YOM YERUSHALAYIM: Perfect Prelude for Shavuot

Shemot Amoah leDinot haToroah:

Shemot Amoah leDinot haToroah:

Shemot Amoah leDinot haToroah:

Shemot Amoah leDinot haToroah:

I) Relationship between Matan Torah and Yerushalayim

II) From Har Sinai to Har HaMoriah
III) From Akeidat Yitzchak (Yerushalayim) to Matan Torah (Har Sina"

<table>
<thead>
<tr>
<th>מ-elements of the yiti</th>
<th>עקידה מתוך ה&quot;י</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;יוי ביה השילש...&quot;</td>
<td>&quot;בימי השילש...מזורת&quot;</td>
</tr>
<tr>
<td>&quot;ינעיה מְחָרָק&quot;</td>
<td>&quot;שב ילכ הפ על הזמור&quot;</td>
</tr>
<tr>
<td>&quot;השתהיהמ מְחָרָק&quot;</td>
<td>&quot;אנוי והנהו מלחכ על כל&quot;</td>
</tr>
<tr>
<td>&quot;ונשי משה כלו אל ה...&quot;</td>
<td>&quot;ונשחהו והנווהו אליכם&quot;</td>
</tr>
<tr>
<td>יול דב צד אשיר בש&quot;</td>
<td>&quot;אנלכמ&quot;</td>
</tr>
<tr>
<td>&quot;ישלח את עני ב...&quot;</td>
<td>&quot;אנברה את יד...אל&quot;</td>
</tr>
<tr>
<td>&quot;ישארל ישלח עלות...&quot;</td>
<td>&quot;ותשלך דר אל הנוע&quot;</td>
</tr>
<tr>
<td>אצילי ביב ישראל אל...&quot;</td>
<td>&quot;ומיתו&quot;</td>
</tr>
<tr>
<td>&quot;שלח ד&quot;</td>
<td>&quot; HomeComponent המספר&quot;</td>
</tr>
<tr>
<td>&quot;יכ חומס онאר אהת&quot;</td>
<td>&quot;חסיכו&quot;</td>
</tr>
<tr>
<td>&quot;sword עלש...&quot;</td>
<td>&quot;ספנימ בקיעדה&quot;</td>
</tr>
<tr>
<td>&quot;นมד עלשל...&quot;</td>
<td>&quot;ירשך&quot;</td>
</tr>
<tr>
<td>&quot;יסולע ישלח&quot;</td>
<td>&quot;ברכה&quot;</td>
</tr>
<tr>
<td>&quot;מאבמס כוהנימ&quot;</td>
<td>&quot;חבושת את&quot;</td>
</tr>
<tr>
<td>&quot;ישכנע משיב הובכר&quot;</td>
<td>&quot;חותמה את הנע&quot;</td>
</tr>
<tr>
<td>&quot;לא רכ סינע יש&quot;</td>
<td>&quot;אלו את צדיק נב יברע&quot;</td>
</tr>
<tr>
<td>ה 'וא תוח יעד ש'</td>
<td>&quot;עינו שלח יניק&quot;</td>
</tr>
<tr>
<td>תוחת אבריג' וד&quot;</td>
<td>&quot;חמקה אשור אר&quot;</td>
</tr>
<tr>
<td>&quot;לוריש&quot;...&quot;וייזך&quot;</td>
<td>&quot;חליש&quot;</td>
</tr>
</tbody>
</table>
IV) TWO STAGES OF ENTERING THE LAND

V) DAVID HAMELECH - MAN OF YERUSHALAYIM & SHAVUOT

VII) ACHDUT:
Sha'ar Ha-perachim, the Flower Gate
by Jordan. For nearly
Ha’arayot, the Lion's Gate;
and Sha’ar Ha-ra-cha-mim, the Golden Gate; and in the

JOHN SWI SHARLI - ASH AT THE WALL, ABED SHAR EL-AHATIN BATURUIM

SEPAR THOTEIM FARK KEBE

(א) שם השערål ליזור שוקרת, שבארכר ולכ ייחוד וקלק
(כ) עדיתו אחרים ישבקעיו, יישול: ב
(ב) יישולו ובעיתו, יישול: ה
(ד) ישועת עשקני שוקני, יסה רועית לישון: ו
(╫) יישולו בחיתך, שבארכור: ב
(ה) לטני או, ישו אברכה: ב שולך: ז
(ו) לטני ביט: שאל ובליתך: ז

كفוק שמעוןת התויתím necesario רע
זאת הנמצאת במצוףusaha עבור בחשון: ד"אAle alimית המגעים המשפחיה קשתו את הקיבעל
/at אמין נסיעיה באלים
קשתה את התוכן של ישראל היא הים החשוב את התוכן זוהר. אמר הקיבעל
בזירה התוכן הוא, באתיי מצא והם נמקו אתיהführung אים ישאר ארים
יותר ישאר ישון

ישרשונה ווגרה: ב
אמר ר' והושע בן לוי לי עיר שושנה כל ישראל הברים
תקדש בבכל ימתו הב"א
זרשון אל חתולקה השביעים

VII) LEGENDS OF MOUNTAINS & GATES = HUMILITY

מדרש התיות - ממרח

לתקנ אמור בו שברך הקיבעל ליתן חquina לישראל אכדו כל מראותмирיה, זכרו מבית
ולא שעロー ההא chạy אשר ברה, עליה החיתון שליה סיפיavourite הנבוב מלתיה היא
ידים על המתחיל, זהاورיאו את הקיבעל, עליה החיתון שליה סיפיavourite הנבוב
תלטיטו בחר, עליה בחיתו אמר הקיבעל, כיבר סיפיavourite הנבוב בחר, עליה החיתון שליה סיפי
ולכל פלוסלו לפיי, אין קרוע אלת בוכרי שושנה אמר: שימא
ואת דרכו ישון, ובחבל כי בע"א יששל אמר: ראה ענה מחרת קידף.

The Six Days and the Seven Gates of Jerusalem
Based on a modern day Midrash by former Israeli President Yitzhak Navon.
When Israel became a state in 1948, the old city of Jerusalem was conquered by Jordan. For nearly 20 years, Jerusalem remained a divided city, separated by a high concrete wall. The New City was the capital of Israel, but the Old City, including the Western Wall, the kotel, remained under the control of Jordan. The people of Israel were not allowed to enter the Old City. They could no longer pray at the kotel.
The Old City was surrounded by a high wall. There were 8 gates in the wall. In the west side of the wall was Sha’ar Yaffo, the Jaffa Gate. In the north side of the wall were Sha’ar he-chadash, the New Gate; Sha’ar Shechem, the Damascus Gate; and Sha’ar Ha-perachim, the Flower Gate. In the east side of the wall were Sha’ar Ha’arayot, the Lion’s Gate; and Sha’ar Ha-ra-cha-mim, the Golden Gate; and in the

6
south side of the wall were Sha'ar Ha-ashpot, the Dung Gate; and Sha'ar Tzion, the Zion Gate. The years went by. Many people entered the Old City through these gates, but Jews were forbidden to do so.

In June, 1967, the Six Day War broke out. Israel's soldiers fought bravely and won many victories. Soon they reached the Old City of Jerusalem. They prepared to fight for it, and to take it back from Jordan. But they did not know through which of the seven gates to enter. As they tried to decide what to do, each gate begged, one louder than the other, “Enter the Old City through me. Enter the Old City through me.” Their voices reached heaven, but God and his angels could not decide which gate deserved to be the one through which the soldiers would enter. Then the angel Michael spoke. “God in Heaven, All the gates are beautiful and each deserves to be the one through which the soldiers will enter the Old City. Let each gate speak and explain why it should be chosen. Then You will decide which gate is most worthy. God thought this was an excellent idea and asked each gate to speak for itself. Sha'ar Yaffo, the Jaffa Gate, spoke first.

Two important roads go out from me. One leads to the city of Yaffo and to the Mediterranean Sea. The other goes to Hevron where our ancestors Avraham and Sarah, Yitzchak and Rivkah, and Ya'akov and Leah are buried in the me'a-rat ha-mach-pe-leh. Near me stands the Tower of David. I will make sure that the soldiers of Israel enter the Old City safely.

Then Sha'ar Shechem, the Damascus Gate, spoke out in a loud voice and said: I am the biggest and most beautiful of all the gates. All roads leading north from Jerusalem start here with me. Let the soldiers of Israel enter the Old City through me.

Sha'ar Tzion, the Zion Gate, was the next to speak:

God in Heaven, I am named for your holy city—Tzion. Look at me. I am bruised and broken from all the fighting around me. It is only right that victory should come through me. Choose me. Choose me.

Raising its voice, Sha'ar Ha-ashpot, the Dung Gate, said:

Dear God, look at me. I am miserable and ashamed. For centuries, Jerusalem's garbage was dumped on me. Now don't misunderstand, I would rather be covered with the garbage of Jerusalem than with all the precious jewels in the world. Every day, I try to comfort the kotel, which is right next to me. It is sad because Jews cannot pray there now. Make us happy and let Israel's soldiers enter the Old City through me.

It was then the turn of Sha'ar Ha-perachim, the Flower Gate:

It would not be right for the soldiers of Israel to enter the Old City through the dirty Dung Gate. Let the soldiers of Israel enter through me and I will give them wreaths of flowers. It should be through me, through me.

Next the voice of Sha'ar ha-chadash, the New Gate, was heard.

I am the smallest and newest of the gates. I am so new that I am not even counted as one of the seven gates. I am near the Israeli side of the city, and every day I watch as Israel's enemies fire upon her. I try to protect Israel, but I cannot. Please let Israel's soldiers enter through me.

Next in line to speak was Sha'ar Ha-ra-cha-mim, the Golden Gate:

Its voice was muffled because it was closed in on both sides.

Aster of the Universe. For years my entrance has been sealed shut. The other gates open and close, but large stones block me up. You promised that the Jews would return to rebuild the Beit HaMikdash through me, and that is why Israel's enemies sealed me shut. It is only right that the soldiers of Israel enter through me. Only Sha'ar Ha'arayot, the Lions' Gate, was left to speak. God pointed to it, but it remained silent. Finally, it began to speak in a soft voice:
God in Heaven. From all directions I see soldiers fighting and being wounded. My heart is breaking and I cannot bear to watch any longer. It doesn’t matter through which gate the soldiers enter. Just make the fighting stop.

God and the angels heard these words and whispered among themselves. Then God turned to the Lions’ Gate and said: All the other gates are interested in their own honor. But you care more about the soldiers of Israel than about yourself.

Therefore, we have decided that the soldiers of Israel will enter the Old City through you. Let the young lions go forth and enter through the Lions’ gate.

As we have seen, the soldiers of Israel passed into the Old City through the Lions’ Gate. Their armored cars swept through the alleyways, and they set the city free. At the Western Wall they blew a great blast on the shofar. The blast was heard throughout the land and everyone knew that the gates of the Old City were once again open to Jews. A miracle had occurred. Jerusalem was united.
Indeed, nineteen years ago the Palnach broke through Zion Gate, and the Etz"h soldiers were about to break through the Damascus Gate. We were separated and disjoined. Had we succeeded then, it would have been a situation in which "two were holding on" (shenayim ochazim) to Jerusalem, each one saying "it is entirely mine." Jerusalem would have turned into a source of division, a cause of quarrel and argument. The stones of Jerusalem would have turned into the stones of controversy. And "Jerusalem was not apportioned to the tribes" (Yoma 12a). It was given to the entire people of Israel... Jerusalem comes to increase peace in the world. And therefore, only now 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— the Israel Defense Forces, 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 Shekhina to Zion has restored Jerusalem to us!... The conquest of Jerusalem— its first beginning was with the unification of the tribes of Israel. And its recent beginning was with the blessing of the unity of the people. As long as we continue to be united, all of Jerusalem will continue to be ours....