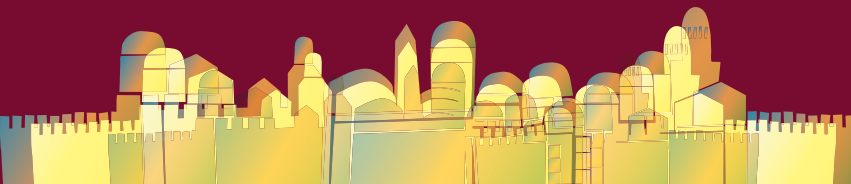


Yom Yerushalayim

Re-Connecting the Heart



Source-based Booklet on the
Centrality of Jerusalem



הַר הַבַּיִת
בְּיָדֵינוּ

The Temple Mount is in our Hands

בְּעִיר שְׂחָפְרָה לָהּ יַחֲדוּ





DEDICATED TO THE MEMORY OF

מרדכי בן משה צבי ז"ל ל' MAX STERN Z'L

BORN BRATISLAVA 2ND MARCH 1921

כ"ב אדר א' תרפ"א

DIED MELBOURNE 11TH FEBRUARY 2016

ב' אדר א' תשע"ו

A MAN OF COURAGE, OPTIMISM AND HUMANISTIC SPIRIT

SURVIVED THE SHOAH TO BUILD A LEGACY OF INTERGRITY
AND KINDNESS, OF LOYALTY TO TRADITION AND CONCERN
FOR THE FUTURE.

THIS LEGACY, INFUSED WITH MITZVOT AS WELL AS A DEEP
LOVE AND COMMITMENT TO YERUSHALAYIM AND ISRAEL,
HAS BEEN LOVINGLY ADOPTED AND FOSTERED BY HIS
CHILDREN, GRAND CHILDREN AND GREAT GRANDCHILDREN.

“WHILST I WANT TO FORGET BUT I CAN'T,
YOU MUST REMEMBER AND NEVER FORGET”

Yom Yerushalayim

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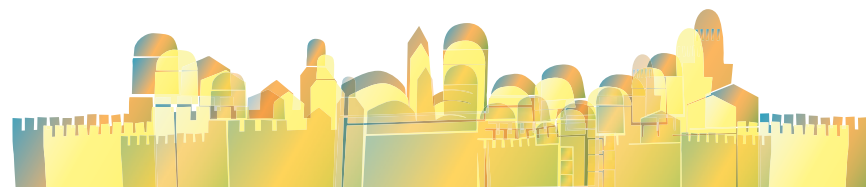


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production: Yitzchak Bodner



Pictures: gpophoto.gov.il | beit-hamikdash.co.il

Introduction • Rav Doron Perez, Mizrachi World Movement



We at the Mizrachi World Movement are thrilled and humbled by this wonderful publication. It is part of 2 broader Mizrachi initiatives: resource materials for rabbis and educators, as well as the Global Yom Yerushalayim celebrations.

We have had many requests from rabbis and educators around the world to provide high-level resource material for rabbis to share with their communities and educators with their students. The need is for educational material with a number of critical qualities: well-researched and in-depth Torah content, particularly relevant to the reality of Jewish life today, embracing the many great positive opportunities of modernity and Zionism, palatable to scholar and layperson alike, beautifully designed and presented in course book format. We are crafting a series of publications in order to answer this need - this short publication is a first taste of what is to follow.

In our quest to present this unique Torah blend, it made perfect sense to partner with Rav Yosef Tzvi Rimon and his Merkaz Halacha VeHoraah, which distinguish themselves in producing this type of outstanding publications both in Israel and around the Jewish world. A special thank you to Rav Rimon, Rav Eli Taragin and Rav Binyamin Zimmerman and their team, for their partnership in this important endeavour.

This resource is also part of our Mizrachi-driven Global Yom Yerushalayim celebration taking place this year in Diaspora communities around the globe. It is part of a collaborative effort to reenergize this pivotal day in modern Jewish history as we approach next year the 50th anniversary since the miraculous Six Day War and the reunification of Jerusalem in 1967. During the open miracles of the Six Day War to be celebrated next year. This resource, along with many other initiatives, such as מגילת ששת הימים (The Six Day Scroll), a new/old rendition of ירושלים של זהב

(Jerusalem of Gold), a short video on the Miracles of the Six Day War to name but a few, are being offered to communities around the world this year.

The main theme in this publication is the Oneness and Unity that Yerushalayim represents. As the famous pasuk says in Tehillim 122:3 "ירושלים הבנויה כעיר שחוברה" - "The built-up Jerusalem is like a city that was joined together within itself". Our Sages famously comment (Talmud Yerushalmi, Hagigah 21) "עיר שהיא עושה כל" - "A city with the potential to transform all Jews into friends". At its heart, Yerushalayim is destined to fulfill this critical yet elusive role of Jewish unity as a key to spiritual destiny. Additionally, the Oneness of Yerushalayim is evident in its capacity to unite both Heaven and Earth, ירושלים של מעלה and ירושלים של מטה – the only city to somehow exist concurrently in both of these realms. This is ultimately what ירושלים and יום ירושלים is all about – striving to create a wholesome unity and a synergy between the seemingly conflicting aspects at the heart of human and Jewish experience. These core ideas began a transformation from the abstract conceptual world to a practical reality through the miracles reunification of Jerusalem in the modern era which is also highlighted in this publication.

A special thank you to my colleague, Rav Hillel Van Leeuwen for all of his efforts in ensuring the success of this initiative. For any further information regarding both the Global Yom Yerushalayim initiative and the educational materials, please contact him on ravhillel@mizrachi.org.

This publication is dedicated to the memory of a dear friend, Max Stern, who passed away a few months ago just shy of his 95th birthday. The story of Max's life is in so many ways the story of the Jewish People as is beautifully conveyed in the dedication. We hope that the Torah learnt in this publication be a great source of spiritual impetus to his neshama and a source of comfort to his wonderful family. A very special thank you to Judy and Sam Segal, Max's daughter and son-in-law for their generosity in making this project possible.

With blessings from Jerusalem,

Rav Doron Perez • CEO, Mizrachi World Movement

Nissan 5776 April 2016

אחדות סביב ירושלים



ירושלים ואחדות הם שני נושאים שהם אחד. כשארגון המזרחי העולמי הציע לאחד כוחות, ולאפשר לקהילות שונות בכל רחבי תבל ללמוד על ירושלים ביום ירושלים - שמחנו להתאחד, במיוחד סביב נושא ירושלים.

הרב משה צבי נריה זצ"ל (מובא במועדי הרא"ה, עמוד תפ) שואל, מדוע לא הצלחנו לכבוש את ירושלים כבר בשנת תש"ח בהקמת המדינה, ונאלצנו לחכות תשע עשרה שנה? ברור שיש לעיכוב זה הסבר מציאותי, אך מהי הסיבה שבגללה הקב"ה סיבב את האירועים כך שלא נכבוש את ירושלים כבר במלחמת העצמאות?

הרב נריה עונה על כך בצורה נפלאה: הסוד של ירושלים הוא אחדות. ירושלים - עיר שחברה לה יחדיו, עיר שעושה כל ישראל חברים. רק כאשר יש אחדות בעם ישראל - העם מסוגל לכבוש את ירושלים:

[במלחמת השחרור] פרץ הפלמ"ח דרך שער ציון, ואלו חיילי האצ"ל עמדו לפרוץ דרך שער שכם. מפולגים ומפורדים היינו. אילו הצלחנו אז היו 'שניים או חזין' בירושלים, וכל אחד היה אומר 'כולה שלי'. ירושלים היתה הופכת למקור של פירוד, לסיבה של מריבה ומדון. סלעי ירושלים היו הופכים לסלעי מחלוקת... "ירושלים לא נתחלקה לשבטים", היא ניתנה לעם ישראל כולו... ירושלים באה להרבות שלום בעולם. ולכן, רק עתה, כשנכנסנו כולנו דרך שער אחד - שער האריות, 'הן עם כלביא יקום וכארי יתנשא', רק עתה כשכולנו מאוחדים... כשמאחורינו עומדים בלב אחד כל אחינו אשר בתפוצות הגולה, רק עתה זכינו למאורע הגדול - המחזיר שכינתו לציון החזיר לנו את ירושלים!

במלחמת השחרור היינו מפולגים: אצ"ל, לח"י, הגנה. כל אחד בשער אחר. במלחמת ששת הימים היינו מאוחדים: כולם פרצו יחד דרך שער האריות; צבא אחד, ממשלת אחדות. חז"ל לימדונו שבניין ירושלים תלוי באחדות. שנאת חינוס גרמה לחורבן ירושלים, ואהבת חינוס תגרום לבניין ירושלים. מרן הרב קוק (אורות הקודש ג', שכד) לימד אותנו על סוג האהבה הנצרכת:

ואם נחרבנו, ונחרב העולם עמנו על ידי שנאת חנוס, נשוב להבנות והעולם עמנו יבנה, על ידי אהבת חנוס" (אורות הקודש ג שכד).

אחדות של קהילות בארץ ובעולם חשובה תמיד. אחדות של קהילות בארץ ובעולם סביב ירושלים - חשובה שבעתים. זהו יסוד עם ישראל, וזהו יסודה של ירושלים.

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מרכז הלכה והוראה שמח להציג בפניכם דפים אלו, העוסקים באחדות סביב ירושלים. אחדות זו מקבלת משמעות מיוחדת כאשר מתאחדים סביבה קהילות רבות בעולם, הלומדות את אותם מקורות ומעמיקות בנושא זה.

שמחנו לשתף פעולה עם הרב דורון פרץ והרב הלל ון-לואן מארגון המזרחי העולמי. אנו מקווים שהעבודה המשותפת שלנו איתם בהוצאת חומרי לימוד ברמה המתאימה לקהילות דוברות אנגלית ברחבי תבל תימשך, ונזכה יחד להיות כלי המאחד קהילות רבות בעולם סביב לימוד התורה.

• • •

בניין ירושלים מצריך אחדות. כדי לזכות לירושלים השלמה, להר הבית ובית המקדש, ננסה להתחזק ולהתאמץ ולשאוף לאחדות:

לשאוף לראות את המחבר ולא רק את המפריד,

לשאוף לאהבה ולחיבור גם כשישנן דעות שונות, לרצות את ירושלים - כדברי חז"ל ש"ירושלים בעי דרישה", לחלום על ירושלים, לבוא ולבקר בה ולהתאמץ בבנינה,

לשאוף לקבל על עצמנו עול מלכות שמים, מחויבות להלכה ומחויבות לכלל ישראל, ובע"ה נזכה לבניין המקדש ולהשלמת הגאולה במהרה בימינו אמן.

**Rav Yosef Zvi Rimon,
Founder, Halacha Education Center
Gush Etzion, Israel**

**הרב יוסף צבי רימון,
מייסד מרכז הלכה והוראה
גוש עציון, ישראל**

The Color Key For Identifying the Source of The Sources

In order to be able to quickly identify the nature of the various sources that appear in this work, the sources are color coded based on the time period in which they were written. This colorful codification system will hopefully help us trace the halachic process from the source in the Torah to the practical halachic rulings of contemporary *Poskim*.

מקור בתורה שבכתב (תנ"ך)
Sources from the Written Torah

מקור בתורה שבעל פה
Law (Mishna and Gemara)

מקור ממפרשי התלמוד הראשונים, ופסקי השלחן
ערוך Sources From The Rishonim
(Early Commentaries on the Gemara) and
the Rulings of the Shulchan Aruch

מקור ממפרשי השלחן ערוך ומהאחרונים
Sources From the Commentaries on the
Shulchan Aruch and the Later Commentators

מקור מפוסקי זמנינו
Contemporary Poskim (Halachic Decisors)

Words and themes that reappear throughout the texts will be color coded as follows:

• המקום - place

• אבן - Rock

• הר - Mount(ain)

• דרישה - seek out

• בית - House

• שחברה - Unified

The two Jerusalem's and their themes:

• The Heavenly Upper Jerusalem - ירושלים של מעלה-מקדש

• The Lower Earthly Jerusalem - ירושלים של מטה-שלוש-אחדות-מלך

Historical Background:

1948 - A State without Yerushalayim?

November 29, 1947- United Nations votes Partition Plan.

- **Jewish Response:** Reluctant acceptance
- **Arab Response:** Declaration of War

Although David Ben Gurion sent out the order to hold onto Yerushalayim at all costs, the sad results of the war were otherwise, as described in O Jerusalem! (Collins & Lappierre) page 561 (The final moments of the 1948 battle for the Old City):

The Fall of Jerusalem

...For the officers of Israel's new Army there was to be no miracle in that July Dawn. This time their trumpet had failed... When a messenger ran to give him the bad news, David Shaltiel, it seemed... aged ten years... Overwhelmed by "a terrible sense of failure"... they would cease fire as scheduled... The ancient prophecy of Isaiah was fulfilled: "Jerusalem had drunk at the hand of the Lord the cup of His Fury". The line drawn down her heart would divide the Holy City for years to come.

Unfortunate Results- A Country Divided (את ארצי חלקו) and a City Split (not an עיר שחברה לה יחדיו)

תהלים פרק קכב, ג

Jerusalem built up as a city unified together. ירושלים הבנויה כעיר שחברה לה יחדיו:





Despite the miraculous founding of the state, which declared to the world Israel's chosenness, as Rav Soloveitchik describes:

Third, the Beloved began to knock as well on the door of the theological tent, and it may very well be that this is the strongest knock of all...All the claims of Christian theologians that God deprived the Jewish people of its rights in the land of Israel, and that all the biblical promises regarding Zion and Jerusalem refer, in an allegorical sense, to Christianity and the Christian Church, have been publicly refuted by the establishment of the State of Israel and have been exposed as falsehoods, lacking all validity.



David Ben Gurion's position

(From his speech to the UN about Making Israel's capital in Jerusalem)

...We see fit to state that Jewish Jerusalem is an organic, inseparable part of the State of Israel, just as it is an integral part of Jewish history and belief. Jerusalem is the heart of the State of Israel. We will gladly provide access to their holy places and enable them to worship as and where they please, cooperating with the U.N. to guarantee this. We cannot imagine, however, that the U.N. would attempt to sever Jerusalem from the State of Israel or harm Israel's sovereignty in its eternal capital.

Twice in the history of our nation were we driven out of Jerusalem, after being defeated in bitter wars. Our links with Jerusalem today are no less deep than in the days of Nebuchadnezzar and Titus Flavius, and when Jerusalem was attacked after the fourteenth of May 1948, our valiant youngsters risked their lives for our sacred capital no less than our forefathers did.

A nation that, for 2500 hundred years, has faithfully adhered to the vow made by the first exiles by the waters of Babylon not to forget Jerusalem, will never agree to be separated from Jerusalem. Jewish Jerusalem will never accept alien rule after thousands of its youngsters liberated their historic homeland for the third time, redeeming Jerusalem from destruction and vandalism.

We do not judge the U.N., which did nothing when nations, U.N. members, declared war on its resolution of 29 November 1947, trying to prevent the establishment of Israel by force, to annihilate the Jewish population in the Holy Land and destroy Jerusalem, the holy city of the Jewish people.

The World Perspective-

"Without Jerusalem, there has been no proof of the Jewish people's chosenness"



Secular Zionist- Still need Yerushalayim



Secular Post-Zionist

This is an opportunity to forge a new identity of the state as a modern binational state, divisible from our past and former heritage.



Rav Tzvi Yehuda HaKohein Kook, Mercaz HaRav Yeshiva's Yom HaAtzmaut of 1967

...Nineteen years ago, on the night when news of the United Nations decision in favor of the ReEstablishment of the State of Israel reached us, when the People streamed into the streets to celebrate and rejoice, I could not go out and join in the jubilation. I sat alone and silent; a burden lay upon me. During those first hours I could not resign myself to what had been done. I could not accept the fact that indeed "they have...divided My land." (Joel 4:2)! ... On that night, nineteen years ago, during those hours, as I sat trembling in every limb of my body, wounded, cut, torn to pieces - I could not then rejoice.

The next day HaGaon HaRav Yaakov Moshe Charlap zt"l came to our house - he felt the need to come and how could he not come?! We sat together, the two of us, in that small hallowed room in "Beit HaRav" [the room that had been the study of HaRav Zvi Yehudah's father, HaRav Avraham HaCohen Kook] - where else if not there - we sat shocked and silent. Finally, regaining our strength, we said, the two of us as one: "This is the L-rd's doing; It is wonderful in our eyes." (Ps. 118:23)

- Is it surprising that the State began without Yerushalayim? Which view would prevail?
- Investigation - (Why) Is Yerushalayim so significant? What's an עיר שחברה

המקום

From the Dawn of Time-
The *Segula* of the Place (*Makom*)

Place from which the World and Man were created

The midrash describing the *אבן שתייה* states that there is an upper Yerushalayim as well as a lower one.

Hashem Created the world as a human child is created. Just as the navel is placed at the center of the human body, so too Hashem created the world from the *even ha-shetiya* is before the ark from which the world was founded. And Hashem created the *Beit HaMikdash* *above* in the Heavens, and the *Beit HaMikdash* *below* on the land, each in line with the other.

...כשברא הקדוש ברוך הוא את עולמו, כילוד אשה בראו. מה ילוד אשה מתחיל מטבורו... כך התחיל הקדוש ברוך הוא לברוא את העולם מאבן שתייה ומקדש הקדשים, וממנה הושתת העולם, ולכך נקראת אבן שתייה שממנה התחיל הקדוש ברוך הוא לברוא את עולמו. וברא בית המקדש למעלה בשמים, ובית המקדש למטה בארץ, זה לעומת זה...

תלמוד בבלי מסכת יומא דף נד עמוד ב

Yerushalayim's Dual Identity - The Upper and Lower City

The Relationship between the Heavly *Yerushalayim Shel Ma'ala* and the Earthly *Yerushalayim Shel Mata*

Rabbi Yohanan said: God said: "I will not enter *Yerushalyim shel maala* – the heavenly Jerusalem, until I have entered *Yerushalayim shel mata* – the earthly Jerusalem." Is there really a Heavenly Yerushalayim? Yes, as it states: "The built Jerusalem, like a city *unified* together".

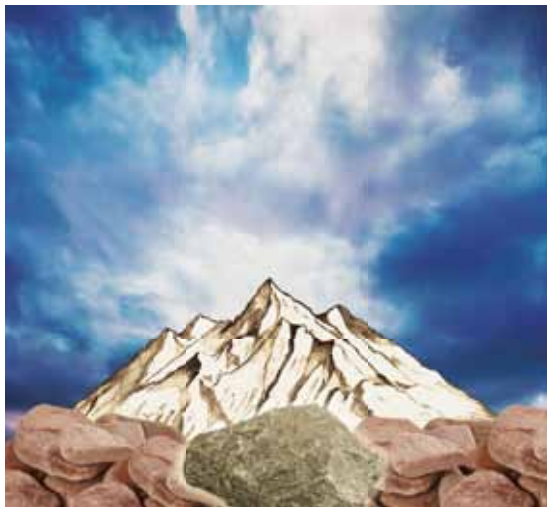
הכי אמר רבי יוחנן: אמר הקדוש ברוך הוא לא אבוא בירושלים של מעלה עד שאבוא לירושלים של מטה. ומי איכא ירושלים למעלה? - אין, דכתיב (תהלים קכ"ב) ירושלים הבנויה כעיר שחברה לה יחדו.

מסכת תענית דף ה תלמוד בבלי

The Need for *ח'בור* - Unifying the Elements

רמב"ן בראשית פרק יד, יח

(יח) ומלכי צדק מלך שלם - היא ירושלים, ... ומלכה יקרא גם בימי יהושע "אדני צדק" (יהושע י א), כי מאז ידעו הגוים כי המקום ההוא מבחר המקומות באמצע הישוב, או שידעו מעלתו בקבלה שהוא מכוון כנגד בית המקדש של מעלה ששם שכינתו של הקדוש ברוך הוא שנקרא "צדק"... ונקראת ירושלם צדק, שנאמר (ישעיה א כא) צדק ילין בה:



ירושלים

יראה שלם

בראשית פרק יד, יח

ומלכי צדק מלך שלם הוציא לחם ויין והוא כהן לאל עליון:

And Malki-Tzedek, King of Shalem, took out bread and wine, and he was a priest to the Most High.

בראשית פרק כב, יד

ויקרא אברהם שם המקום ההוא ה' יראה אשר יאמר היום בהר ה' יראה:

And Avraham called that *place* "God will see (*Hashem yir'eh*)", concerning which it is said to this day, "God will make Himself seen upon the *mountain* (*be-har Hashem yera'eh*)."



No Yerushalayim without *דרישה* (*Derisha*)

כי אם אל המקום אשר יבחר ה' אלהיכם מכל שבטיכם לשום את שמו שם לשכנו תדרשו ובאת שמה:

For in the *place* that Hashem your G-d will choose from all of your tribes, to place His name there, you should *seek out* his dwelling and come there.

דברים פרק יב, ה

The Avot Seek and Uncover some secrets of the Makom

**Avraham
(and Yitzchak)
uncover the
Makom as a
har which will
be chosen:**

(2) And He said, "take your only son that you love, Yitzchak, and go to the land of Moriah, and bring him up there as an olah offering on one of the mountains, that I will tell you. (3) And Avraham got up early in the morning, saddled his donkey, and took his two lads with him, and Yitzchak his son, and chopped wood for an olah offering, and he got up and went the place that G-d spoke of to him. (4) On the third day, Avraham turned his eyes upward and he saw the place from afar. (5) And Abraham said to his lads, stay here with the donkey and I along with the lad, we will go forth, and we will bow and return to you... (14) And Avraham called the name of that place "Ado-nai Yir'e," as it is said to this day, "In the mount the Lord will appear."

(ב) וַיֹּאמֶר קח נא את בנך את יחידך אשר אהבת את יצחק ולך לך אל ארץ המוריה והעלהו שם לעלה על אחד ההרים אשר אמר אליך: (ג) וישכם אברהם בבקר ויחבש את חמרו ויקח את שני נעריו אתו ואת יצחק בנו ויבקע עצי עלה ויקם וילך אל המקום אשר אמר לו האלהים: (ד) ביום השלישי וישא אברהם את עיניו וירא את המקום מרחק: (ה) ויאמר אברהם אל נעריו שבו לכם פה עם החמור ואני והנער נלכה עד לה ונשתחוה ונשובה אליכם: ... (יד) ויקרא אברהם שם המקום ההוא ה' יראה אשר יאמר היום בהר ה' יראה:

בראשית פרק כב, א-ה, יד



The Mountain and the House - ההר והבית

לא כאברהם שכתוב בו הר, שנאמר אשר יאמר היום בהר ה' יראה, ... אלא כיעקב שקראו בית, שנאמר ויקרא את שם המקום ההוא בית אל.

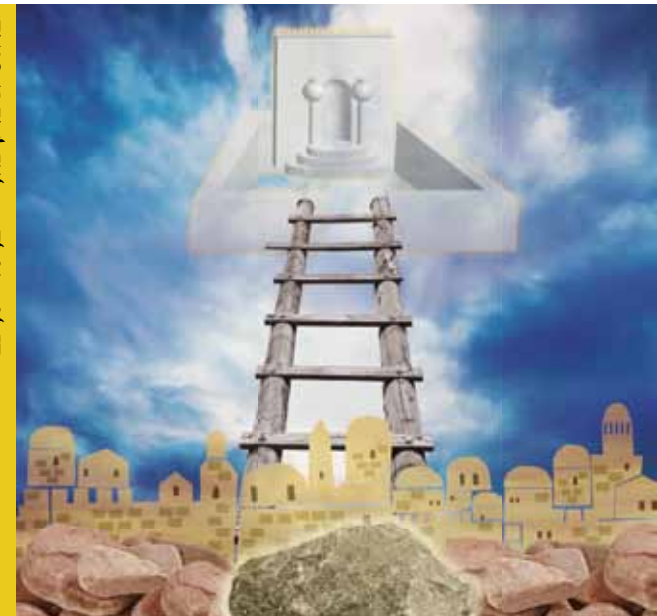
תלמוד בבלי
מסכת פסחים דף פח עמוד א

**Ya'akov's
Ladder
Connecting
the Upper
and Lower
City**

(10) And Yaakov left from Be'er Sheva and he went to Charan. (11) And he came to the place, and he stayed over there, because the Sun had set, and he took from the rocks of the place, and he placed them around his head, and he laid down on this place. (12) And he dreamt, and behold, a ladder was set up on the ground, and its top reached the heavens, and it was that the angels of G-d went up and down on it... (16) And Yaakov woke up from his sleep, and he said, "Certainly G-d is in this place, but I did not know." (17) And he was scared and said, "How awesome is this place, for this is none other than the house of G-d, and this is the gate to the heavens. (18) And Yaakov woke in the morning, and took the stone placed by his head, and he erected a monument, and poured oil on it. (19) And he called the name of this place, 'the house of G-d', but originally the name was Luz... (22) And this stone that I placed as a monument, will be the house of G-d, and all You give me, I will continuously tithe it You.

(י) ויצא יעקב מבאר שבע וילך חרנה: (יא) ויפגע במקום וילן שם כי בא השמש ויקח מאבני המקום וישם מראשתיו וישכב במקום ההוא: (יב) ויחלם והנה סולם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלהים עלים וירדים בו: ... (טז) וייקץ יעקב משנתו ויאמר אכן יש ה' במקום הזה ואנכי לא ידעתי: (יז) ויירא ויאמר מה נורא המקום הזה אין זה כי אם בית אלהים וזה שער השמים: (יח) וישכם יעקב בבקר ויקח את האבן אשר שם מראשתיו וישם אתה מצבה ויצק שמן על ראשה: (יט) ויקרא את שם המקום ההוא בית אל ואולם לזו שם העיר לראשונה: ... (כב) והאבן הזאת אשר שמתי מצבה יהיה בית אלהים וכל אשר תתן לי עשר אעשרנו לך:

בראשית פרק כח, י-יב, טז-יט, כב

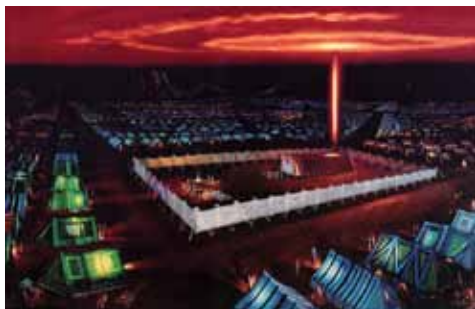


The **אבן / even** on the **הר / mountain** will only be able to be a **בית / house** after it is **הר ה' יראה**, chosen, through the people's **דרישה / seeking**.



תורה במדבר - The Goal of the Nation forged on Har Sinai

The Jewish people become a nation and receive the Torah on Har Sinai, a mountain in the Sinai wilderness.



The Commandment to Build a Mishkan:

שמות פרק כה, ח

וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכְנָתִי בְתוֹכָם:

And they will build me a sanctuary, and I will dwell amongst them.



The Purpose of the Mishkan -

From the Midbar of Har Sinai, to the Midbar of Har HaMoriya

רמב"ן שמות פרק כה, ב

וסוד המשכן הוא, שיהיה הכבוד אשר שכן על הר סיני שוכן עליו בנסתר. וכמו שנאמר שם (לעיל כד טז) וישכן כבוד ה' על הר סיני... והמסתכל יפה בכתובים הנאמרים במתן תורה ומבין מה שכתבנו בהם (עי' להלן פסוק כא) יבין סוד המשכן ובית המקדש, ויוכל להתבונן בו ממה שאמר שלמה בחכמתו בתפלתו בבית המקדש ה' אלהי ישראל (מ"א ח כג), כמו שאמר בהר סיני ויראו את אלהי ישראל (לעיל כד י), ...

And the mystery of the Mishkan is that the Glory that had rested on Mount Sinai should rest upon it in a concealed manner. As it is stated there: "And the Glory of the Lord rested upon Mount Sinai" (Shemot 24:16), and it is written: "Behold, the Lord our God has shown us His Glory and His greatness" (Devarim 5:21), so, too, it is written regarding the Mishkan: "And the Glory of the Lord filled the Mishkan" (Shemot 40:34)...

שמות פרק יט, א-ב

(א) בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבָּר סִינִי: (ב) וַיִּסְעוּ מִרְפִּידִים וַיָּבֹאוּ מִדְבָּר סִינִי וַיַּחֲנוּ בְּמִדְבָּר וַיַּחֲנוּ שָׁם יִשְׂרָאֵל נֹגֵד הָהָר:

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. And they travelled from Refidim and arrived at the Sinai desert, and they settled in the desert and encamped (as one) by the Mountain.

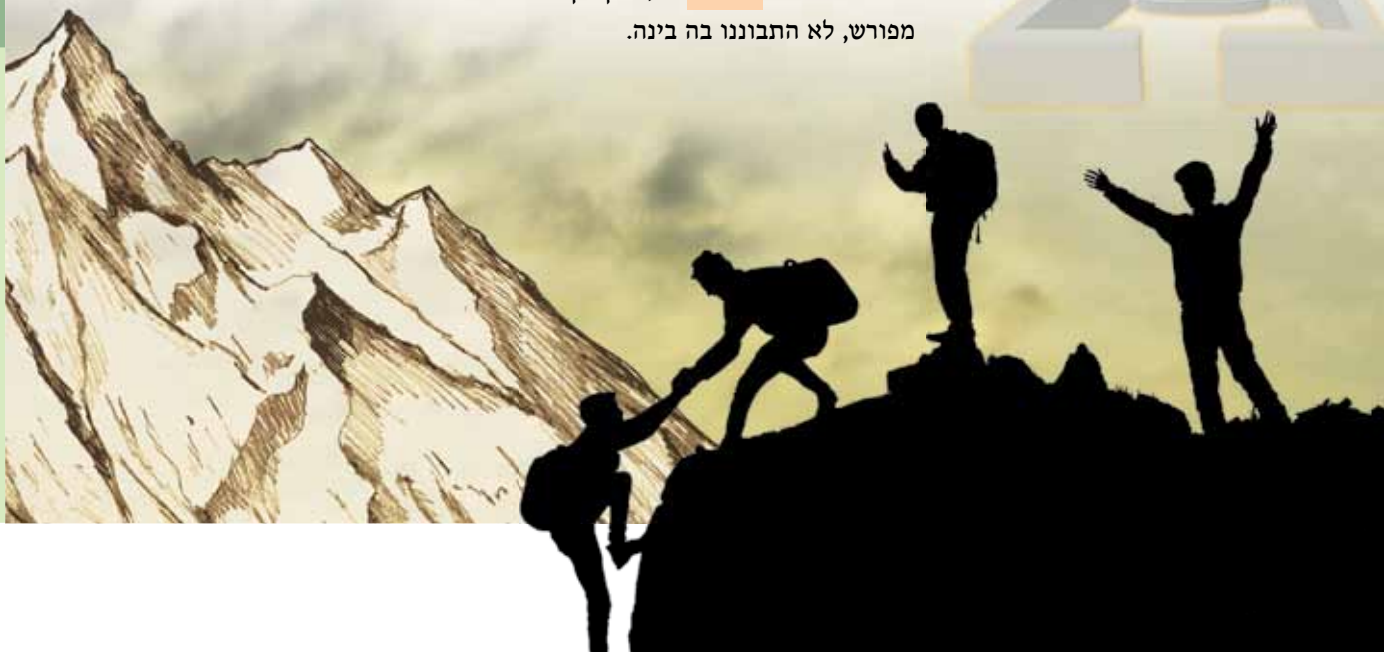
רש"י שמות פרשת יתרו פרק יט פסוק ב

ויחן שם ישראל - כאיש אחד בלב אחד, אבל שאר כל החניות בתרעומת ובמחלוקת:

And Yisrael camped there - As one man, with one heart, but the other camps were (split) with complaint and argument.

שם משמאל פרשת ראה תרע"ה ד"ה והנה כתיב

ונראה שהמציאה היא לעומת הדרישה, ובאשר לא התעורר בדבר זולתו על כן בלתי אפשרי היה שימצאו את המקום... ולפי דרכנו שמפני שלא דרשו לא היו מוצאים. ובאמת שיש בזה פלא גדול, הלוא מפורש בתורה מקום העקדה, ושם כתוב במפורש 'ה' יראה אשר ייאמר היום בהר ה' יראה' ופירש רש"י: 'ה' יבחר ויראה לו את המקום הזה להשרות בו שכינתו ולהקריב כאן קרבנות, בהר זה יראה הקב"ה לעמו, עכ"ל. אם כן היה המקום ידוע להם. ודוחק לומר שידעו רק את ההר ולא את המקום המצומצם. ומוכרח לומר כי מאת ה' הייתה זאת, שלא יהיה המקום נגלה אלא לפי מידת הדרישה. ועל כן אף שהיה מפורש, לא התבוננו בה בינה.



The Long Travel - Why?

The Significance of the Place would be hidden until when?

(ה' יראה, המקום אשר יבחר) The need for Derisha

Despite its inherent Segula, the actual *bechira* of Yerushalayim will only occur when the people seek it out.

Yehoshua doesn't conquer Yerushalayim, and it isn't conquered until David HaMelech- as King of the entire nation, seeks a place to build a home for Hashem in Yerushalayim.

David's Request:

(1) And it was when the king sat in his house, and G-d granted him rest from his enemies around him. (2) And the king said to Natan the prophet, "See please, I sit in a house of cedar, and the Aron of G-d sits within a tent!"

(א) ויהי כי ישב המלך בביתו וה' הניח לו מסביב מכל איביו: (ב) ויאמר המלך אל נתן הנביא ראה נא אנכי יושב בבית ארזים וארון האלהים יושב בתוך היריעה:

שמואל ב פרק ז, א-ב

Shlomo

At the inauguration of the Mikdash, King Solomon describes the Mikdash as:

(27) Can it be that G-d will actually dwell on earth? But even the heavens ... cannot contain You, let alone this house that I built! (28) And You'll turn to the prayer of your servant, and to his cries,...(29) May your eyes be open to this house, night and day, and to the place that You said that Your name will be, in order to hear the prayer that your servants will pray towards this place. (30) And hear the cries of your servants, and of your nation Israel, that they will pray towards this place, and You will hear in heaven, your place of dwelling, and You will forgive them when You hear. (31) Should a man sin against his neighbor, and imposes an oath, which forces him to swear, and the swear comes before Your altar in this house. (32) And You will hear in the heavens, an You will do, and You will judge Your servants, denounce the wicked...and justify the righteous...

The Mishkan Stands for 440 Years - Rambam Summarizes

When they entered the land, they erected the *Mishkan* in Gilgal, during the fourteen years they conquered and split the land, from there they went to Shiloh and they built there a house of **stones**, and spread on it the curtains of the *Mishkan*, and there was there no roof. For 369 years the *Mishkan* in Shiloh stood, and when Eli died, they came to disassemble it, and they came to Nov and built there a sanctuary. When Shmuel died, it was disassembled, and they came to Givon and but there a sanctuary. From Givon they came to the eternal house. And the days of Nov and Givon were 57 years.

כיון שנכנסו לארץ העמידו המשכן בגלגל ארבע עשרה שנה שכבשו ושחלקו, ומשם באו לשיילה ובנו שם בית של אבנים ופרשו יריעות המשכן עליו ולא היתה שם תקרה, ושם"ט שנה עמד משכן שיילה וכשמת עלי חרב ובאו לנוב ובנו שם מקדש, וכשמת שמואל חרב ובאו לגבעון ובנו שם מקדש ומגבעון באו לבית העולמים, וימי נוב וגבעון שבע וחמשים שנה.

רמב"ם הלכות בית הבחירה א.ב.



The Divine Response

David's request is only partially fulfilled- He is shown the place, but only his son Shlomo can build the Mikdash.

Thus says the Lord, "Shall you build Me a house for Me to dwell in? For I have not dwelt in any house since that time that I brought up the children of Israel out of Egypt, even to this day, **but I have walked in a tent and in a tabernacle. In all the places where I have walked with all the children of Israel...**"

שמואל ב פרק ז, ד-ז

מלכים א פרק ח, כז-לב

(כז) כי האמנם יושב אלהים על הארץ הנה השמים ושמי השמים לא יכלכלוך אף כי הבית הזה אשר בנית: (כח) ופנית אל תפלת עבדך ואל תחנונו ה' אלהי לשמע אל הרינה ואל התפלה אשר עבדך מתפלל לפניך היום: (כט) להיות עינך פתוחות אל הבית הזה לילה ויום אל המקום אשר אמרת יהיה שמי שם לשמע אל התפלה אשר יתפלל עבדך אל המקום הזה: (ל) ושמת אל תחנונו עבדך ועמך ישראל אשר יתפללו אל המקום הזה ואתה תשמע אל מקום שבתך אל השמים ושמת וסלחת: (לא) את אשר יחטא איש לרעהו ונשא בו אלה להאלתו ובא אלה לפני מזבחך בבית הזה: (לב) ואתה תשמע השמים ועשית ושמעת את עבדך להרשיע רשע לתת דרכו בראשו ולהצדיק צדיק לתת לו כצדקתו:



Yerushalayim in its Glory ירושלים בתפארתה - The Epicenter and Heart

תורה ומשפט



The House of G-d's resting, שכינה, and mankind

Seat of the Sanhedrin

מהר"ל גבורות ה' פרק עא

מכל מקום נתבאר לך כי על ידי בית המקדש הגיעו למעלה עליונה ובשביל כך היה בית המקדש תכלית המעלה שעל ידי בית המקדש יושלם הכלי, והיה עוד דומה בית המקדש אל הלב שהוא בכל בעלי חיים שעל ידו מקבלים כל האברים חיותן וכן בית המקדש הוא נותן חיים לכל העולם, ולפיכך בית המקדש באמצע היישוב כמו שהלב הוא באמצע הגוף.

The Temple is similar to the heart, which is found in all living creatures, for it is through the heart that all the organs receive their vitality, and so, too, the Temple gives life to the entire world. Therefore, the Temple is in the middle of the civilized world, just as the heart is in the middle of the body.

רמב"ם משנה תורה,
הלכות ממרים פרק א הלכה ג
בית דין הגדול שבירושלים הם
עיקר תורה שבעל פה, והם עמודי
ההוראה ומהם חק ומשפט יוצא לכל
ישראל, ...וכל המאמין במשה רבינו
ובתורתו חייב לסמוך מעשה הדת
עליהן ולישען עליהן.

ישעיהו פרק ב:ג
(ב) וְהָיָה בְּאַחֲרֵית הַיָּמִים נִכּוֹן יְהִיָּה הָרַ
בֵּית ה' בְּרֹאשׁ הַהָרִים וְנִשְׂא מִגְבְּעוֹת
וְנִהְרֹו אֵלָיו כָּל הַגּוֹיִם: (ג) וְהָלְכוּ עַמִּים
רַבִּים וְאָמְרוּ לָכוּ וְנַעֲלֶה אֶל הָרַ ה' אֶל
בֵּית אֱלֹהֵי יַעֲקֹב וְיִרְנוּ מִדְּרָכָיו וְנִלְכֶּה
בְּאַחֲרֵיתוֹ כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדָבַר ה'
מִירוּשָׁלַם:



מלכות בית דוד

תלמוד בבלי מסכת יומא דף סט עמוד ב

אין ישיבה בעזרה אלא למלכי בית דוד בלבד,
שנאמר ויבא המלך דוד וישב לפני ה'

Where Hashem rests his Shechina, Yerushalayim של מעלה
Where Tefillot go through (Sha'ar HaShamayim),
and Fire descends from the Heavens

Capital city, Malchut, ירושלים של מטה
Makom Avoda- Fire from the earth,

Conecting the Upper Segula of yerushalayim, to the Lower Bechira
עיר שחברה לה יחדיו-The Ladder

The perek Tehilim that underscores what a rebuilt Yerushalayim is surrounded around Beit Hashem looks like.

A
song of ascents, of
David. I rejoiced when they
said to me, "We are going to the House
of God". Our feet stood inside your gates,
O Jerusalem. Jerusalem built up, a city
unified together, to which tribes would make
pilgrimage, the tribes of God, an appointed
practice for Israel, to praise the name of God.
There the thrones of judgment stood, thrones
of the house of David. Pray for the peace
of Jerusalem; may those who love you
prosper. May there be peace within your
ramparts, prosperity within your
palaces. For the sake of my kin
and friends, I will now say,
"Peace be within you." For
the sake of the House
of the Lord, God,
I seek your
good.

This was David's dream, which he couldn't fulfill in his lifetime, but he set the path.

(א)

שִׁיר הַמַּעֲלוֹת לְדָוִד
שְׁמַחְתִּי בְּאֵמָרִים לִי בֵּית ה'
נִלְךְ: (ב) עֲמֻדֹת הָיוּ רִגְלֵינוּ בְּשַׁעְרֶיךָ
יְרוּשָׁלַם: (ג) יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר
שְׁחִבְרָה לָהּ יַחְדּוֹ: (ד) שָׁשָׂם עָלֵינוּ שְׁבָטִים
שְׁבָטֵי י-ה עֲדוֹת לְיִשְׂרָאֵל לְהַדוֹת לְשֵׁם
ה': (ה) כִּי שָׁמָּה יֵשְׁבוּ כְּסָאוֹת לְמִשְׁפָּט
כְּסָאוֹת לְבֵית דָּוִיד: (ו) שָׁאֲלוּ שְׁלוֹם
יְרוּשָׁלַם יִשְׁלִי אֶהְיֶיךָ: (ז) יְהִי שְׁלוֹם
בְּחִילְךָ שְׁלוֹה בְּאַרְמְנוֹתֶיךָ: (ח)
לְמַעַן אֲחִי וְרַעֲי אֲדַבֶּרָה
נָא שְׁלוֹם בָּךְ: (ט) לְמַעַן
בֵּית ה' א-לֵהֵינוּ
אֲבַקֶּשָׁה טוֹב
לָךְ:



בית ה' - בית המקדש

רמב"ם משנה תורה, הלכות בית הבחירה פרק א הלכה א-ג

...כיון שנבנה המקדש בירושלים נאסרו כל המקומות כולן
לבנות בהן בית לה' ולהקריב בהן קרבן, ואין שם בית לדורי
הדורות אלא בירושלים בלבד ובהר המוריה ...



אחדות- שלם

תלמוד בבלי מסכת חגיגה דף כג עמוד א

"מפני מה הכל נאמנין על טהרת יין ושמן כל ימות השנה? כדי שלא יהא כל אחד ואחד הולך ובונה
במה לעצמו, ושורף פרה אדומה לעצמו"

כעיר שחברה לה יחדיו- שעושה כל ישראל חברים

Yerushalayim -

עיר הקדש והמקדש

Once Yerushalayim is sanctified, it will remain sanctified, and the heart of all Kedusha-

משנה מסכת כלים פרק א, משניות ו- ט

עשר קדושות הן ארץ ישראל מקודשת מכל הארצות ומה היא קדושתה שמביאים ממנה העומר והבכורים ושתי הלחם מה שאין מביאים כן מכל הארצות: עיירות המוקפות חומה מקודשות ממנה ... לפנים מן החומה מקודש מהם שאוכלים שם קדשים קלים קדש הקדשים מקודש מהם שאין נכנס לשם אלא כהן גדול ביום הכפורים בשעת העבודה ...

There are 10 degrees of sanctity. The land of Israel is holier than all other lands. And what is the constitution of its sanctity? That from it comes the omer, bikkurim, and the two loaves, which are not brought in any of the other lands... Walled cities have great kedusha... Within the wall is holier (than outside it) because there kodashim kalim can be eaten... The Holy of Holies is more sanctified than all of them since only the Kohen gadol may enter on Yom Kippur at the time of the service itself.

חורבן and the Hope amidst the Destruction

The Reasons for the Destruction

תלמוד בבלי מסכת יומא דף ט עמוד ב

מקדש ראשון מפני מה חרב? מפני שלשה דברים שהיו בו: עבודה זרה, וגלוי עריות, ושפיכות דמים. ... אבל מקדש שני, שהיו עוסקין בתורה ובמצות וגמילות חסדים מפני מה חרב? מפני שהיתה בו שנאת חנם. ללמדך ששקולה שנאת חנם כנגד שלש עבירות: עבודה זרה, גלוי עריות, ושפיכות דמים.

Due to what was the first Mikdash destroyed? Due to the three evil things that were present there: Idol worship, illicit relations, and murder... but the second Mikdash, were they were involved in the mitzvot of loving-kindness, due to what was it destroyed? Because there was unfounded hatred towards one another. This teaches us that baseless hatred is equal to three transgressions: Idol worship, illicit relations, and murder.



Hope

Rabbi Akiva sees the extent of the destruction, and is able to peer through (מצִיץ מִן הַחֲרָכִים) and find in it also a recipe for redemption. The same

תלמוד בבלי מסכת מכות דף כד עמוד א - כד עמוד ב

The [Sages] were coming up to Jerusalem together, and upon reaching Mount Scopus they saw a fox emerging from the Holy of Holies. They started crying while Rabbi Akiva seemed merry. They asked: Why are you merry? Said he: Why do you weep? They responded: A place of which it was once said: "And the common man that draws near shall be put to death" (Bamidbar 1:51), is now become the haunt of foxes, and we should not weep? He said to them: Therefore am I merry, for it is written: "And I will take to Me faithful witnesses to record, Uriya the priest and Zekharya..." (Yeshayahu 8:2). Now what connection has this Uriya the priest with Zekharya, as Uriya lived during the First Temple, while Zekharya lived [and prophesied] during the Second Temple? Rather Scripture linked the prophecies of Zekharya and Uriya to show they are interdependent. In the [earlier] prophecy [in the days] of Uriya, it states: "Therefore shall Zion for your sake be plowed as a field" (Mikha 3:12). In Zekharya it is written: (Zekharya 8:4): "Once again there shall be old men and old women sitting in the streets of Jerusalem". So long as Uriya's prophecy had not been fulfilled, I had misgivings lest Zekharya's prophecy might not be fulfilled as well; now that Uriya's prophecy has been fulfilled, it is certain that Zekharya's prophecy will be fulfilled. They said to him: Akiva, you have comforted us! Akiva, you have comforted us!

But Kedusha of Yerushalayim Remains- and Must be Remembered and sought out:

רמב"ם משנה תורה, הלכות בית הבחירה פרק ו הלכה טו-טז

טו- לפיכך מקריבין הקרבנות כולן אע"פ שאין שם בית בנוי, ואוכלין קדשי קדשים בכל העזרה אע"פ שהיא חריבה ואינה מוקפת במחיצה ואוכלין קדשים קלים ומעשר שני בכל ירושלים אף על פי שאין שם חומות שהקדושה ראשונה קדשה לשעתה וקדשה לעתיד לבא. טז- ולמה אני אומר במקדש וירושלים קדושה ראשונה קדשה לעתיד לבוא, ובקדושת שאר א"י לענין שביעית ומעשרות וכיוצא בהן לא קדשה לעתיד לבוא, לפי שקדושת המקדש וירושלים מפני השכינה ושכינה אינה בטלה, ...

Rav Yosef Dov HaLevi Soloveitchik (On Repentance p. 315)

The first temple was built after the land of Israel was already sanctified... The Temple was only built giving a special sanctity to Jerusalem after the peripheral parts of the land were sanctified. However, the situation was different during the time of Ezra... Ezra did not go about reclaiming areas of the Land of Israel; he first set about to build the Temple and to restore the walls of Jerusalem... When the holy Temple, the chosen dwelling place for the Shechina, was built, it bestowed sanctity on the whole Land of Israel. This time the sanctity ... was established first in the center itself and from there it spread outward... to the rest of the land of Israel, until all of it was completely sanctified. .. the rebuilt walls [of Jerusalem and the Temple] held it in their power to radiate sanctity upon their surroundings and to bestow the holiness of the Shechina upon the entire Land of Israel.





Continued *Derisha*- Coming to Yerushalayim Throughout the Generations

Where Heaven touches Earth page XIV, by David Rossof

From early medieval times to the nineteenth century the Jewish population of the old city of Jerusalem rarely exceeded three hundred families. Yet, qualitatively speaking, the Jews who settled in the Holy City throughout this period were some of the greatest Torah luminaries in history. Men like the Ramban, Rav Ovadia Bartenora, the Ralbach, the Radvaz, Rav Bezalel Ashkenazi, the Shelah HaKodesh, Rav Yaakov Tzemach, Rav HaMagen, the Pri Chadash, Rav Yehuda HaChassid, the Ohr HaChaim, the Chida (he, of all those mentioned here, was a native Jerusalemite), Rav David Pardo, Rav Menachem Mendel of Shklov, Rav Shmuel Salant, Rav Meir Auerbach, Rav Yehoshua Leib Diskin, Rav Yosef Chaim Sonnenfeld, just to mention a few.



Zecher LeMikdash - Remembering the Mikdash



תלמוד בבלי מסכת בבא בתרא דף ס עמוד ב

אלא כך אמרו חכמים: סד אדם את ביתו בסיד, ומשייר בו דבר מועט. וכמה? אמר רב יוסף: אמה על אמה. אמר רב חסדא: כנגד הפתח. עושה אדם כל צרכי סעודה, ומשייר דבר מועט. מאי היא? אמר רב פפא: כסא דהרסנא. עושה אשה כל תכשיטיה, ומשיירת דבר מועט. מאי היא? אמר רב: בת צדעא, שנאמר: **אם אשכחך ירושלים תשכח ימיני**. ירושלים תשכח ימיני תדבק לשוני לחכי וגו'. מאי על ראש שמחתי? אמר רב יצחק: זה אפר מקלה שבראש חתנים... וכל המתאבל על ירושלים - זוכה ורואה בשמחתה, שנאמר: שמחו את ירושלים.

תלמוד בבלי מסכת ראש השנה דף ל עמוד א

משנה. בראשונה היה הלולב ניטל במקדש שבעה ובמדינה יום אחד, משחרב בית המקדש התקין רבן יוחנן בן זכאי שיהא לולב ניטל במדינה שבעה, זכר למקדש, ושיהא יום הנף כולו אסור.

גמרא. ומנלן דעבדינן זכר למקדש? דאמר קרא כי אעלה ארכה לך וממכותיך ארפאך נאם ה' כי נדחה קראו לך ציון **היא דרש אין לה, מכלל דבעיא דרישה.**

ושיהא יום הנף כולו אסור. מאי טעמא? **מהרה יבנה בית המקדש**, ויאמרו: אשתקד מי לא אכלנו בהאיר מזרח - עכשיו נמי ניכול.



Those who forgot: Recalling the destruction Remembering the Glory

Rav Yissachor Dov Teichtal, in his masterpiece Eim HaBanim Semeicha, cites Seder HaDorot explaining why so many tragedies of the Jewish people occurred in Germany, and especially in the city of Worms:

... The author of the *Sma* explained why evil decrees are more prevalent in Worms than any other place. Jews settled in Worms at the time of the destruction of the First Temple. After the seventy years of Babylonian exile were completed, the exiles returned to Jerusalem and *Eretz Yisrael*. Those who settled in Worms, however, did not return. The people of Jerusalem wrote them, urging them to come... They paid no attention, replying: You may dwell in the great Jerusalem; we will dwell here in the small Jerusalem". This occurred because they were extremely wealthy and very distinguished in the eyes of the ruler and the Gentiles. This is why evil decrees have been renewed upon them more than any other country or community.



Reasons for Fear

Myth and Facts of the Middle East

ON May 15, Israel's Independence Day, Egyptian troops began moving into the Sinai and massing near the Israeli border. By May 18, Syrian troops were prepared for battle along the Golan Heights.

Nasser ordered the UN Emergency Force (UNEF), stationed in the Sinai since 1956 as a buffer between Israeli and Egyptian forces after Israel's withdrawal following the Sinai Campaign, to withdraw on May 16. Without bringing the matter to the attention of the General Assembly (as his predecessor had promised), Secretary-General U Thant complied with the demand. After the withdrawal of the UNEF, the Voice of the Arabs radio station proclaimed on May 18, 1967:

As of today, there no longer exists an international emergency force to protect Israel. We shall exercise patience no more. We shall not complain any more

to the UN about Israel. The sole method we shall apply against Israel is total war, which will result in the extermination of Zionist existence.

An enthusiastic echo was heard May 20 from Syrian Defense Minister Hafez Assad:

Our forces are now entirely ready not only to repulse the aggression, but to initiate the act of liberation itself, and to explode the Zionist presence in the Arab homeland. The Syrian army, with its finger on the trigger, is united....I, as a military man, believe that the time has come to enter into a battle of annihilation

The Blockade-On May 22, Egypt closed the Straits of Tiran to all Israeli shipping and all ships bound for Eilat. This blockade cut off Israel's only supply route with Asia and stopped the flow of oil from its main supplier, Iran.



Prime Minister Levi Eshkol

On May 28, 1967, Prime Minister Levi Eshkol delivers a radio address to the nation in an effort to calm the fears of the people. The radio address seems to do the opposite. During the middle of the address,

Eshkol starts stuttering, which is attributed by a nation already in a state of panic as intense fear on the part of the leader of the country. The country fears imminent annihilation, and numerous graves are dug for the expected fallen from the upcoming war.

Explanations that the stuttering was due to Levi Eshkol reading the speech that was written or revised by someone else and merely asking for a clarification of the word do not ease the tensions; the people fear the worst.

Little do they know that in one of the shortest wars in history the country will not only not be annihilated but they will also return to Jerusalem and some of the other holiest places in the country and on earth.



Reasons for Hope (began on the same day)

On Yom Ha'atzmaut- On the Religious Front- **Rav Tzvi Yehuda HaKohein Kook**, Rosh Yeshiva of Yeshivat Mercaz HaRav, mentions his fears over the partition plan and adds:

Yes [and now after nineteen years] where is our Hebron - have we forgotten her?! Where is our Shechem, our Jericho, - where?! - 2 Have we forgotten them?! And all that lies beyond the Jordan - each and every clod of earth, every region, hill, valley, every plot of land, that is part of Eretz Israel - have we the right to give up even one grain of the Land of G-d?! --- On that night, nineteen years ago, during those hours, as I sat trembling in every limb of my body, wounded, cut, torn to pieces - I could not then rejoice.

הנה זה עומד אחר כתליו

A Divine *Derisha* to Return to Yerushalayim

Ayelet HaShachar (Rav Yaakov HaLevi Filber) page 231:

During those days of trepidation outside, in our Yeshiva, Mercaz HaRav, there was a feeling that these developments would bring about something big... I went to my rebbe, the Nazir, who pointed to the old city walls and said: "All of this is happening only to bring us back there"...



צילום: יעל רוזן

Na'omi Shemer-

A new secular song is played on the radio, longing for a return to Yerushalayim:

ירושלים של זהב
ושל נחושת ושל אור
הלא לכל שיריין
אני כינור

...איכה יבשו בורות המים
כיכר השוק ריקה ואין פוקד
את הר הבית ...
אם אשכחך ירושלים
אשר כלה זהב

Jordan Joins the War due to Lies

Governments Plans

Myth and Facts

Prime Minister Levi Eshkol sent a message to King Hussein saying Israel would not attack Jordan unless he initiated hostilities. When Jordanian radar picked up a cluster of planes flying from Egypt to Israel, and the Egyptians convinced Hussein the planes were theirs, he then ordered the shelling of West Jerusalem. It turned out the planes were Israel's, and were returning from destroying the Egyptian air force on the ground. Meanwhile, Syrian and Iraqi troops attacked Israel's northern frontier.

Had Jordan not attacked, the status of Jerusalem would not have changed during the course of the war.

Hashem's Plans

The Voice of My Beloved Knocks

Motta was very depressed. He informed me that he had received orders not to enter the Old City but rather to surround it from all sides. Under no circumstances was he to enter the city. He added that apparently the policy was to leave the Old City in the hands of the city's Arab population without conquering it.

To this I replied that were I in his shoes I would not be able to resist such an historic opportunity to liberate the Temple Mount after two thousand years. After all, what is the worst that could happen? They could put me on trial and perhaps sentence me to imprisonment. Better that I spend my whole life

in prison so that Jerusalem and the Temple mount be free than to be free while Jerusalem remained enslaved.

I explained, however, that my comments were in no way an attempt to convince him to go against his orders. I was merely expressing my personal thoughts on the matter at this very fateful hour for the Jewish people. Perhaps, I explained, this is a onetime opportunity given to us by God to return the stolen property of Jerusalem and the Temple Mount to the Jewish people. Missing this opportunity might be an irremissible sin that causes "weeping for generations to come."

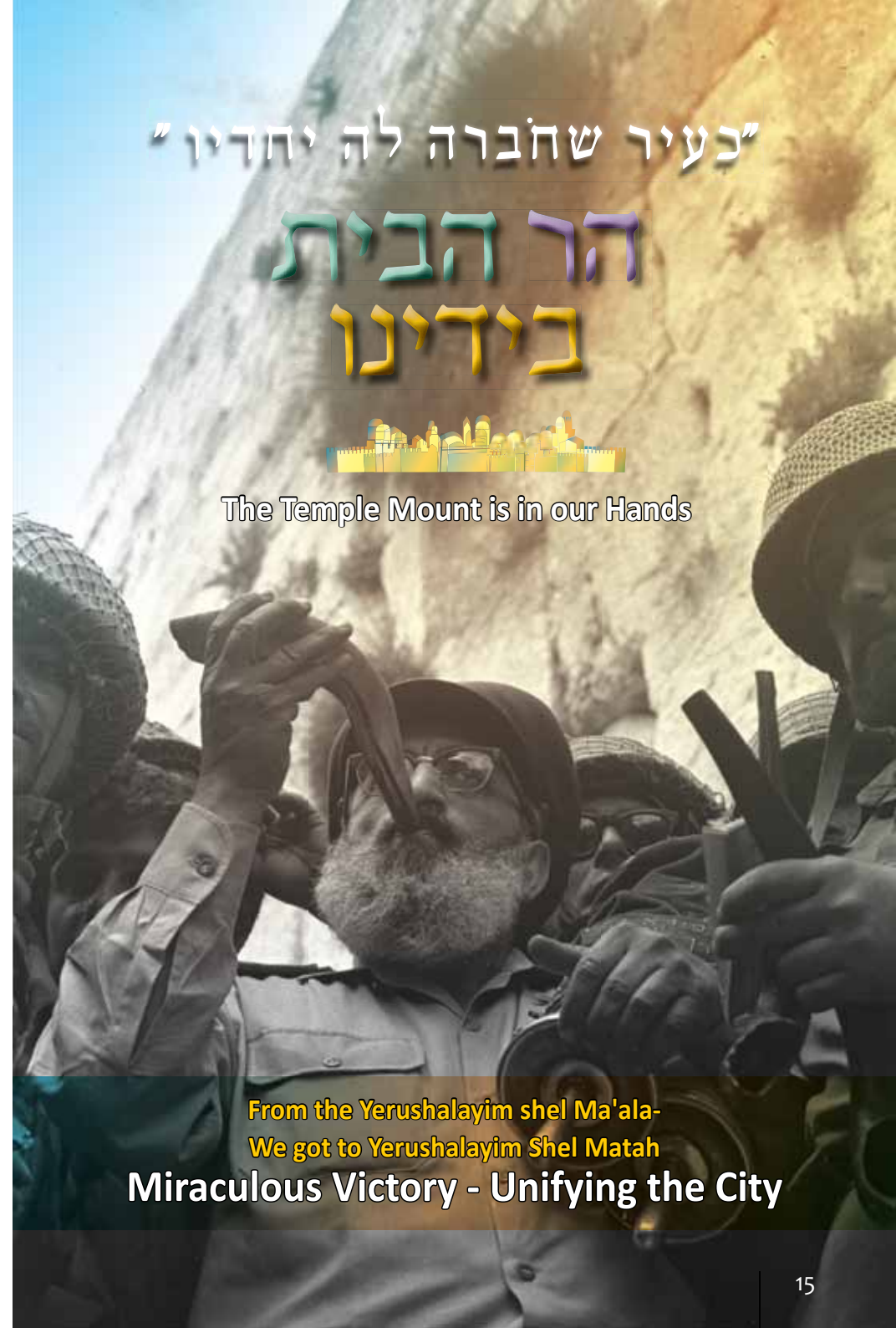
Rav Goren's Diary

"כעיר שחברה לה יחדיו"

הר הבית
בידינו



The Temple Mount is in our Hands



From the Yerushalayim shel Ma'ala-
We got to Yerushalayim Shel Matah

Miraculous Victory - Unifying the City

The Victory מאפילה לאורה

HISTORY

The Celebratory Results of the War

DAY 1, JUNE 5, 1967

First day of fighting. Israel destroys most of Egyptian air force. Jordan, Syria and Iraq attack Israel.

DAY 2, JUNE 6, 1967

Second day of fighting. Fighting continues on all fronts.

DAY 3, JUNE 7, 1967

Third day of fighting. Jerusalem taken. Blockade of Straits of Tiran broken.

DAY 4, JUNE 8, 1967

Fourth day of fighting. Israel consolidates hold on West Bank.

DAY 5, JUNE 9, 1967

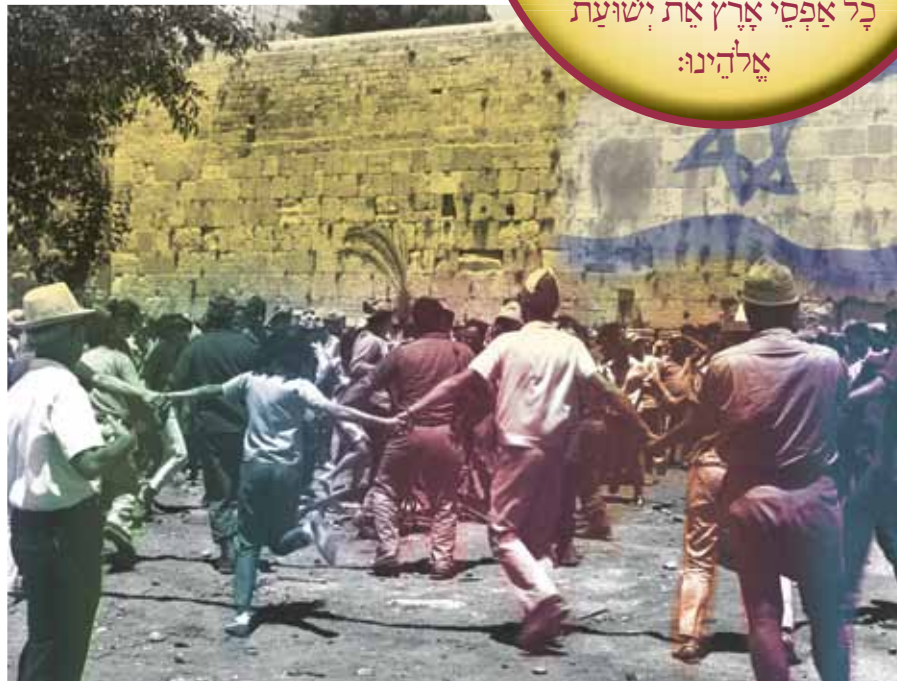
Fifth day of fighting. Israel and Syria in heavy fighting on the Golan.

DAY 6, JUNE 10, 1967

Sixth day of fighting. Israel gains control of the Golan Heights.

Eli Landau, a journalist who accompanied the forces that broke into the Old City, wrote:

We heard the command given to our forces to enter the Old City. Even in the tumult of battle, [Motta Gur, commander of the Paratrooper Division] explained to his men who were about to breach the city walls the extraordinary nature of the moment. He climbed onto the front of the half-track in order to be first, always first, to lead the way to the Lions' Gate. "Har Ha-Bayit be-yadenu," [Motta Gur triumphantly announced] - "The Temple Mount is in our hands!" Motta did not say: "The Temple Mount is in my hands!" There, on the white plaza, Motta chose not to be first, alone, but rather to be there together with everybody else. Motta was not only an officer; he was a friend and a partner, he was an agent. With his three historic words, Motta brought together the shared, unifying experience of those paratroopers who were privileged to participate in the event, of those paratroopers who did not enjoy that privilege, and of all Jews throughout the world. The plaza was then a narrow alleyway east of the Mugrabi neighborhood. It was shadowed by a narrow mosque over which flew a blue and white flag that had just then been raised. This alleyway was a gate that led to the giant wall, built from enormous gray, ashlar blocks, from whose crevices wild flowers grew, a gate hanging from the heights of heaven.



ירושלים אורו של עולם

ילקוט שמעוני תורה פרשת חיי שרה רמז קג

ירושלים אורו של עולם שנאמר והלכו גוים לאורך ומלכים לנגה זרחה, ומי הוא אורו של ירושלים הקדוש ברוך הוא שנאמר והיה ה' לך לאור עולם

כעיר שחברה לה יחדיו: A victory of the Jewish people:

The return is not only to the old city of Jerusalem but to numerous Biblical cities and areas that make the smallest of countries much more defensible, including Chevron, Gush Etzion, Beit El, Yericho etc.

תהלים פרק צ"א-ג
(א) מְזִמּוֹר שִׁירוֹ
לְה' שִׁיר חֲדָשׁ בִּי
נִפְלְאוֹת עָשָׂה הוֹשִׁיעָה לּוֹ יְמִינוֹ
וְזָרַע קִדְשׁוֹ: (ב) הוֹדִיעַ ה' יְשׁוּעָתוֹ
לְעֵינַי הַגּוֹיִם גָּלָה צַדִּיקָתוֹ: (ג) זָכַר
חֲסִדּוֹ וְאַמּוֹנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ
כָּל אֲפָסֵי אֶרֶץ אֶת יְשׁוּעָת
אֱלֹהֵינוּ:

Israel returns to all the areas mentioned in Rav Tzvi Yehuda's Speech, with the Jewel- The Temple Mount in our hands.





The World Could No Longer Deny- as Rav Hershell Schachter explains:

Historically, the Catholic Church has still maintained its age-old position, that the Jewish people, by rejecting *otio haish*, have forfeited their status as *am hanivchar*. It is for this reason that the Catholic Church was opposed to the Zionist movement. Eretz Yisroel is the chosen land, assigned only to the chosen nation. Therefore, according to the Church, until the Jews will accept *otio haish*, they are not entitled to control Eretz Yisroel. It is for this reason that the Vatican did not officially recognize Medinat Yisroel for many years. But the mere existence of the Jewish State stood in contradiction to this basic principle of their religion. After a while a position to defend their faith was developed, and they argued that although the Jewish people controlled modern Israel, this was not really Eretz Yisroel of old, which really consists of the city of Jerusalem, Chevron, Shchem, etc. After the Six Day War, this "teiritz" collapsed. It is for this reason that the Vatican has been insisting ever since 1967 that the holy city of Jerusalem be declared an international city. Anything but under Jewish control! The Vatican, in recent years, has also stepped up their missionary activities both in Eretz Yisroel and all over the world. They believe that when the Jews will convert to Christianity, then they will once again join the true chosen nation, and be entitled to the chosen land..



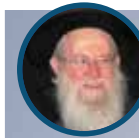
Naomi Shemer-
adds stanzas:

וזרח אל בורות המים
לשוק ולכיכר
שופר קורא בהר הבית
בעיר העתיקה.
ובמערות אשר בסלע
אלפי שמשות זורחות
נשוב נרד אל ים המלח
בדרך יריחו.

ירושלים של זהב...

The World Perspective-

Traditional



Chassidic – Slonimer Rebbe

We must recognize the miracles that Hashem performed for us, open miracles and a Heavenly smile, meriting that which generations didn't merit to see. It is prohibited for us to deny the goodness of Hashem, who performed for us a double miracle: 1- Defeating the wicked who tried to destroy us... even those lacking faith, anyone with a brain in their skull admits that this was not a natural victory, but supernatural... 2- The second miracle, we returned to the Kotel although we are unworthy... as well as other holy areas ... such as Chevron...

Moshe Dayan:

"Yesterday I was
not a religious man and
tomorrow I will not be;

Secular



but
today
there is no one
more religious
than I"

Yeshivish – Rav Kahanamen (אלול תשכ"ז)

אחים יקרים ורחימאים! המותר לנו להיות קטנוניים בשעה גדולה ונשגבה זאת? הלא נבוש וניכלם להישאר בדלות ההשגות וקטנות המוחין בתקופה הרת פלאות, כשאנו מוקפים ממש בניסים, ואף עיוור יכול למשש את הניסים בידים... הניסים והנפלאות התשועות והנחמות והמלחמות, שנתרחשו בארץ הקודש ובעיר הקודש והמקדש, אף אלה שראו זאת בעיניהם, אף אלה שחזו זאת מברשם ממש, אינם מצליחים להביע את מעמקי רגשותיהם. ואולי מי אשר כמוני נדד באותם הימים על פני קיבוצי היהודים בגלויות, מסוגל יותר לחוש את תעצומת הניסים ולחשוב יותר על פשר המאורעות המופלאים למאוד.



Centrist – Rabbi Willig

recounting his experiences of the first *tefilla* at the Kotel on *Shavuot*, as an American Yeshiva student in 1967

... The scene was unforgettable. Jews of all persuasions danced shoulder to shoulder into the Old City. On one side of me was a man in a *streimel* and white stockings. On the other was a non-observant Jew with a camera. Incredibly, all barriers disappeared. I saw with my own eyes the fulfillment of Chazal's words on the *pasuk* we were singing – *shen'asu chaverim ze la'ze*. Through Yerushalayim, they became friends with each other... We danced and sang our way down to the Kosel. Every tribe of Israel was represented in force. Some 250,000 Jews came on that day of *Shavuot*. One couldn't help but think of the once and future *aliyah l'regel* ... As we returned through the *shuk*, the local Arabs stared and cowered. We felt no fear then, or when we toured Shechem and Chevron a week later. A resurgence of *t'shuva* swept the land. The non-Jewish community hailed the Israelis as heroes, and Jewish pride swelled in Europe and America. A great sense of anticipation filled the Jewish world...

Looking Back and Celebrating Yom Yerushalayim

תהלים פקוד

באו שעריו
בתודה חצרתיו
בתהלה

תודה The Need for Gratitude - On the Miracles

Talmud (Sanhedrin 94a) teaches:

The Holy One, blessed be He, wished to appoint Chizkiyahu as the Messiah, and Sancheiriv as Gog and Magog, whereupon the Attribute of Justice said before the Holy One, blessed be He: "Sovereign of the Universe! If You did not make David the Messiah, who uttered so many hymns and psalms before You, will You appoint Chizkiyahu as such, who did not praise You in spite of all these miracles which You wrought for him?"

Hallel- Hoda'a and Bakasha

The text of Hallel is the perfect Tefilla- Containing gratitude and recognition that we still need Hashem's assistance:

Rav Unterman, of blessed memory, during his tenure as Chief Rabbi, ruled that we should not recite a *berakha* on Hallel of Yom Ha-Atzma'ut, but we should do so on Yom Yerushalayim - not because of Jerusalem, but because of the great salvation which took place on that day, the great *kiddush Hashem* which in some small measure helped make up for the enormous *chillul Hashem* that was the Holocaust. And he ruled thus specifically against the backdrop of the fear of a second holocaust which everyone felt was about to take place.

Rabbi Akiva's vision is realized



עד ישובו זקנים ונקנות ברחבות ירושלים...
ורחבות העיר ימלאו ילדים וילדות משחקים ברחבתיה

The Powerful Results -

Reviving Russian Jewry:

We are Jews Again Vol. 1, The Six Day War

The six days in June 1967 destroyed many myths that had built up over millennia creating a repulsive image of the diaspora Jew doomed to eternal punishment. These myths were dispelled under the pressure of facts that evoked astonishment mixed with religious awe. In the Six-Day War, God, undoubtedly, was on the side of the Jews...

The wave of solidarity penetrated even behind the Iron Curtain... The war lasted just six days, in itself a symbolic number. I remember it as if in a dream.... On the first day of the war Soviet papers reported that the Arabs had downed 72 Israeli planes and on the second day—something similar, and I began to think: My God, how many planes does Israel have, for how many days will it suffice? Soviet propaganda patently rejoiced at the Arabs' "successes." .. Israel, it turned out, was winning and Soviet propaganda changed its tone. ..The fateful period before, during, and immediately after the Six-Day War exerted an enormous effect on the American Jewish community. After three weeks of fear and trepidation

and six days of victorious war, American Jews filled the synagogues to express their gratitude. Some spoke of a miracle, a sign from the Almighty. American public opinion supported Israel, the sole democracy in the Middle East. ... For the Jews the victory signified much more than simply heroism: it became a watershed in contemporary Jewish history, allowing Jews once again, this time positively, to acknowledge their common national fate. It also helped them realize that this fate was now linked to the State of Israel. ..The war had a similarly transformative effect on Soviet Jews:... The Six-Day War transformed many Soviet Jews in a fundamental way. It undoubtedly turned my life upside down. It was all too strong— anxiety, triumph, propaganda, revelation.... The surrounding milieu began to change: the anti-Jewish jokes disappeared; others began to look at us differently and we began to look at ourselves differently. Being Jewish was no longer a mark of Cain but rather a distinction. The fifth point in the Soviet identity card (that lists nationality) magically switched from a negative to a positive and became a source of inner joy and pride.



A spiritual Accounting - The Need for Continued *Derisha*

Divine, miraculous achievements in all 4 elements of Yerushalayim push us to seek the fulfillment of what we still lack in each element.



תורה, תפילה ומשפט

ישעיהו פרק א, כו-כז

(כו) וְאֲשִׁיבָה שְׁפָטֶיךָ כְּבִרְאשְׁנָה וְיַעֲצִיבְךָ כְּבִתְחִלָּה אַחֲרֵי כֵן יִקְרָא לְךָ עֵיר הַצֶּדֶק קִרְיָה נְאֻמָּנָה: (כז) צִיּוֹן בְּמִשְׁפַּט תִּפְדֶּה וְשִׁבְיָהּ בְּצִדְקָה:



מלכות בית דוד

רמב"ם משנה תורה הלכות ברכות פרק ב הלכה ד

... בונה ירושלים או מנחם עמו ישראל בבנין ירושלים, ולפיכך נקראת ברכה זו נחמה, וכל מי שלא אמר מלכות בית דוד בברכה זו לא יצא ידי חובתו מפני שהיא ענין הברכה שאין נחמה גמורה אלא בחזרת מלכות בית דוד.

מחשבה בלי מלכה



מְקֻדָּשׁ מֶלֶךְ
עִיר מְלוּכָה
קוֹמִי צְאִי מִתּוֹךְ
הַהֶפְכָּה

Ayelet Hashachar p. 232

The miraculous victory is not the only wonder of the war. It is no less astounding the Heavenly plan that forced us to redeem such holy sections of our homeland all the while the government was willing to suffice with a severed homeland, where we were constantly bombarded with rocket attacks from the old city. Our response was empty threats while we allowed for human sacrifice, telling Jordan that they was playing with fire, and telling him as long as he doesn't join the war we will not fight his army. Yet, the Heavens decided otherwise, through tremendous kindness Hashem hardened Hussein's heart, and due to his attack we were "forced" into redeeming our land, and removing the disgrace of a severed country and a divided Jerusalem.



בית ה' - בית המקדש

סליחות

"אזכרה א-לוהים ואהמיה \ בראותי כל עיר על תילה בנויה \ ועיר האלוהים מושפלת עד שאול תחתיה \ ובכל זאת אנו ליה ועינינו ליה-".

האם הר הבית לשמרי בידינו?

שלום ואחדות The Need for Unity

The second Mikdash was destroyed due to baseless hatred, which the sources indicate must be eradicated before we can demand a real redemption.

The Maharal (Netzach Yisrael, chap. 4) explains that the superiority of the Second Temple, in which the Shekhina did not reside, lay in Israel themselves, who were united through the Temple. Once groundless hatred began to grow and Israel's unity around God and the Temple unraveled, there was no longer room for the Mikdash.



Now - Celebrate with Gratitude- Derisha for the Ultimate Celebration

Sending children to Learn in Yerushalayim

ספר החינוך מצוה שס

מצות מעשר בהמה טהורה בכל שנה... ולהביא המעשר לירושלים...

משרשי המצוה, שהאל ברוך הוא בחר בעם ישראל וחפץ למען צדקו להיות כולם עוסקי תורתו ויודעי שמו, ובחכמתו משכם במצוה זו למען ילמדו יקחו מוסר, כי יודע אלהים שרוב בני אדם נמשכים אחר החומר הפחות בשגם הוא בשר, ולא יתנו נפשם בעמל התורה ובעסקה תמיד, על כן סיבב בתבונתו ונתן להם מקום שידעו הכל דברי תורתו על כל פנים, שאין ספק כי כל אדם נמשך לקבוע דירתו במקום שממונו שם. ולכן בהעלות כל איש מעשר כל בקר וצאן שלו שנה שנה במקום שעסק החכמה והתורה שם והיא ירושלים, ששם הסנהדרין יודעי דעת ומביני מדע, וכמו כן נעלה לשם מעשר תבואתנו ... ומתוך כך יהיה בכל בית ובית מכל ישראל איש חכם יודע התורה, אשר ילמד בחכמתו כל בית אביו, ובכן תימלא הארץ דעה את ה'.



**תפילה, שמחה, ביקור ועלייה לתורה
לפי במנחם ונאנכי בסוף מערב
תפילה לכיוון ירושלים**

רמב"ם הלכות תפילה פרק ה הלכה ג

נכח המקדש כיצד היה עומד בחוצה לארץ מחזיר פניו נכח ארץ ישראל ומתפלל, היה עומד בארץ מכיון את פניו כנגד ירושלים,...

The Text of Nachem



רב חיים דוד הלוי

לגופו של דבר באמת, טעות מרה בידך, וחביבים הם אותם בנים שבאים לחצרות בית ה' בכל מצב ובכל תנאי, והלואי והיינו זוכים שכל ישראל בהמוניהם יעלו ויבואו בכל טומאתם ... ואין אתה רשאי לקרוא לירושלים "שוממה מבלי בניה" מפני שחלק מהם עזבו דרך ה', וכך אמר ר' מאיר "בין כך ובין כך ראויים בנים". והקדוש ברוך הוא יתברך שמו אוהב הוא את אותם הבנים, אשר אותם ביזית במכתבך, הרבה יותר ממה שמסוגל אדם לאהוב את הכשרים והצדיקים בישראל, והדברים ארוכים ודי למבין."



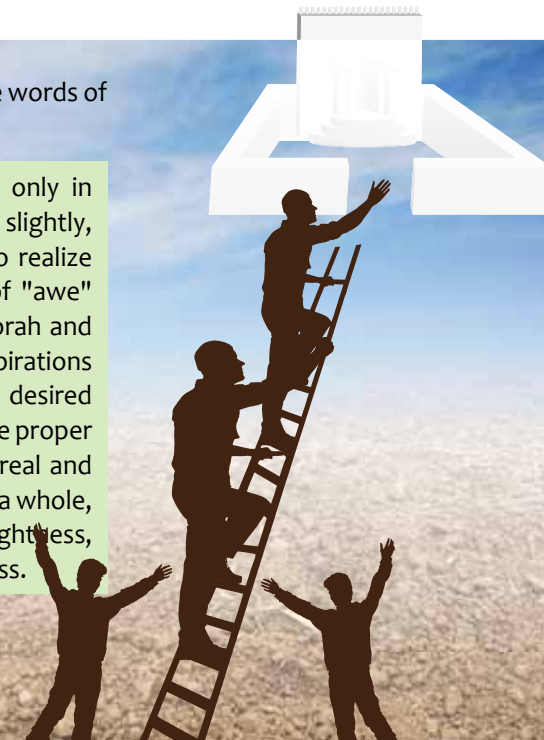
שו"ת יחוה דעת, א' מ"ג

ומלבד זה גם הרוחניות של ירושלים היא בעוונותינו הרבים בשפל המדרגה ... כי מה מאוד ידאב לב כל החרד לדבר ה' על התפרקות הדור מחיי תורה ומצוה, חינוך אלפים ורבות מילדי ישראל ללא תורה וללא מצוה, והרס חומת הצניעות והמוסר, וריבוי חילולי השבת, והפרת סדרי הכשרות, ועוד כהנה וכהנה. בושנו וגם נכלמנו כי שודדו ארמנותינו, אלו הארמונות של תורתנו הקדושה"

Rav Chaim David HaLevi recognized that even in a less than ideal state, if Yerushalayim is inhabited by its children, even those who have yet to fully appreciate its greatness and to act accordingly- that is still not a barren state.

To witness the ultimate, we need to adhere to the words of Rav Yehuda HaLevi (Kuzari):

The Divine concept descends upon a person only in accordance with his readiness for it – if only slightly, then slightly; if much, then much." The way to realize the great vision of Jerusalem, of the joining of "awe" (yir'a) and "vision" (re'iya), between human Torah and Divine enlightenment, is to be found in our aspirations and longings. If we have not achieved this desired success then we ... must turn our attention to the proper connection and relationship between the ethereal and the earthly. Taking a wider view of the nation as a whole, we must combine righteousness and uprightness, fairness and harmony, and the Torah and holiness.





This resource is part of our Mizrachi-driven Global Yom Yerushalayim celebration ...in a collaborative effort to reenergize this pivotal day in modern Jewish history as we approach next year the 50th anniversary since the miraculous Six Day War and the reunification of Jerusalem in 1967.

From Rav Doron Perez's Introduction

In this short booklet we will embark on a multi-millennia journey, exploring the relationship between the Jewish People and Yerushalayim throughout the generations. We will grow to appreciate the significance of Yerushalayim from the time of Creation, when it is clearly designated to be *HaMakom*, the most exalted place on earth, comprising an upper Heavenly city and a lower earthly one; and we will relive the attempts throughout history to uncover the hidden treasures of Yerushalayim and to unify to the city.

Our travels begin with the outcome of the 1948 War of Independence, when, through Divine grace, a Jewish State is founded, but facing the painful reality that the Jews have been driven out of the Old City of Yerushalayim. Yet the reality of a divided city is antithetical to its very nature. As we trace Yerushalayim's significance from the dawn of time, its eternal centrality becomes evident. The Avot (our forefathers) begin to uncover aspects of its uniqueness, and the Jewish people are poised to transport their Mount Sinai experience through the travelling *Mishkan* to a new mountain, "the place where Hashem will Choose to Rest His Presence." Ultimately, it becomes clear that the story of Yerushalayim surrounds a legacy of constantly seeking its inspiration; without this adequate *derisha*, the pursuit of the city and its spiritual essence cannot be realized.

King David's persistence enables his son to be granted permission to build the *Mikdash*, and Yerushalayim is cemented as the center of all Jewish life. However, when this special place is not appreciated as a source of unification, it cannot remain in Jewish hands. Its destruction embodies a destruction of who we are. Throughout the generations, individuals seek it out, and ultimately, as we return to the dramatic days of 1948, when Yerushalayim slips out of our hands.

Only 19 years later, when it seems as if the entire Jewish state is on the brink of annihilation, a clear burst of Divine grace provides the Jewish people with a reality they weren't only unprepared for, but apparently uninterested in: "*Har HaBayit BiYadeinu*," the Temple Mount is in Our Hands. The miraculous victory of the Six Day War, punctuated by the reunification of Yerushalayim, is lost on no one, and its ripple effects are felt throughout the Jewish State and the Jewish world.

As we begin to appreciate Yom Yerushalayim's significance as the day marking our return to Yerushalayim, we recognize amidst our euphoria that there is still much for us to pursue, and to long for. We have been granted a foothold in Yerushalayim, but we have yet to actualize its full potential. Celebrating our presence in a unified Yerushalayim coupled with a longing for its full beauty, is the ticket to realizing its ultimate reunification.

