

הַמִּזְרָחִי HAMIZRACHI

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**“When a Jew visits Jerusalem for the first time,
it is not the first time. It is a homecoming.”** (Elie Wiesel)

This edition is dedicated in memory of the soldiers who fell in defense of Yerushalayim



Yerushalayim: The Complete Picture

As we celebrate the reunification of the holy city of Jerusalem, we contemplate the reasons why we lost Jerusalem some 2,000 years ago, as well as the ramifications of regaining our eternal capital.

The Talmud presents a number of explanations for the destruction of the Second Temple and the ensuing exile. The most famous reason is *sinat chinam*, baseless hatred.¹ Another explanation – attributed to God Himself – is that we didn’t say *Birkot HaTorah*, the blessings before learning Torah.²

These explanations are quite puzzling. The sins responsible for the destruction of the First Temple³ seem like valid reasons, and we can also understand how hatred can lead to the breaking apart of a nation. But why is omitting *Birkot HaTorah* a valid reason for 2,000 years of exile? Furthermore, what is the real cause of the destruction? Baseless hatred or not blessing before learning Torah?



A typical scene in the center of Jerusalem

”
To live the idea of Jerusalem is to recognize the mundane and the divine in everything

Rabbi Joel Sirkis⁴ explains that when we learn Torah for the wrong reason – whether as an intellectual pursuit, for honor, or as an escape from other responsibilities – we separate the divine world from the material world. The purpose of Torah study is to connect to the Divine – to make ourselves and every part of our lives more divine. Thus, the blessing on the Torah directs one’s Torah learning in the right direction, towards this ultimate connection.

This connection is also the essence of Jerusalem.

The Hebrew word Yerushalayim is made up of two words: *ירי*, to see, and *דלֵּשׁ*, complete. Hence, Yerushalayim is “to see the complete picture.” Our Sages expand on this idea based on the verse in Psalms: “*Jerusalem, when built, is like a city connected together.*”⁵ And Rabbi Yochanan says: God declares, “*I will not come to the Jerusalem of Above until you have arrived at the Jerusalem of Below.*”⁶

There is the reality of Jerusalem as we see it today, the physical Jerusalem, Jerusalem of

Below, but there is also a divine Jerusalem, a potential of what Jerusalem can be, Jerusalem of Above. And Jerusalem is a model for the whole world, so every creation contains its current state and its potential – what it is now and what it could be. To “see” completely, to live the idea of Jerusalem, is to recognize the mundane and the divine in everything; to see beyond the surface and envisage the potential.

Therefore, omitting the blessing before learning Torah is to forsake the purpose of the Torah and Jerusalem – to connect the divine with the mundane. Accordingly, the root of baseless hatred may be the inability to see the divine potential in physical reality. If we view every single person not only as who they are at the moment, but as someone with divine purpose and potential, there would be no way we could hate them. Rav Kook says Jerusalem will only be rebuilt when we love each individual as an integral part of Am Yisrael’s national goal – perfecting the world under God’s Majesty.

So on Yom Yerushalayim we are celebrating more than just the unification of a city. We are celebrating the unification of a people with their destiny; a unification of theory and actuality, of dreams and realization.

¹ *Yoma 9b.*

² *Nedarim 81a.*

³ *Idol worship, immorality, and murder.*

⁴ 1561-1640.

⁵ 122:3.

⁶ *Ta’anit Sa.*

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**Torat
HaMizrachi**

Rabbi Doron Perez



Jerusalem: A Tale of Two Cities

Jerusalem is not one city but two. This is the key to unlocking the mystery of the Jewish people's holiest city. The secret of Jerusalem's duality reveals the essence of Judaism itself.

Theologically, Jerusalem is at the same time both heavenly and earthly – a physical and a spiritual reality, Divine and mundane, transient and timeless.

Geopolitically, there is east Jerusalem and west Jerusalem, an upper city and a lower one, a city divided territorially between two tribes: Judah (Leah's child) and Benjamin (Rachel's child). Additionally, the city is located at the nexus of the western world and the Oriental East.

Philosophically, Jerusalem combines the national and the universal, the ethnic and the ethical, the Jewish and the democratic and is a city of both truth and peace.

Jerusalem has two primary names in Biblical literature – Tzion and Yerushalayim, Zion and Jerusalem. The name Yerushalayim itself consists of two words – Yireh and Shalem.

What is the essence of this duality?

Rabbi Yehuda Loewe, the Maharal of Prague, explains¹ that two is unique because it is the first number that converts the unitary into a multiple; a single into a plural. One is uniform; two is the birth of

multiplicity, difference. The reality of two creates complexity.

The great challenge of the number two is whether the potential for difference will create division or unity.

Will the complexity of contrast at the heart of life create contradiction or completeness? Thesis and antithesis can remain irreconcilable opposites or they can fuse in beautiful synthesis.

Because Jerusalem is the epicenter of spiritual life it presents us with this challenge more sharply than anywhere else. Will the heavenly and earthly cities be locked in eternal conflict or will they become one eternal city of peace and harmony?

This is the challenge our Sages see in a cryptic verse in Psalms 122: **יְרוּשָׁלַיִם כְּעִיר שְׁחֻבָּרָה לָּהּ** “יְרוּשָׁלַיִם – Jerusalem is like a city that was joined together itself. They say this alludes to two cities, a heavenly one above and an earthly one below (Ta’anit 5). And they maintain that the city has the power to transform us all into friends – **הַבְרִים** – engendering friendship, understanding and acceptance among all Jews (Jerusalem Talmud, Chagiga 3).

After the miraculous Six-Day War, and through an extraordinary turn of events, the Old City of Jerusalem, the Kotel and the Temple Mount returned to Jewish sovereign control for the first time in almost two millennia. A divided city was finally reunited.



A soldier and an ultra-Orthodox Jew near the Western Wall

Will it remain that way?

It depends on us.




To ensure the city remains geopolitically united, it must first be united from within. The external political reality is a mirror image of the internal spiritual one. The fissures which form contrast and conflict ought to be forged together as complementary forces creating a complete and united whole.

May we merit the ultimate expression of spiritual wholeness – the rebuilding of the Temple – soon and speedily in our days.

¹ Tiferet Yisrael 34

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Double Portion

Rabbanit Shani Taragin



Yom Yerushalayim: The Perfect Prelude to Shavuot

Yom Yerushalayim and Shavuot are one week apart and so easily associated with each other. On Shavuot in 1967, thousands of Jews flocked to see and pray by the Kotel for the first time since the reunification of Jerusalem, setting the precedent for the custom that continues today.

There are numerous parallels between these two dates, and many messages to be learned. Perhaps the most obvious connection is that Shavuot is the day the Torah was given on Mount Sinai and would continue to emanate from Yerushalayim – “For Torah comes forth from Zion and the word of God from Jerusalem” (Isaiah 2:3). Though the Torah was given on Mount Sinai, our Sages associate Mount Moriah – the Temple Mount in Jerusalem and where the Binding of Isaac took place – with Mount Sinai.¹

There are also numerous parallels between the narratives of these two events (e.g. three days preparation, prostration, sacrifice, morning, seeing and fearing).²

Maimonides states that the three sections of holiness surrounding the Beit HaMikdash in Yerushalayim are modeled after the Children of Israel’s three encampments by Mount Sinai. This implies that the manifestation of the Shechina (Divine

Presence) in Yerushalayim is a perpetuation of the revelation celebrated on Shavuot. Indeed, the greatest days of celebration are associated with Yom Yerushalayim and Shavuot:

Go forth and look, daughters of Zion, upon King Solomon adorned with the crown his mother made him on the day of his wedding and on the day of his heart’s joy. (Song of Songs 3:11)... on the day of his wedding – this is the Giving of the Torah... on the day of his heart’s joy – this refers to the building of the holy Temple... (Ta’anit 26b)

Perhaps the most timely – and timeless – message to be learned as we celebrate these holidays is the message of achdut (unity). When the Jews received the Torah, they were unified, “as one people with one heart.” Similar solidarity is meant to be realized in Yerushalayim, the one city not divided among the tribes; the city that brings us together as friends.³

Rabbi Moshe Tzvi Neria⁴ suggests this is why Yerushalayim was reunified in 1967 and not given to us in 1948:

“In 1948, the Palmach broke through Zion Gate, and the Etzel soldiers were about to break through the Damascus Gate. We

were separated and disconnected. Had we succeeded then, it would have been a situation in which “two were holding on” to Jerusalem, each one saying “it is entirely mine.” Jerusalem would have turned into a source of divisiveness, a cause of quarrel and argument... And Jerusalem was... given to the entire people of Israel... Jerusalem comes to increase peace in the world. Therefore, only now (1967), when we have all entered through a single gate... only now, when we are all united, when a national unity government stands at the helm, when our fighting army is a unified army... when all of our brothers in the Diaspora stand behind us with a single heart, only now have we merited this great event: He who restores His Shechina to Zion has restored Jerusalem to us!... As long as we continue to be united, all of Jerusalem will continue to be ours...”

¹ See Midrash Tehillim Psalm 68 for one example.

² Genesis 22:1-19 and Exodus 19:10-24.

³ Jerusalem Talmud, Chagiga 3, 6.

⁴ Mo’adei HaReayah, pp. 480-48.

Rabbanit Shani Taragin is Co-Director of Education at RZA-Mizrachi USA and a senior educator in various women’s higher educational institutions in Israel



Festive prayers at the Western Wall





Rabbi Reuven Taragin



.....
**Double
Portion**

Why We Sing “Next Year in Jerusalem” (L’Shana Haba’a B’Yerushalayim)

We open the Pesach Seder by expressing our hope that next year we will be in Eretz Yisrael. We close the Seder by expressing the hope that next year we will celebrate in Jerusalem.

Our yearning for Eretz Yisrael is very understandable. The first mission God gives Abraham, the first Jew, is to move there. It is the land promised to his descendants and it is the destination of the Jewish people from the moment they left Egypt through the end of their wanderings in the desert.

Yerushalayim, on the other hand, is never mentioned explicitly in the Torah. So why does our tradition focus on our return to Yerushalayim, often instead of the broader Eretz Yisrael? Why do we sing L’Shana Haba’a B’Yerushalayim and not L’Shana Haba’a B’Ar’ah D’Yisrael?

”
Yerushalayim defines the unique essence of Eretz Yisrael

I believe the answer is that Yerushalayim defines the unique essence of Eretz Yisrael. Sacrifices were offered in the Mishkan (Tabernacle) in the desert and then in Eretz Yisrael before Yerushalayim was identified as the capital of Israel. Yerushalayim is much more than a location in

which to offer sacrifices. Yerushalayim was a city that revolved around the House of God; a model of how sacred and secular are meant to connect. It showed how the spiritual is meant to be engulfed by and inspire city life and how city life is meant to connect with and revolve around a spiritual core.

The various mishkans were framed by curtains. Yerushalayim was bordered by walls. Each wall passed brought one to an area of increased holiness that emanated from the Holy of Holies and permeated each sector of the city. For this reason, as opposed to the temporary sanctity of the places in which the Mishkan resided, Yerushalayim (and possibly its sanctity) is permanent and eternal.

Unfortunately though, we were unworthy of this holiness and Yerushalayim was destroyed. In exile we established shuls, but we lacked a holy city. Even in the Persian period, when we finally returned, Yerushalayim’s full restoration eluded us. It was defiled – first by the Greeks and then by the Romans. We continued to live in Eretz Yisrael, but we lost Yerushalayim. The longer and further we were distanced from the Yerushalayim ideal, the more we yearned for it.

For two millennia we yearned and prepared not only for the return to Israel, but even more for the return to Yerushalayim. Sadly, in 1948 the State of Israel did not include Yerushalayim’s spiritual center.

The State felt incomplete. That was why the Chief Rabbinate refrained (pre-1967) from sanctioning Hallel with a bracha on Yom HaAtzmaut. The State of Israel without Yerushalayim may have been an



The Wall – accessible to all

independent Jewish State, but it was not the model we had been praying for. We had returned to Eretz Yisrael, but we kept praying for Yerushalayim.

This is why the reunification of Yerushalayim 51 years ago added so much significance to the Six-Day War and to the State of Israel. It not only helped the beleaguered country to see God’s Hand in their miraculous victory, but it also restored its spiritual core.

May showing our appreciation of what God has gifted us so far earn us His completing the Yerushalayim gift by rebuilding its Beit HaMikdash.

L’Shana Haba’a B’Yerushalayim HaBenuya, in the Yerushalayim being rebuilt before our very eyes!

Rabbi Reuven Taragin is Co-Director of Education at RZA-Mizrachi USA and Dean of the Yeshivat HaKotel Overseas Program



Reuven (Ruvi) Rivlin
President of the State of Israel

Greetings from Israel's Leaders



Dear Friends,

It is hard to believe that 51 years have passed since that happy day when we celebrated the reunification of Jerusalem.

For years, Jerusalem was the focus of the yearnings and the longings of the Jewish people scattered throughout the Diaspora. Today we are privileged to be celebrating the 70th anniversary of the thriving State of Israel in Jerusalem.

For thousands of years Jerusalem has been a synonym for home. A historic home; a home of dreams and of reality, a home for prayer and for everyday life, for every Jew wherever they are. For me, Jerusalem has been a home in every sense of the word for 78 years.

As a Jerusalemite for the whole of my life, I was privileged to play in its streets as a young child, find excitement at the Betar Jerusalem football matches, take part in the Six-Day War – and witness with my own eyes the reunification of my city, find the love of my life there (my wife, Nechama), and to grow up in Jerusalem as a man and as an Israeli citizen, working for my people and my country in various public service roles.

Jerusalem is the capital city for all of us as a people, but at the same time each one of us has his or her own private Jerusalem. Here lies the magic of this city; a city standing for thousands of years that manages to be both historical and modern, national and personal, filled with tensions but also a symbol of bringing people together, of multiple religions and cultures.


For me, Jerusalem is a city that respects all those who live in it. Jerusalem is the city in which people live and work, eat and breathe, side by side, day by day – Jews, Muslims, Christians, people on the left and on the right, secular and ultra-Orthodox, rich and poor. Jerusalem for me is the microcosm of Israeli society, and of the most complex yet most exciting challenges that lie before us.

This year we were privileged to see our great friend, the United States of America, officially recognize Jerusalem as the capital of Israel. I am confident that in the near future many more countries will join the United States and recognize Jerusalem as the capital of Israel.

To all of us, I send my hopes that our culture and our tolerance will continue to flourish within our Jerusalem, while upholding our faith and hope.

And my wish to you, my dear Jerusalem, is that you will continue to expand, to develop, to deepen your long roots and to nurture trees that aspire to reach the heavens.

With warm greetings of "Next year in the rebuilt Jerusalem!"


Reuven (Ruvi) Rivlin



.....
**Ask
 the
 Rabbi**

Rabbi Yosef Zvi Rimon



Is There a Mitzvah to Live in Yerushalayim?

The Mishna in Ketubot (110b) states: “All may compel their family/household to go up (move) to Eretz Yisrael, but no one may remove them from it. All may compel their family/household to go up (move) to Jerusalem, but no one may remove them from it.”

In the Mishna, it explains that a spouse may force their husband or wife to live in Eretz Yisrael, and so too with Jerusalem, and this is how the Shulchan Aruch rules (Even Haezer 75:4).

What is the reason and meaning behind this?

Many commentaries have discussed this law at length. In the Responsa of Avnei Nezer (Yorah Deah 454), he explains the main points on this topic:

A. Pertaining to the mitzvah of settling the Land of Israel – there is no difference between Israel and Jerusalem.

B. Pertaining to the mitzvot that are dependent on the Land – there are more mitzvot regarding those who live in Jerusalem (eating Ma’aser Sheni, Neta Revai, Korbanot, Tumah and Tahara, etc.), and one can pray in the Temple, although this does not exist today.

C. One is closer to the Shechina, and it turns out that there is a mitzvah to live in the shadow (shelter) of God. According to this, there is a special reason to live in Jerusalem because of its close proximity to the place of the Shechina, and maybe it is a mitzvah in its own right. Additionally, in the Responsa of the Chatam Sofer

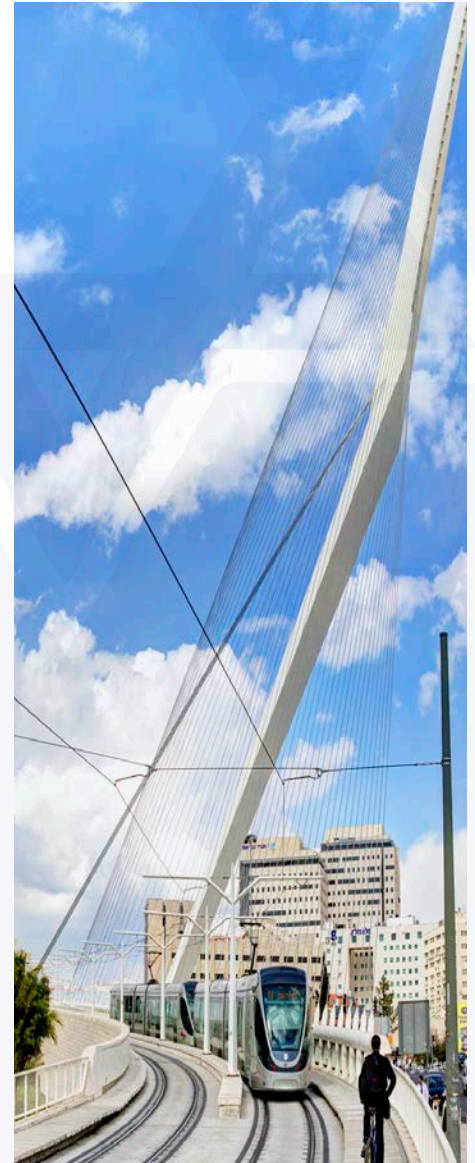
(233-235), he discusses at length the importance of living in Jerusalem, which has special holiness, and he even discusses giving preference to the poor of Jerusalem before other poor people.

Practically speaking, it seems that the main view among the Poskim is that there is a mitzvah to live in Yerushalayim (but one does not have to force one’s spouse to live there for various reasons).

“After visiting almost every major city on this planet, I chose to live in Jerusalem. No other place in the world makes me feel this alive.”
(Myriam Miller)

Rav Kook (Igrot HaReayah volume 1, 39) also wrote at length about the importance of Jerusalem, and how living there takes preference to the rest of Israel. However, he explains that there are some great tzaddikim who did not live in Jerusalem because on a personal level their souls felt more connected to a different city in Israel (and obviously there is a mitzvah to settle the whole Land of Israel). From here we see, that when one lives in Israel there are many factors involved in choosing a place to live (education, the type of community etc.), which influence one’s choice of where to settle.

Since one of the reasons to settle in Yerushalayim is the closeness to the Shechina and the importance of connecting to holiness, and in our day and age it is easy to travel from place to place, even one who does not live in Jerusalem should make the effort to come to Jerusalem often and draw from its special holiness.



The light railroad passes under the Chords Bridge at the entrance to Jerusalem

Rabbi Yosef Zvi Rimon is Head of Mizrachi’s Shalhevet Educational Advisory Board, Chairman of the Halacha Education Center and Rabbi of Machon Lev

Photo of Rabbi Rimon: Yehoshua Halevi

Greetings from Israel's Leaders



Rabbi Aryeh Stern
Ashkenazi Chief Rabbi of Jerusalem

Speak to the Heart of Jerusalem

Jerusalem was and always will be the capital of the Jewish State. This was already understood by the State's founders, even in those years when the city was small and divided and all the more so now – after the Six-Day War – that it is adorned with beauty and glory as befitting a capital city.

We are familiar with the expression “מְקַדָּשׁ מְלִיכָה עִיר מְלִיכָה,” i.e. the city contains a combination of holiness and majesty. It is clear that there is no place for sanctity in Israel without the foundations of kingship, and there is no point in kingship without the seal of sanctity.

Indeed, the word “שְׁלֵמוֹת” – completion – is contained in the name of the city, and this completion or perfection can only be achieved through these two ideals. And when this

wonderful fusion occurs, Yerushalayim will shine upon all of the people throughout the Land. From here, from Yerushalayim, one can see how everything is exalted and sanctified, like someone standing atop a mountain observing everything below. This is how we find Isaiah the Prophet standing in the Beit HaMikdash in Jerusalem saying, “*The whole world is filled with Your glory,*” i.e. from the holiest place, from Jerusalem, we can see how the sanctity dissipates and illuminates the whole world.

In its essence, Jerusalem can bring true unity, which is why it was not divided between the tribes. It belongs to us all and we are always looking towards it wherever we are in the world.

Therefore, when we speak about taking action in Jerusalem, the intention is not just to build, although that is important too of course, but whatever we do must be rooted

in holiness and in seeking social cohesion based on positive values. We cannot rest on our laurels, enjoy the Jerusalem we have and wait for everything to fall from Heaven. We are obligated to instill sanctity into the content of life in Yerushalayim which will illuminate the entire country.

On Yom Yerushalayim we joyfully note the great merit we have in witnessing our reunited Jerusalem, although we should not forget that the first stage, the establishment of the State, was what allowed us to reach the second stage of the liberation of Jerusalem. Both events are so obviously a gift from God – “*It is wondrous in our eyes.*”



Nir Barkat
Mayor of Jerusalem

Unity and Openness

I am honored to send you greetings on the occasion of your celebration of 51 years of Jerusalem's reunification.

When Jerusalem was founded 3,000 years ago, it was established as a center of unity and openness for all people. Since reuniting

Jerusalem over 50 years ago, Israel has maintained freedom of religion, movement, and expression for all. In the past few years, the city has undergone a cultural and economic renaissance and the capital of the Jewish people is thriving. Jerusalem has returned to the promise of its founding as a beacon of inclusiveness.

Jerusalem is continuously strengthened by its friends around the world. As we celebrate over 50 years since the reunification of the eternal capital of the Jewish people, I thank you for your continued support of Jerusalem and wish all of you a meaningful and memorable Yom Yerushalayim.



The Power of Dreams

“The God of Israel will grant your request (*shalatech*),” said Eli the Priest to the barren, broken Hannah, and she dreamed – with the word “*shalatech*” – about “*shiliatech*” (your placenta), and she started sewing a coat for her unborn child – Samuel the Prophet, who would one day formalize the kingship in Jerusalem.

“May your payment be full (*shleima*) from God!” said Boaz to Ruth, the forlorn beggar girl, and she dreamed – with the word “*shleima*” – about King Solomon (Shlomo), her descendant who would one day build the Temple in Jerusalem.

“There was a strip that went out from Judah’s territory and into Benjamin’s. This strip belonged to Judah, but Benjamin really wanted it... As a reward for his intense desire, Benjamin merited the Temple being built in his territory” (Megillah 26a).

What did Benjamin dream of? After all, Jerusalem was not his – it was in Judah’s territory! Yes, but this is the power of the dreamers.

Every day he would ask, “Who was my mother?” And they would answer him, “Rachel.”
 “Was she attractive?”
 “There was no woman more beautiful than her!”
 “And why was she buried on the way?”

“So she could dream; so she could yearn for home. She knew that women dream, that they would bring the sons to their borders...”

There was no child who dreamed more than Benjamin... and it was he who received Yerushalayim.

“When God returns the captivity of Zion, we will be like dreamers.” In the merit of those dreamers we can today celebrate the city we love so much.

Rabbanit Yemima Mizrachi is a popular Israeli teacher, speaker and writer



What’s in a Word



צִיּוֹן

Hebrew is a system of roots and words. A word and its meaning is the foundation of a number of other words related to that root. Using this connection, let us discover a fascinating insight into Yerushalayim and the Beit HaMikdash.

The word צִיּוֹן (Zion) refers to both Israel and Jerusalem. It appears 152 times in Tanach as a name for Jerusalem! And another name for the Holy of Holies in the Beit HaMikdash is דְּבִיר (Dvir).¹

So if words with similar roots are connected in meaning, how can צִיּוֹן be the heart of the nation while צִיָּה (another word with the same root) means desolate,

a wasteland, far from human habitation?² Similarly, what is the connection between דְּבִיר, the hub of national spiritual activity, and מְדִבְרָה, which means desert?

I had been contemplating these contradictions for years until I thought of another two words that offer a remarkable solution to this dichotomy: צָר means clear.³ For example, a clear soup – no vegetables, soup nuts, or chicken. And we describe a desert, where nothing grows, as צָרִיחַ – arid, barren.

Just as צָר is connected to צָרִיחַ, דְּבִיר, צִיָּה is connected to מְדִבְרָה and צִיּוֹן to צִיָּה. Just as צָר is untainted, void of any impurities, so are דְּבִיר and צִיּוֹן.

Editor’s Note: Two little words containing one huge idea! Judaism is not a religion of separation from the physical world. Yet involvement in that world can taint the soul. Hence the essence of Judaism is to seek integration in all aspects of life while aspiring to be holy, untainted and pure; while aiming for the ultimate spiritual goal – Zion, Dvir and Yerushalayim.

¹ See Kings 1 8:6, for example.

² See Isaiah 35:1.

³ See Song of Songs 5:10.

Dr. Avshalom Kor is an Israeli linguist and expert on Hebrew grammar and semantics





The Three Shofars

In 1933, on Rosh Hashanah, in the Old City of Jerusalem, Rav Kook delivered a powerful speech about the different types of shofars that we are allowed to use, comparing them to different types of Aliyah (immigration to Israel).

The preferred shofar is a ram's horn, representing Akeidat Yitzchak – the Binding of Isaac. Its source is spiritual and compared to the motivations of Nachmanides, Yehuda Halevy, Bartenura, the students of the Vilna Gaon, the Chasidim of the Baal Shem Tov and other righteous individuals who moved to Israel as a response to a spiritual calling.

The second best option is the horn of any other kosher animal (except that of a cow), which albeit not the absolute ideal, still contains greatness – the calling to return for other benefits, such as to live as a free people in our ancestral homeland, with a Jewish army and government, punctuating our calendar with the Jewish festivals in a Jewish environment. A blessing is recited over both of these shofars on Rosh Hashanah.

When Rav Kook began to talk of the least preferred shofar, the horn of a non-kosher animal, he burst into tears. Six years before the Holocaust, he talked of the third shofar as a wake-up call from anti-Semitic nations, urging Jews to escape to Israel as a place of refuge. In this scenario, evil people become instruments of redemption, sounding a final warning to leave foreign lands. If one doesn't respond to the first two wake-up calls, there is no blessing recited on this sounding.

Rav Kook closed his speech with a prayer for the 'great shofar of redemption,' one awakened from within and not from without. Today, in 2018, the State of Israel is indeed a spiritual treasure and boasts a Jewish army and government. At the same time, anti-Semitism is still rampant in many countries. We need to choose which sound we will hear.

It is no coincidence that the famous picture epitomizing the reunification of Jerusalem at the Kotel is that of Rabbi Shlomo Goren blowing the shofar. Yom Yerushalayim in 1967 heralded a miraculous awakening of

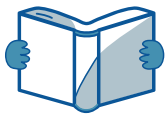
biblical proportions for the Jewish nation and is reminiscent of other legendary shofar blasts such as the giving of the Torah at Sinai (Exodus 19:19), which transformed the moral landscape of civilization forever, or the announcement of the Jubilee year (Leviticus 25:9), introducing one of the most decisive statements about freedom ever made. Joshua employed the shofar in conquering Jericho, the first stage of claiming Eretz Yisrael for the Jewish people, and Isaiah saw the shofar as the instrument of reunification, captivating the hearts and minds of those lost in exile (Isaiah 27:13). And this was the same sound heard on that fateful day next to the ancient stones of the Western Wall.

This Yom Yerushalayim, may we, and our entire people, heed the call of the first shofar and continue to grow in our faith, our relationship to Israel and our connection with one another.

Rabbi Benji Levy is CEO of Mosaic United



Rabbi Shlomo Goren blowing the shofar at the Western Wall in 1967 (GPO)



Six-Day War

Operation Moked: Miracles within Miracles

June 5th, 1967, 7:15 am. Almost all the planes in the Israeli Air Force set off to attack their Egyptian counterparts. Only 12 planes stayed in Israel. It was a huge risk.

On June 4th, the Egyptian War Minister, Abdel Hakim Amer, decided he would take an air tour above Sinai the next morning and meet his officers stationed on the Israeli border.

He invited some senior army personnel and a delegation from the Iraqi Army, and they were due to take off in special planes leaving Cairo at 7 am. To ensure their safety, Amer ordered his anti-aircraft units to cease their fire between 7 and 8 in the morning.

Precisely the hour the Israeli pilots were setting off for their mission...

What is amazing is that Israeli Intelligence knew absolutely nothing about this VIP tour; neither the planning nor when it happened.

The next story is no less astonishing...

On that same morning, the Egyptians were flying over the shores of Sinai with four new MiG-21s. These flights began at 4:30 am and ended at 8:30 am. Their aim was to pre-empt any Israeli air strike. However, the 7:30 take-off was delayed.

General Al Hamid el Dajidi wanted to find out the reason for the delay. His Deputy Commander apologized, saying he had overslept and was now on his way to the planes.

But Israeli fighter planes were already bombing the airport and disabling the planes

on the ground. Had the Egyptian jets been in the air at 7:30, they would have spotted the Israelis, alerted their comrades and severely curtailed the success of Operation Moked.

In the investigation conducted by the Egyptian Chief of Staff after the war, the reason for the critical delay came to light.

The evening before, the Commander-in-Chief of the Egyptian Air Force, General Sidki Mahmoud, had decided to hold a party at the Anshas airfield for his pilots, to raise their morale. The party, full of food, drinks and belly dancers, went on till the early hours of the morning.

Hence it is no surprise they were late for their morning jaunt!

But that's not all...

There was a brand new radar base in Ajloun, Jordan, observing all parts of Israel and the eastern shores of the Mediterranean Sea. The Jordanian Army was under Egyptian command so a joint code was implemented for communication between the two armies.

On the same morning, at 7:20 am, dozens of minute dots filled the Jordanian radar screens. The dots were moving quickly towards the coast of Egypt. The Jordanian supervisor immediately identified them as Israeli planes.

He immediately transmitted the code word for an Israeli attack – “Anab” (grape) to Egyptian Headquarters. But Egyptian Intelligence couldn't decipher the message. The Jordanian supervisor tried again and again – “Anab,” “Anab,” but to no avail. The Egyptians cut the line to their Jordanian ally. It turns out the code had been changed that

very morning and the word “Anab” was no longer valid. The Jordanian supervisor had made a mistake and used the old code word which Egyptian Intelligence, who had been using the new code from midnight, didn't understand.

These three events occurred at exactly the same time: 7:30 in the morning, the critical moments, as Israeli planes – unaware of what was happening behind enemy lines – made their way across the Egyptian coastline to eliminate 120 planes on the ground!

Coincidences? Chance? Luck?

No! The Divine Presence was riding the wings of the planes, granting the Jewish people a victory unprecedented in the annals of modern warfare.

Adapted from “The Six-Day War Scroll” by Dr. Hagi Ben-Artzi. Published by World Mizrahi and Sifriat Beit-El, 2017



(naamouh.wordpress.com)



Yerushalayim

The Center of the World

Yerushalayim is referred to as the center of the world.



1. Midrash Tanchuma, Kedoshim, Article 10

The Land of Israel is located in the center of the world.

Yerushalayim is located in the center of Israel,

the Beit HaMikdash is located in the center of Yerushalayim, the Hall is located in the center of the Beit HaMikdash, the Ark is located in the center of the Hall and the Even HaShtiya, from which the world was created, lies before the Ark.

Explanations

in the center – the most important part.

the Hall – the place where the Table and Altar were located.

Even HaShtiya – a holy foundation stone under the Holy of Holies.

the world was created – this stone was the first object created.

The rest of the world was created from it.

Anybody who looks at the map of Israel sees that Yerushalayim is not in the center. What did our rabbis mean then?

2. Based on Maharal, Agaddot, Rosh Hashanah, Page 23

The meaning is not that it is the geographical center of Israel... rather that it is always in a Jew's heart, which is the center of the body.

The heart is so important that the entire body depends on it for survival.

So is the case with Yerushalayim, which is the central and most important part of the Land of Israel.

All Jews face it in prayer, wherever they are in the world.

So Yerushalayim is the heart of the world, the heart of the Land of Israel and the heart of the Jewish nation. Just like the heart pumps blood throughout the entire body, so Yerushalayim "pumps" spiritual life into the Jewish people and into the entire world.



Yerushalayim (Jerusalem) has always been at the center of Jewish prayers. Throughout history, Jews around the world have prayed for the rebuilding of Yerushalayim and yearned to see it with their own eyes.

51 years ago, on the 28th of the Hebrew month of Iyar at 10:15 am, an Israeli Army commander's voice was heard over the radio: "Har HaBayit (Temple Mount)* is in our hands!

On this day, God gave us the opportunity to return to the Holy City of Yerushalayim – the Eternal Capital of Israel. The Kotel (the outer Western Wall of the Temple) was under our control again!

Because this event was so miraculous, the Chief Rabbis of Israel instructed us to sing the Hallel prayer on this day.

*The Temple Mount is the place on which the Temple was built.

Jerusalem Quiz

1. How many gates are there around the Old City Walls?
2. What are they called?
3. How many names does Jerusalem have?
4. Can you name 10 of them?
5. What is the source of the expression "Jerusalem of Gold"?
6. What does the name "Yerushalayim" actually mean?
7. What sites or places in Jerusalem are named after a. Saul b. Moses c. David?

Send your answers to:
kids@mizrachi.org
and you could win a prize!

Prize winners from the last issue: Azariah Grogin (9), Chashmonaim, Israel, and Ya'akov Meir Tuman (9), Chicago, USA.



Why Jerusalem Must Remain Whole

A united Jerusalem under Israeli sovereignty is the key, not an obstacle, to peace and security in the city. The bisection of Jerusalem would be patently unwise, exceedingly unfair to Jewish history, and an insult to Israel's fine stewardship of the city.

Here are five reasons why:

1. Full Israeli control over greater Jerusalem is the linchpin for the country's grand security posture. Jerusalem anchors the critical west-east axis from the coastal plain to the Jordan River. Israel's long-term hold of the strategic arc from Jaffa to Jericho necessitates Israeli dominance in and around Jerusalem. This should be buttressed by settlement in E-1, the expansion of Maale Adumim eastwards, and the reinforcement of Israel's military and civilian presence maintaining a defensible border in the Jordan Valley.

2. The shearing of the city into Arab and Jewish sovereignties would turn Jerusalem into Belfast at its worst. Any section under Palestinian sovereignty will become Ground Zero for the fierce wars being waged within the Arab world, and become a base of attack on Israel. Thus a partitioned Jerusalem will lead to violence that will suck the lifeblood from the city in every way – culturally, religiously, economically and more.

3. The truth is that for the past 50 years Israel has managed the complicated city with sophistication and sensitivity.

Israel has developed the city from a backwater town to a truly radiant international capital city sparkling with energy and creativity – and open to all.

Let's be even blunter: Israel has developed Jerusalem as an attractive city because it cares; because Jerusalem is the historic centerpiece of Jewish peoplehood. The Arabs and Palestinians don't really care about Jerusalem; they never have. In fact, they would consider it a triumph if Jerusalem were so wracked by conflict and poverty that it was ruined for 1,000 years – just as long as it would be lost to the Jews.



**Israel has
developed
Jerusalem as an
attractive city
because it cares**

4. However, effective rule is going to require massive investment by the Israeli government and Jerusalem municipality, because eastern Jerusalem has been neglected for decades. And only a generous Israeli approach can overcome the suspicion and hostility that leads to security problems. The good news is

that eastern Jerusalem's 350,000 Arab residents increasingly understand that they will always be better off under Israeli administration, and they are slowly integrating.

5. Which leads to one final irony. The notion of dividing Jerusalem into two capitals with two governments has been around for decades, leading Israeli governments to delay and deny eastern Jerusalem the development dollars it needs. After all, why should Israel invest there if one day eastern Jerusalem may be forked over to an Arab regime?

But now the Israeli government has determined that Jerusalem must and will remain whole under Israeli administration, and not just for security reasons; and that Israel has received important international backing for this stance (Trump: "We have taken Jerusalem off the table") – Israel can no longer ignore its responsibilities to develop the eastern half of the city.

Which explains why it is *davka* the most conservative administrations ever, led by Prime Minister Netanyahu and Jerusalem Mayor Barkat, that have finally begun to invest in the welfare of Jerusalemite Arabs. Investment and good governance on the local level is the core of sovereign political action that will keep Jerusalem whole and make it prosperous for all.

David M. Weinberg is the Vice-President of the Jerusalem Institute for Strategic Studies

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One
on
One

Is One Allowed to Visit the Temple Mount?



Rabbi Shlomo Riskin

Rabbi Ya'akov Shapira

Rabbi Shlomo Riskin

Our tradition speaks of the sanctity of the Land of Israel and the additional sanctity of the Temple Mount in Jerusalem. Maimonides distinguishes between these two sanctities, maintaining that the sanctity of Israel depends upon the presence of the Israeli nation. If Israel is exiled from the Land, the Land loses its sanctity, whereas the sanctity of the Temple Mount is eternal, for its sanctity is dependent only upon the Shechina (Divine Presence), and that can never be nullified.¹

“I shall lay waste their sacred Temples” (Leviticus 26:31), declares our Holy Torah, and “even though they are laid waste, they still retain their sanctity.”²

One possible reason for this distinction is that the Land of Israel is Israel’s homeland while the Temple Mount is God’s home, as it were, wherein the leaders of all nations will gather to learn God’s commands from Israel. This Divine Home will eventually expand into a redeemed world of love and peace, of compassionate righteousness and moral justice, accepted by all humanity. Hence many great authorities forbid going up at all, even to the general area, lest one even accidentally overstep the specific boundary of permissibility and wander into the actual perimeter of our Holy Temple, which is the forbidden area.

However, since the Temple Mount is the holiest place in the world for us, and since Maimonides himself prayed in a synagogue there (obviously not within the exact place upon which the Temple stood),³ and since

Rabbi Shlomo Goren drew up a precise map as to where one may walk on the Temple Mount, and since many rabbinical leaders – like Rabbi Shear Yishuv Cohen and Rabbi Dov Lior – have urged Jews to visit, many of us feel it is important to visit, taking all the necessary preparations of sanctifying ourselves properly.

And, as the Americans say, if you don’t use it, you may lose it, God forbid.

¹ Mishneh Torah, Laws of the Chosen Temple, 6,16.

² Ibid.

³ Igrot HaRambam, Shilat Edition, 224.

Rabbi Ya'akov Shapira

When Rabbi Zvi Yehuda Kook was shown a booklet dealing with the clarification of the borders of the Temple Mount, he cried out: *“Another piece of karet (Divine punishment by untimely death or eternal excommunication), and another piece of karet... is it right that we play with estimated measurements of a place into which someone who enters receives karet?”*

My late father (Rabbi Avraham Shapira), in his final talk at Merkaz HaRav, quoted this story, adding that we should be shocked at those who organize trips on the Temple Mount. Even those who permitted it never imagined it would become a tourist walkway. Where has the “awe and trepidation of the Mikdash” gone?

These rabbis – and others – educated thousands to see the State of Israel as the fulfillment of a Divine vision. They believed in the Redemption of Israel beginning with the processes unfolding before our very

eyes, and they laid out a path to praise and thank God for it, imprinting a religious seal on Israel’s revival.

Nevertheless, they were insistent not to enter areas on the Temple Mount, as instructed by the Chief Rabbinate of Israel since Rav Kook’s time. They wouldn’t have dreamed of saying that going up to the Temple Mount was the test of our loyalty to Eretz Yisrael.

The site of the Mikdash belongs to the Jewish people. Of course we have the capability of going up there but we don’t because of its excessive sanctity. And the same Torah that is the basis of our religious world view is the same Torah that teaches us such great care in relation to sanctity.

The opinion that says we need to find a Torah-based solution to the public’s desire to go up to the Mount is an approach that turns weakness into error and undermines the public’s relationship to Jewish values.

This discussion is a religious and national one of the highest significance and must be founded solely upon halachic tradition.

Rabbi Shlomo Riskin is Chief Rabbi of Efrat and Founder and Rosh Yeshiva of the Ohr Torah Stone network of educational and social institutions

Rabbi Ya'akov Shapira is Rosh Yeshiva of Yeshivat Merkaz HaRav in Jerusalem and a member of the Council of the Chief Rabbinate

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GPO – David Rubinger 1967



The same three paratroopers in 2017



Mamilla 1949 – Moshe Kanari



Mamilla 2017

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