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American Friends of Ateret Cohanim/Jerusalem Chai

....Making the Old City young Again



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Parashat Terumah / פרשת תרומה Candle Lighting in Jerusalem 4:49 PM February 20, 2015 Adar 1, 5775



Jerusalem Divrei Torah

The centrality of Jerusalem to the Jewish People is indisputable and is the core of our mission. Our Divrei Torah by [Rabbi Yosef Bronstein](#) focus on Jerusalem and its connection to the weekly Torah portion. For a pdf to discuss at the Shabbat table, please [click here](#). To sponsor a Dvar Torah please [click here](#)

This weeks dvar Torah is dedicated in memory of Rabbi Abraham Leibtag, HaRav Avraham ben Shmuel HaCohein whose yahrzeit is 5 Adar

The Missing City

The Mishkan that is described in this week's parsha in such great detail is a temporary structure. It needed to be easily erected and dismantled as it was intended to be the traveling center of the Shekhina during our nomadic period in the desert. This sense of temporariness in the physical structure of the Mishkan reflects on the transient nature of the institution. Though the handiwork of Moshe Rabbeinu is in some sense eternal, upon the arrival in Eretz Yisrael the Mishkan was intended to be supplanted by the Beit ha-Mikdash. The command that introduces the description of the Mishkan in our parsha "And they shall make for a Sanctuary for Me" [1] culminates in the building of the permanent structure in

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Yerushalayim, the eternal home of Hashem. [2]

But if the ultimate goal of the wanderings of the Mishkan is to arrive at Yerushalayim then a glaring difficulty emerges from the Torah's account. While deservingly dedicating many hundreds of verses to the details of the Mishkan, the ultimate resting place – Yerushalayim – is not named once in the Torah. The Torah vaguely describes "the resting place and the inheritance" [3] and "the place that Hashem will choose," [4] but never identifies the mystery city. This omission begs the question: why speak in riddles? Why begin a process without describing in great detail a key element in its conclusion?

A Midrash[5] relates directly to this point. Commenting on the verse that describes a need to seek out the place that Hashem will choose, the Midrash writes the following:

Seek it out through a prophet. One might think that you should wait until a prophet tells you, but the verse states: "You should seek out his sanctuary and come there" - [this means] 'Seek it out and find it and afterwards a prophet will tell you.' And so you find with Dovid, as the verse states [Tehillim 132:2-5]: "O Hashem, remember unto Dovid all his suffering. How he swore to Hashem and vowed to the Strong One of Jacob, 'If I enter the tent of my home; if I go upon the bed that is spread before me; if I allow sleep to my eyes, slumber to my eyelids; before I find a place for Hashem...'"

This Midrash presents a paradoxical method of discovering the identity of Yerushalayim. Despite the fact that the choice of Yerushalayim is predetermined and should therefore be within the purview of the prophet to disclose, there is a special command for the Jews to first search for the proper location on their own accord without supernatural assistance. What is the meaning of this seemingly superfluous search for a predetermined location? Why must we go through the motions of search and discovery of a preordained city?

Rav Yitzhak Levi[6] suggests that the Torah is teaching us an important condition for Hashem to rest in our midst. Hashem is always ready to dwell among us but he waits for us to seek Him. The search for Yerushalayim, reflective of a deep desire to build a house for Hashem, is a necessary requirement for the disclosing of Yerushalayim's identity. It is only Dovid, unable to sleep due to his passionate longing for the Beit ha-Mikdash, who can "find" the right place for the Shekhina to rest. Only then can the process that begins with the Mishkan reach its culmination in the city of Yerushalayim.

May we merit to be properly doresh Yerushalayim.

[1]Shemot, 25:8. Translation from The Stone edition.

[2]Rambam Hilkhot Beit ha-Behirah 1:1-2.

[3]Devarim 12:9

[4]Devarim 12:5.

[5]Sifrei Devarim piska 62.

[6]Available

at <http://www.etzion.org.il/he/%D7%A9%D7%99%D7%A2%D7%95%D7%A8-4-%D7%99%D7%A8%D7%95%D7%A9%D7%9C%D7%99%D7%9D-%D7%91%D7%AA%D7%95%D7%A8%D7%94-%D7%90-%D7%9E%D7%93%D7%95%D7%A2-%D7%90%D7%99%D7%9F-%D7%99%D7%A8%D7%95%D7%A9%D7%9C%D7%99%D7%9D-%D7%A0%D7%96%D7%9B%D7%A8%D7%AA->



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*The Pollock and Terebello Families at Beit Hatzalam
and in front of Beit Wittenberg*

and the areas immediately adjacent to it, have come back to life with children and families due to the work of Ateret Cohanim. The miracle that was the rebirth of the State of Israel in 1948, the reunification of Jerusalem in 1967 and the continued growth of the Jewish community in these areas, are constant reminders of the eternity of our religious belief. Help Us Continue Our Work.

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American Friends of Ateret Cohanim / Jerusalem Chai

Our Mission

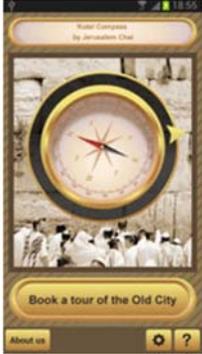
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The Jewish population of the Old City numbers 5000 of which 4000 reside in the Jewish Quarter. The additional 1000 are living and learning in the area of the Old Jewish Quarter (Referred to as the Moslem and Christian Quarters in East Jerusalem)

For nearly four decades, the efforts of American Friends of Ateret Cohanim/Jerusalem Chai have been instrumental in meeting the social, recreational, and educational needs of the families and Yeshiva students who have returned to areas that were once predominantly Jewish.



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תשע"ה- 5775

May it be the year of "The City - Jerusalem" (עיר), of Hashem. (ה')

May G-d's City - Yerushalayim, be rebuilt and restored to its previous glory for Am Yisrael. Next year in a united Jerusalem with a flourishing Jewish life centred around religious educational institutes.

Lehitraot BaAretz