

PARSHA WITH

Rabbi Shmuel Brazil



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תשפו RAV BRAZIL BEHAALOSCHA
THE MENORAH – THE KOSEL – LUZE BONE

The *passuk* says ויעש כן אהרן and Ahron did so, fulfilling what he was commanded to do. Rashi says להגיד שבחו של אהרן שלא שינה that the *passuk* is coming to tell us Ahron's praise that he did not change. The immediate question arises to what is the "not change" referring to for which he received a "shout out" of praiseworthiness for it?

Chazal tell us that there is a little bone, which according to the *Ari* and *Medrash*, is located at the top of the spinal column, just beneath the brain. This is the area where the knot of the *tefillin* rests on the back of the neck. It is called *Luze* and its unique nature is that it's indestructible for it is the bone from where the *Techiyas Hamaisim* will begin. As a *bachur* I remember vividly the elderly man in charge of the local *mikveh* who once told me that his job in Auschwitz was to clean out daily the ashes of the crematorium and how he was blown away from the fact that thousands of little bones miraculously remained in tact that did not turn into ash. נצח ישראל לא ישקר the eternity of *Yisrael* will never be falsified. Our existence today as a nation in *Eretz Yisrael* after two thousand years of the *Bais Hamikdash's* destruction and our exile, is a supernatural testimony to Hashem's preservation of His nation.

Avraham Avinu is the *Luze* bone of **Am Yisrael** as he *davens* and protects us throughout the generations. As the *Chidushei Harim* points out that from all the *Avos* only by *Avraham* we find the expression of מגן אברהם that Hashem is the shield of *Avraham Avinu*. The *Chidushei Harim* explains that every *Yid* inherits a *Pintele Yid*, a *nekuda penimis* that can never be violated or infiltrated, and always remains a bastion of faith in Hashem no matter how far one has fallen. This concept is alluded to in the *gematria* of אברהם which equals עצם הלז the *Luze* Bone.

The fact that we have a **Kosel Maaravi** still standing in our midst, is a monumental reminder that brings out an emotional consciousness of our past glory and a longing for the future *geulah*. It is nothing less than a daily humongous kiss and hug of love from Hashem. Like the *Luze* bone, it awakens within the hearts of *Yidden* the hope and anticipation for their spiritual *Techiyas Hameisim* which we are waiting and praying for. Make no mistake into thinking that the purpose of going to the *Kosel* is merely for you to touch its stones and snap a picture. Rather it is to make sure that the stones touch **you** and strengthen your *emunah* and *Yiddishkeit* in a deeper way.

To note, the *Kosel* is the **Western** Wall which is considered the last relic from the time of the destruction of the Second *Beis Hamikdash*. מערב - west is an important added description of the *Kosel* beyond a mere identity of a cardinal direction. Rav Nachman of Breslov writes that it is the acronym of רחל מבכה על בניה Rachel is crying for her children to return from *galus* and to rebuild the *Beis*

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Hamikdash. As long there is someone who is constantly crying for the *geulah* and the rebuilding of Hashem's dwelling, the *Kosel Maaravi* and its *Shechinah* residing there will remain intact. As *Chazal* say לא זזה שכינה לעולם מכותל המערבי (Shir Hashirim Rabba 9,4). An allusion to this concept is the *gematiah* of רחל מבכה על בניה עה"כ which equals זה הכותל. The *Kosel* we see today is because of Rachel *Imeinu's* tears.

On the passuk הנה זה עומד אחר כותלנו (Shir Hashirim 2,9) *Chazal* say (Bamidbar Rabba 11,2) זה כותל מערבי של ביהמ"ק שאינו חרב לעולם למה? שהשכינה במערב

This is the *Kosel Maaravi* which will never be destroyed. The *Kosel Maaravi* is our *Luze* Bone of inspiring us with *emunah* for our *Beis Hamikdash* to be and will be rebuilt.

A second "*Luze*" that Hashem granted us concerning the *Beis Hamikdash* is the light of the Menorah. *Chazal* state that Hashem does not need this light since He created all the great luminaries in the universe. Rather this light was to demonstrate His love to us and that His *Shechina* rests amongst us. This was symbolized by the *Ner Maaravi* in the Menorah of the *Mishkan* and *Mikdash*. It refers to the phenomenon in the *Beis Hamikdash* where the westernmost candle of the Menorah miraculously stayed lit with a daily measure of oil, despite burning for a far longer duration than physically possible.

Meforshim say that another miracle of the Menorah was that it radiated with the Hidden Light that was created on the First Day only to be concealed shortly afterwards. Its revelation is privy to *Tzaddikim* and whenever Hashem deems necessary, such as in the lighting of the Menorah in the *Beis Hamikdash*. The *Rokeach* teaches us that on Chanukah when we are obligated to light the Menorah in each house with the total of 36 lights, we also merit to glean from this spiritual light which *Adam Harishon* benefitted from for only 36 hours and which corresponds also to the 36 Hidden *Tzadikim* in every generation.

Our *Chazal* say that the special uniqueness of the Menorah is that the lights are מול פני המנורה they are "**forever**" lit. the *Chidushei Harim* as quoted by the *Sfas Emes* (Behaloscho תרל"א) My *Zaidy* said

ראא"ז מו"ר ז"ל הגיד על המדרש שלך לעולם קיימת. כי נר מערבי דולק גם עתה. שהמשכן נגנו ומסתמא הי' דולק אז כי נר מערבי לעולם דולקת רק במקום הגנוז וכשיש הארה ממקום הנ"ל. בשבת ויר"ט.

The western light of the Menorah is still lit **now**. The *Mishkan* was hidden from us and it is very probable that the Menorah lights were still glowing at the very moment it was concealed and have not been extinguished since then.

Until this very day, the light of the underground Menorah reaches out to each *Yid* to inspire him with *בהעלותך* to elevate himself to forge a deeper and more dedicated relationship with Hashem and His

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Torah. It too serves as our *Luze Bone* that never ceases to nurture and enlighten the hearts and minds of *Klal Yisrael* with their learning and studying of Torah.

We have shown similarities between the Menorah and the *Kosel*. They are both *Maaravi*, both remain with the *Shechina* resting by them, and they share a *beracha* of eternal existence never to be dysfunctional. We want to add one more remarkable comparison. Both of these spiritual flows of energy in the past and even to this very day infusing Yisrael with *ruchniyus* surges, do so withstanding that either all or part of them are hidden from the naked eye. The Menorah is completely hidden working remotely. The *Kosel*, while the open-air prayer plaza exposes about 62 vertical feet of the Western Wall, modern archaeological excavations have uncovered up to **105 vertical feet** total, revealing the massive original foundation that rests on *Yerushalyim's* bedrock.

Over the centuries following the Roman destruction of the *Second Beis Hamikdash* there accumulated debris and shifting ground levels that buried about 43 feet of the wall. By the Middle Ages, the ground level had risen significantly and a narrow alley was all that remained visible. When 19th-century archaeologists began tunneling, and later when Israel excavated the Western Wall Plaza in 1967, they exposed the deeper, monumental courses. Today, visitors standing at the plaza see about 62 feet of the wall, but its total foundation-to-peak height measures 105 feet.

At this point we suggest that the present lights and the *Shechinah* surrounding the Menorah in hiding, is the source from which the light and the *Shechina* of the *Kosel Maaravi* is also preserved and radiates. This is alluded to in the *passuk* ויעש בן אהרן and Rashi says להגיד שבחו של אהרן שלא שינה. To tell the praise of Ahron for not changing. By lighting the Menorah and bringing down the Hidden Light, he insured for *Klal Yisrael* that two things will never change and their *segulos* will never expire. These two are our נר מערבי וכותל מערבי. This is hinted in the extra word בן which is the acronym of כותל and נר. That is why we find that the everlasting *segulah* of the *kosel* is hinted in the lighting of the menorah as we said above.

A support to this conclusion is the *passuk* מן החלונות מציץ מן החרכים. There are two ways in which Hashem watches over *Bnei Yisrael*. One is He watches over them from the window. The nature of such is, He sees you and you see Him. In contrast is the *shemirah* of Yisrael through a crack in the wall. In this scenario He sees you but you don't see Him and are not even aware of His *hashgacha*. The Menorah symbolizes *Hashgachas* Hashem through the cracks for it is still lit in the *genizah* inside its hidden place. The *Kosel* is Hashem's *Hashgacha* that we can see and touch and which becomes physically more revealed over the passing of time. The *passuk* above says about the *Kosel*, זה - this, we can point with our finger at the *Kosel* and say Behold the *Shechina* and *Hashgachas* Hashem. From where did these rows of stones get such a *segulah*? The answer is מציץ מן החרכים from the *segula* of the **Menorah** which still lies in hiding.

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The Menorah symbolizes Shabbos as the six wicks faced the *Ner Maaravi* which symbolized Shabbos, the seventh. The *sefarim* write that the *ohr* of *Malchus* is present at the *Kosel*. *Malchus* corresponds to Shabbos. Therefore both the Menorah and the Kosel reflect *segulos* to aid us to fulfill Shabbos with a maximum *madrighah*. Therefore it is a *peleh* that the *gematriah* of **נותל** and **נר** (with the kollel) equals **השבת**.

Gut Shabbos
Rav Brazil