

PARSHA WITH

Rabbi Shmuel Brazil



YESHIVA ZEEV HATORAH

www.zeevhatorah.org

For sponsorship and to subscribe please email zeevmainoffice@gmail.com

תשפ"ד RAV BRAZIL PARSHAS VAYAKHAIL

BIG AND SMALL STONES AND THE G-D FACTOR

The Torah relates many important stories concerning stones of different sizes. Some stones were utilized for evil such as the stone with which Kayin killed Hevel his brother. The Tower of Bavel was built in order to make war with Hashem. In contrast there are stories of stones that relate spirituality and super natural happenings. Let us take for example the twelve stones that Yaakov placed around his head so they would protect him from wild animals while he was sleeping. The Torah relates that in the morning all the stones together transformed themselves into one huge stone which Yaakov used as a *matzeivah*.

When Yaakov meets Rachel and the shepherds who were assembled there could not remove the humongous rock situated on the mouth of the well, we find Yaakov removing the rock himself with the ease of removing a corkscrew from a bottle. *Chazal* say that learning Torah weakens the body power. So Yaakov who learned for fourteen years straight, removing that stone was nothing less than a miracle.

When *Am Yisrael* were thirsty and there was no water to drink, Hashem requested from Moshe to hit the rock and water continued to pour out from it until millions of *Yidden* had what to drink.

In the *Mishkan* there were the smaller precious stones fixed of the *Choshen*. Hashem would communicate to the *Kohen Gadol* on major decisions by lighting up the letters of the *Avos* and *Shevatim* that were inscribed on the stones. Here again we find another miraculous feat with stones.

The massive stones of the *Kosel Maaravi* are off the charts. Some of the stones weigh between 250 and 300 tons. How did the ancient civilization of the Jews without modern technology possibly lift these stones to the height of the wall? Each of the *Beis Hamikdash* stones built by Shlomo Hamelech weighed 570 tons! Firstly we have to portray the super human qualities of Shlomo Hamelech who was the wisest man that ever lived.

שלמה המלך יושב על כסא המלוכה יש לו מנוחה מסביב כל העולם תחת ידו שליט בעליונים ובתחתונים ובכל העולמות גם בשדים וגם במלאכים, יודע את כל השפות ולא רק שבעים שפות הוא ידע שפת הבהמות והחיות והעופות ואלו דברים ידועים הוא קיבל את זה בדרך נבואית זו לא חכמה שקיבל אותה באוניברסיטה זו חכמה נבואית שקיבל נוסף לחכמה הטבעית שנתן לו הקדוש ברוך הוא מלידה והוא היה חכם מכל אדם

In this description he was so powerful that he even controlled *malachim*. The answer to how Shlomo Hamelech built and moved these incredible stones from one place to another and placed them in position of being part of a wall structure, was that he employed the angels. The *Beis Hamikdash* was a supernatural place since ten daily miracles were evident there. So

PARSHA WITH

Rabbi Shmuel Brazil



YESHIVA ZEEV HATORAH

www.zeevhatorah.org

For sponsorship and to subscribe please email zeevmainoffice@gmail.com

by using these *malachim* who are created to be supernatural forces, Shlomo Hamelech achieved the impossible with these stones. For that matter, the same can be answered with the stones of the *Kosel*.

The Medrash relates a similar story with a stone of Rabbe Chanina Ben Dosa. He was poor and when he saw everyone taking up sacrifices to the *Beis Hamikdash* for the Yom Tov he was saddened over his lot. He then decided to take a stone, polish and shine it and bring that up to *Yerushalayim* instead. After finishing his stone he began looking for men to help carry it up to *Yerushalayim* which was some journey. However, there were no buyers to his proposition. Suddenly he met five people who offered to help him for a small fee. However, they made a condition that he must lend his hand in the carrying of the stone. As they all began to pick up the stone he found himself miraculously standing in *Yerushalayim* in close proximity to the *Beis Hamikdash*. He went over to the *Beis Din* relating his story and asking them what should he do with the money that his helpers now that they suddenly disappeared. The *Beis Din* told him that they were not really men but *malachim* whom Hashem sent to help you do this mitzvah even though it could not be brought as a *korban*.

From here we see that Hashem made a miracle with the stone because Rav Chanina's yearning to fulfill the mitzvah was so pure and replete with holy determination. We also learn that if Hashem helps a person in an unnatural way he must also participate in the mitzvah which helped make the miracle come true.

There is a similar modern day story of a father and son walking in the forest and the son sees a big round stone and he wants to bring it home. However when he tries to pick it up he could not move it. He turns to his father and says "I can't pick it up." His father further encourages his son "Try harder and use all your strength". Inspired by his father's words he bent down again and made a big effort and managed only to move it slightly. "Dad I tried with all my might but I couldn't do it". His father just smiled and said "Son, I know you didn't use all your strength. Try again and this time use all you got". Determined he tried again and he only moved it a little more than before. He turned to his father perplexed and asked, "Why do you keep telling me to use all my strength when I am already doing that?" His father just smiled and said "You did not use all your strength for you have not yet asked **me** to help **you**! When we ask Hashem to help us along to grow in *ruchniyus*, Hashem is happy to oblige but we have to ask.

There is another stone in which we need help to remove and that is the stone in our heart. Hashem promises והסירתי לב האבן מבשרכם I will remove the heart of stone from your flesh. The word אבן stone spells אב בן the letter בית being shared by both. When a son is close to his father, his father is part and parcel to help the son over any hurdle which is symbolized by a stone which is the lowest level of the inanimate. All one has to do is to *daven* to his father, for that would be using all his strength. The Rock on *Har Hamoriya* is called אבן שתיה, a gigantic stone from which the earth was formed. It demonstrates that the *Makom* of the *Mikdash* is

PARSHA WITH

Rabbi Shmuel Brazil



YESHIVA ZEEV HATORAH

www.zeevhatorah.org

For sponsorship and to subscribe please email zeevmainoffice@gmail.com

the place for the relationship of father and son and only *Yisrael* fits that category. For Hashem there is no difference at all whether we are talking about small stones in the *Choshen* or gigantic stones for the *Beis Hamikdash*. Hashem will help one move, light up, and lift one's stones, and place them wherever he desires.

All one has to do is to make sure he uses all his strength and before you know it, you too might be suddenly standing amongst those angels as well.

Gut Shabbos and Gut Chodesh,

Rav Brazil.