

Bamidbar 5772

Rabbi Aharon Ziegler

We are now in between Yom Yerushalayim and Shavuot. The former commemorates the unification of our Holy City and the liberation from our enemies' occupation. Shavuot commemorates the giving of the Torah in the Midbar. What is the connection between these two events and times?

Yirmiyahu HaNavi is told by HaShem (Yirmiyahu 2:2) "Go and call out in the ears of Yerushalayim: 'So says HaShem: I have remembered the kindness of your youth, the love of your time of marriage, when you went after Me to the desert, to a land not sewn' ". According to the Gra, this pasuk is referring to Bnei Yisrael faithfully following HaShem into the desert, and because of that HaShem remembered them even as the destruction of the Beit HaMikdash grew near. However, Yerushalayim in the pasuk refers to the Yerushalayim shel ma'ala [heavenly one]. It would appear that the Yerushalayim shel ma'ala was with Bnei Yisrael when they left Mitzrayim and accompanied them in the time of their wandering in the Midbar even though the earthly Yerushalayim was not acquired until the days of Dovid HaMelech.

The Gra further notes that "Yerushalayim shel ma'ala", "Knesset Yisrael" and "Sefirat Ha'omer" –all have the same Gematria- 1071. The connection of these three leaves us the message that at the end of "Sefirat Ha'omer [Shavuot-Matan Torah], "Knesset Yisrael" will have the ability to bridge the shel Matah with the shel Ma'ala-that the shel Matah will achieve the same level of honesty, righteousness and kedusha as the shel Ma'ala.

Dovid HaMelech coined the phrase "Yerushalayim Ha'Benuya K'ir Shechubra La Yachdav", The rebuilt Yerushalayim, like a city that was connected together (Tehillim 122:3). This connection, says the Gra, is between the heavenly and earthly elements of the city. HaShem said, He would not enter the upper Yerushalayim until He Enters the lower one. The lower one took a very long time. From the time Yehoshua conquered the land until Dovid HaMelech, who dedicated his life to finding the permanent resting place for the Divine Shechina. With the establishment of Tzedek and Mishpat as the governing principles of his kingdom, Dovid finally succeeded in uniting the Yerushalayim shel ma'ala and Yerushalayim shel mata.

In the Zechut [merit] of our Omer Count which we have just completed and the pledge of governing our personal lives with CHESED, GEVURAH, TIF'ERET, NETZACH, HOD, YESOD and MALCHUT may that Zechut correct any of our spiritual blemishes and restore what we had going out of Mitzrayim. We have caused the breach- and it's up to us, each one of us personally, "L'takein Ma She'pagamti Bis'firah", to correct

our own shortcoming, and thereby, re-connect the Yerushalayim shel mata with the Yerushalayim shel ma'ala.