



### **Yom Yerushalayim**

The very first time we find explicit mention of *Har haMoriah* in the Torah is when *Avraham Avinu* travels there to perform *Akeidat Yitzchak*. *Avraham Avinu* ended up performing two acts on *Har haMoriah*: he bowed (*hishtachavayah*), as it says, "*V'neilchah ad koh v'nishtachaveh...*, And we shall go and bow..." (*Bereishit* 22:5), and he brought a *korban*, as it says, "*Vayeilech Avraham yikach et ha'ayil v'ayaleihu l'olah tachat b'no*, And *Avraham* went and took the ram and offered it up as an *olah* in place of his son" (v. 13). Since that moment, every time we go up to *Har haMoriah*, we are commanded to perform these two acts: *hishtachavayah* and bringing a *korban*, as the *Rambam* rules in *Hilchot Beit haBechirah* 1:1. Today, there is unfortunately no *Mikdash* and no *kohen*, so we pray in *Mussaf* of the *Shalosh Regalim* to return to the way things were: "*V'havi'einu l'tziyon ircha b'rinah, v'lirushalayim beit mikdashcha b'simchat olam, v'sham na'aseh l'fanecha et korbenot chovoteinu...*, And bring us to Zion, your city, with joy, and to Jerusalem, your Temple, with eternal happiness, and there we will perform before You the obligatory sacrifices..." and "*V'sham na'aleh v'neira'eh v'nishtachaveh l'fanecha*, And there we will go up and be seen and bow before you."

The *hishtachavayah* of the *Beit haMikdash* has two parts. One aspect of *hishtachavayah* is *hoda'ah*, thanking *Hashem* for all of the good he has done for us. The second aspect of *hishtachavayah* is *bakashah*, asking *Hashem* to provide what we still lack. Today, when we no longer have the privilege to bow in the *Beit haMikdash*, we find these two aspects of *hishtachavayah* in several places. They appear in two different places in the *tefillah*: on the one hand, we bow as we say "*Modim anachnu lach*," thanking *Hashem* for our lives, our souls, and all of the daily miracles, wonders, and kindnesses He performs for us; on the other hand we have a *hishtachavayah* referred to as *nefilat apayim*, through which we ask *Hashem* to show us mercy, accept our prayers, and save us for the sake of His Name. These two aspects of *hishtachavayah* appear as we say *Kabbalat Shabbat* every week. "*Romemu Hashem Elokeinu v'hishtachavu lahodom raglav*, Exalt *Hashem*, our L-rd, and bow to His footstool" – this is *bakashah*; "*Romemu Hashem Elokeinu v'hishtachavu l'har kodsho*, Exalt *Hashem*, our L-rd, and bow to His holy mountain" – this is *hoda'ah*.

We find these two aspects once more when we shake the *lulav* during *Hallel* on *Sukkot*. When one shakes the *lulav*, he must bow forward a little. We shake and bow once as we say "*Hodu laShem ki tov, ki l'olam chasdo*, Give thanks to *Hashem* for He is good, for His kindness lasts forever" – this is *hoda'ah* – and once as we say "*Ana, Hashem, hoshiah na*, Please, *Hashem*, save now" – this is *bakashah*.

The fact that these two aspects of *hishtachavayah* appear in so many places is a sign of their great importance. *Chazal* tell us in *Yalkut Shimoni* on *parashat VaYeira* that every *geulah*, individual or communal, is only in the merit of *hishtachavayah*: *Avraham Avinu* merited to return from *Har haMoriah* only in the merit of *hishtachavayah*; *geulat Mitzrayim* was only in the merit of *hishtachavayah*; the Torah was given only in the merit of *hishtachavayah*; *Chanah* was remembered only in the merit of *hishtachavayah*; the future exiles will be ingathered only in the merit of *hishtachavayah*; the *Beit haMikdash* was built only in the merit of *hishtachavayah*; and the dead will come back to life only in the merit of *hishtachavayah*. The *midrash* adduces support from a *passuk* in

each case to show the importance and relevance of *hishtacha vayah* to each of these *geulot*, demonstrating clearly that the key to *geulat hayachid* and *geulat hatzibbur* is *hishtachavayah*. As we approach *Yom Yerushalayim*, *haba aleinu l'tovah*, on the one hand we must recognize *Hashem's* kindness and give thanks, but at the same time we must beseech *Hashem* for the future, "*B'nei veitcha k'vatchilah v'chonein mikdashcha al mechono*, Build Your house as it once was and establish your Temple upon its foundation." It is not enough to just give abundant thanks – the *mishnah* teaches that we silence one who says, "*Modim modim*" (*Berachot* 5:3).

However, in order for our *bakashah* of "*B'nei veitcha k'vatchilah*" to be accepted, we must show that we are deserving. Therefore, it is incumbent upon us to remember today more than ever that what makes *Yerushalayim* so special is that it is "*ir shechubrah lah yachdav*" – the *Yerushalmi* explains that in *Yerushalayim* the Jews become united, *chaveirim zeh lazeh*. Against our *achdut* none can stand and none can be victorious. On the eve of the Six Day War, the municipality of *Yerushalayim*, together with the *chevra kadisha*, prepared tens of thousands of coffins in the event that they would need to bury a large number of casualties in a short period of time. In His abundant mercy, *HaKadosh Baruch Hu* made certain that these coffins would be used to build *sukkot* in *Yerushalayim*. If you are united, *HaKadosh Baruch Hu* says, I will sit you all together in a *sukkat sha lom*. Every one of those burial coffins was turned into wood of life. This is what *David haMelech* means when he says, "*Samachti b'omrim li beit Hashem neilech*, I rejoiced when they said to me, 'Let us go to the house of *Hashem*'" (*Tehillim* 122:1) – if we want to say this to each other, to be able to go to the house of *Hashem*, we must first recall, "*Omdot hayu ragleinu bisharayich Yerushalayim*, Our feet stood within your gates, Jerusalem" (v. 2) – the key to *Yerushalayim* is *achdut*, represented by the *sha'ar*, which connects those on the inside with those on the outside.

Every year *Yom Yerushalayim* falls one week before *Kabbalat haTorah*, one week before *k'ish echad b'leiv echad*. If we raise *Yerushalayim* up and establish it as our top priority, achieving that which *Yerushalayim* requires of us and demands of us, we will merit not only to return to the *Kotel*, but to once again ascend the mountain itself, *Har haMoriah*.

*Shabbat Shalom!*  
Meir Goldwicht

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