

## Har Hamoriah, Gateway to Higher Worlds

### Kli Yakar on Akeidah

by Rabbi Eliyahu Kirsh

In Bereishis Chapter 22 we read about Avraham's tenth trial which took place at Har Hamoriah, Mount Moriah. Avraham was commanded to take his son Yitzchak and bring him up as a sacrifice on this mountain. Rashi explains that Hashem did not reveal everything to Avraham in order for him to get a reward for every aspect of the command and in particular, for following Hashem with out knowing the details. The same idea can be applied to the time Hashem commanded Avraham to leave his home and family. He was only told to go to 'the land that I will show you'. Interestingly, the Torah uses the same phrase *lech lecha* which literally means go or yourself. The Kli Yakar also points out this similar phraseology, both here and in the beginning of Parshas Lech Lecha as well as the fact Hashem did not reveal everything To Avraham right away. Despite the similarity in phraseology, the Kli Yakar sees both trials as different messages to Avraham. Before Avraham had left home, he had to be prepared for prophecy which could only be fully achieved in the holy land of Eretz Yisroel. At this trial, the Kli Yakar explains, Avraham had to realize his inner essence which was the earth he came from but meant to be used as an altar as the Torah states, [Shemos 20:21] 'an altar of earth You shall make for me'. Perhaps we can understand that these words *lech lecha* marked two major milestones in Avraham's life. Firstly, Avraham had to leave his family and go to Eretz Yisroel as one stage of his growth that required a geographic change. The Tenth Trial, however, was an internal growth that Avraham had to experience once he already was in Eretz Yisroel for a considerable amount of time.

The Kli Yakar points out that all of this had to take place Har Hamoriah. He explains that the actual name of the mountain was *Har Hamor*, Mountain of Myrrh. But since this mountain contains the Even Shesiyah, the foundation stone of the two worlds that were created with the name Kah which equals 15, it was fitting that the name of the mountain should include this name of Hashem as well. Therefore, the mountain is referred to as Har Hamoriah to incorporate the name Kah of Hashem. The Kli Yakar further states that this mountain is the place of connection for Hashem and Am Yisroel. The name Kah, equaling 15 is a hint to the 15 steps that were between the the Ezras Nashim and the Ezras Yisroel, the two Major courtyards in the Bais Hamikdash. It also hints to the fifteen generations from Avraham to Shlomo Hamelech who built the Bais Hamikdash.

Avraham understood all of these ideas fully only after the Akeidas Yitzchak had taken place. In Verse 14, the Kli Yakar brings the Gemarah in Chagigah that talks about how the Mitzvah for all males to appear in the Bais Hamikdash was actually a two-way Mitzvah. Not only had we gone to 'see' Hashem but also to be 'seen' by Hashem. Avraham called the place Hashem Yireh Hashem will see, based on Hashem Yireh Lo Haseh, Hashem will reveal the lamb for the offering. However, in the future it will be the

place Hashem will be seen. The Kli Yakar explains that in the future, Hashem will designate this place as a place to be revealed to his children. In other words, in the future, there will be this two-way communication with Hashem at this place for his descendents. We go to the Bais Hamikdash to fulfill the commandment of Oleh Laregel, going to the Bais Hamikdash three times a year. When we go, we bring Korbonos and show our gratitude to Hashem for giving us all that we have. Furthermore, we grow immensely in our spirituality as we come to the place Hashem reveals himself the most in this world. At the same time, Hashem gains immense pleasure from his children visiting him and lovingly bestows his brachos upon us for the coming year. It all totals up to a true homecoming experience for us and Hakadosh Baruch Hu.

All of this was not to be revealed at this time in history. It was only to be a mesorah that was to be passed down orally through the generations. The Kli Yakar explains that till Avraham Avinu passed his tenth trial, the mesorah about this place was not revealed to mankind. Even after Avraham Avinu, it was not named in the Torah. Indeed, we find many times in Sefer Devarim, the Bais Hamikdash being referred to as the place that Hashem will choose. It was passed down orally as a Mesorah till the time of the building of the Bais Hamikdash.

The Targum on verse 14 explains these ideas similarly. The Targum states that Avraham davened in this place and said that here future generations will pray and recall that this is the mountain that Avraham prayed before Hashem. Rashi Further elaborates on this idea stating that future generations will see Hashem on this mountain and that the Akeidas Yitzchak which is revealed in the ashes of the ram will be a yearly remembrance for Avraham's children. This is true even today in that a major focus of our davening around Yom Kippur time is focused on the Akeida as we plead with Hashem to be mindful of it for us as we are the descendants of Avraham and Yitzchak. Indeed, though we cannot go at present to this holy place, its bond to us is not diminished. Throughout all of our years of exile, amidst so many trails and tribulations, we focused on this place as we davened. For it is still from this place that all of our prayers ascend to the higher worlds. Though the edifice of the Bais Hamikdash is no longer there, the holiness remains. The Romans only could destroy the physical component but never the kedusha. And it is in this very same place that Hashem will reveal himself to us in the future when the third Bais Hamikdash is built and all nations will come to worship Hashem in this holy place. May we merit seeing this revelation of Hashem's presence in our world again in the very near future. Amen.

### **The Sfas Emes on the Akeidah**

In Bereishis chapter 22 we read the saga of the akeida; Avraham brings Yitzchak and binds him as a sacrifice to Hashem. It is one the most seminal events in our history. We see it is constantly referred to in our selichos, penitential prayers of the High Holiday season as a source of merit for us to be judged favorably as we are the children of

Avraham and Yitzchak. Moreover, many recite this chapter every morning, as it is found in our siddurim, to invoke the merit of our Avos.

The Sfas Emes of Ger points out that this whole episode was a fusion of middos, traits contained in Avraham and in Yitzchak as individuals. In order for Am Yisroel to be created there had to be this fusion. Avraham's motif was chesed, loving-kindness. Yitzchak's motif was Gevurah, strength which means sifting out the wrong recipients of loving-kindness. Only with the fusion of the two could Am Yisroel be created. This was in fact personified by Yaakov whose motif was tiferes, glory. Tiferes is manifested in the Torah which gives us the proper guidance when to apply the various middos properly.