said to him: ‘What [have you done,] thief who is son of a thief?’

בראשית רבה צ"ב:ח'

(בראשית מד, יב): וַיִּמָּצָא
הַגְּבִיעַ בְּאַמְתַּחַת בְּנִימִן, כִּיּוֹן
שֶׁנִּמְצָא הַגְּבִיעַ אָמְרוּ לוֹ מָה
גִּנְבָּא בְּרַ גִּנְבָּתָא

Genesis 44:32-34

(32) Now your servant has pledged himself for the boy to my father, saying, ‘If I do not bring him back to you, I shall stand guilty before my father forever.’ (33) Therefore, please let your servant remain as a slave to my lord instead of the boy, and let the boy go back with his brothers. (34) For how can I go back to my father unless the boy is with me? Let me not be witness to the woe that would overtake my father!”

בראשית מ"ד:ל"ב-ל"ד

(לב) כִּי עֲבָדְךָ עָרַב אֶת־הַנֶּעֶר
מִעַם אָבִי לֵאמֹר אִם־לֹא אָבִיאֲנֹו
אֵלֶיךָ וְחָטָאתִי לְאָבִי כָל־הַיָּמִים:
(לג) וְעַתָּה יִשָּׁבֶנָּא עֲבָדְךָ תַּחַת
הַנֶּעֶר עֶבֶד לָאֲדֹנָי וְהַנֶּעֶר יַעַל
עִם־אָחִיו: (לד) כִּי־אֵיךְ אֶעֱלֶה
אֶל־אָבִי וְהַנֶּעֶר אֵינְנֹו אִתִּי פֶן
אֶרְאֶה בְרֹעַ אֲשֶׁר יִמָּצָא אֶת־אָבִי:

Rashi on Genesis 44:32

(1) FOR THY SERVANT BECAME SURETY FOR THE LAD — Should you ask why I enter into the contest (champion his cause) more strongly than my other brothers — then I tell you: I have more to lose; they all stand outside

רש"י על בראשית מ"ד:ל"ב

(א) כִּי עֲבָדְךָ עָרַב אֶת הַנֶּעֶר.
וְאִם תֹּאמַר, לָמָּה אֲנִי נִכְנָס לַתִּגְרָר
יֹתֵר מִשָּׂאֵר אַחֵי? הֵם כֻּלָּם
מִבְּחוּץ וְאֲנִי נִתְקַשְׁרֹתִי בִקְשָׁר
חִזָּק לִהְיוֹת מְנַגֵּדָה בְּב' עוֹלָמוֹת:

the matter (are less concerned with it than I am), but I have placed myself under a firm bond to be an outcast in both worlds.

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