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Israel's Four Holy Cities IV: Jerusalem, 1983.

Israel's Four Holy Cities: IV Jerusalem
Daniel Jeremy Silver
January 30, 1983

What makes a city holy? Why are Hebron, Tiberias, Safed, Jerusalem, holy cities according to the tradition, and Haifa, Jaffa, Caeseria, Noblis, not?

Holiness is, of course, in the eyes of the beholder, and the best way, I think, to make this point clear is to read you a little article I clipped almost twenty years ago which was describing an interview with a man named Zev Vilnay who was one of the classic guides to Israel in the 40's and 50's, a man who has compiled a number of volumes on the legends of Palestine, and an encyclopedia on

Yisroel. The year that he received the Israel prize for his work in recording the legends and the history of Israel he told this story to one of the reporters.

In the late 1920's, while taking a group of young people on a visit to historic spots, during which he recounted many of the tales he had gathered from historic sources, they came upon a huge rock, nearly seven feet high, on a hilltop near Hartuv in the mountains of Judea. Vilnay was in an expansive mood, and on the spur of the moment he gathered his young charges about him at the rock and improvised the following "legend:"

When the Romans prepared to besiege Jerusalem, the leaders of the garrison sent a message to every Jew in all the surrounding towns and villages, asking each to bring a large stone with which to strengthen the fortifications of the city and the Temple.

In those days there lived in the village of Zorah a mighty man, descended from Samson. His spirit rose up in him, and the strength of his ancestors flowed in his veins. And this man tore a massive boulder from the side of the mountain, heaved it up on his shoulders, and began to walk toward the holy city. He was still on the mountain pathway when he beheld thick pillars of smoke rising from the hills to the east. He realized that he was too late; the city had been taken, the Temple had been destroyed.

He stumbled and fell in tears. His strength ebbed away, and the mighty stone pressed him down and crushed him to death under its weight. There he found his grave.

Since then, and till the present day, the massive rock has been known

as "The Rock of Destruction," in memory of the destruction of Jerusalem and the Temple.

Vilnay was pleased with his story, and included it in the next edition of his "Legends of Palestine," prefacing the account only with: "Of this rock the following legend is told. . ." Technically he was correct. The legend was repeated in subsequent editions, plagiarized, adapted, republished and quickly became a classic, "handed down through the centuries."

There are two epilogues to this story. The first happened many years later when Vilnay escorted another group of visitors on a tour of Judean historic places, and they insisted that he take them to the "Rock of Destruction." He did so, but as they approached, a Yemenite Jew who had been standing alongside the monument came up to Vilnay and courteously suggested that the veteran guide cover his head. "This is a holy spot," the Yemenite said, and kissed the stone fervently. "How could I tell him?" Vilnay asked us, "that if he venerated the story it was rather me he should kiss."

The second occurrence was when the Israel Ministry of Religion, anxious to preserve the identity of holy spots which might be lost and forgotten, held a formal ceremony dedicating the "Rock of Destruction" and erecting a plaque marking it as an official holy shrine. Vilnay was not invited.

Holiness is that sense of a special power, in our Western tradition we would say the presence and power of God, emanating from a particular object or place or act, or even a human being. The Latin word sanctus is a direct translation of the Hebrew kadosh, holy, and a place where worship is held is called a sanctuary, a holy place, the act, and the ritual, give off that sense somehow of the presence and power of God. I don't know if you've noticed in the names of some synagogues, particularly synagogues in Europe, but they'll have either a kolkof or a KK in front of the name, Kehila Kedosha, which means a holy congregation. Now, our response to holiness may be spontaneous. When Isaiah was in the Temple in Jerusalem and had a sense of the presence of God he blurted out, Kadosh, kadosh, kadosha, Adonai holy, holy, holy, is the Lord of hosts, the whole earth is full of His glory; the

words we still use in our worship service. Or it may be a sense which we have choreographed into worship as when a congregation rises whenever the Torah is taken out of the Ark and rises again in respect when it is returned to the Ark. All of this is the feeling that we capture in the legend of the Burning Bush when Moses hears God speak out of the Bush and is told, "Take off your sandals from off of your feet for this is holy ground." The Temple in Jerusalem was called Bet Hamikdash, the holy house, and there's a whole collection in the Talmud which deals with the instruments and the vessels and the rituals and the sacrifices in the Temple which is called kodashim, materials dealing with holy objects and holy utensils. And the greatest acts of loyalty by which a Jew proves his faith is called kiddusha shem, martyrdom, being holy ultimately in the faith of God.

Now, the word kadosh, this adjective, holy, comes from an old Akadian root, kadashi, which means to be bright, to shine. Almost every emotion has some kind of physical quality associated with it in people's minds, we're creatures of the senses, and the sense of luminescence, of charisma, in one sense is that which we associate with holiness. When Moses comes down from the mountain, having been with God receiving the Commandments, his face is alight with rays of light, the sense of the holy, from having been in the presence of God. And when artists, over the centuries, pictured the saints, the holy men, they put a nimbus, they put a halo around them, this external symbol to identify their holiness and their power. Now, one who is holy has power and those who have power are both useful to mankind and a danger. We have to keep our distance from the generator. And so Moses, when he comes down from the mountain, no longer lives within the encampment. He is set aside. He now lives as a holy man outside the camp, in a tent set apart, and that's generally true, by the way, of shamans and holy men in African and Indian tribes. We need their power at moments of worship, at moments when we need to plead with the elements, with the gods, but otherwise we want to keep them at a distance, fearful of the power that they represent.

Now, that which is holy, unlike radium, some mineral which keeps giving off energy, is holy because we invest our feelings, our own sense of power into it. And we have a feeling that any failure to relate to that which is holy in the proper way might be a cause of danger to us. And just as those who operate the nuclear power plants are very careful of the procedures that they use, so those priests who entered the holy of holies in the Temple of Jerusalem did so with fear and trepidation. Indeed, in Second Temple days only the high priest once a year was allowed to enter the Temple, and then only after for several nights before other priests had instructed him in the exact steps that he should take, the genuflections that he should make, the confession, the words of the confession that he should speak, and the acts that he should perform there for if he made a single mistake it might be a fatal mistake for him. The Bible contains the myth which describes the sense of the power which we sort of instinctively inscribe to holy things, and it describes the wars between the Philistines and the Israelites before King David appears in the late 11th century. And at one point during these wars the Philistines captured the Holy Ark and they take it to their capital and there the Holy Ark causes such confusion, such destruction among the Philistines that they send an emissary to the Hebrews, demanding that the Holy Ark be taken back. They can't handle its wild, destructive, in this case, energy. Holiness, then, is a natural response of awe, of reverence, of fear, to an object which has been associated somehow with the presence and the power of God. It is, therefore, not necessarily a response which is to man's benefit. It does not necessarily mean that because we are in the presence of that which seems to us holy we will be blessed by that presence. A false prophet exuded the same sense of awe and reverence and holiness as a true prophet. And the Hasidic rebbe, who was the presence of holiness in the Hasidic circles of Europe, often was able to work through the problems of his people; but quite often he was likely to tell some of his people he could cure their ailments when, indeed, they should have been sent to a physician.

Holiness, then, is neither beneficial nor harmful, neither good nor bad, but simply a natural, instinctive response which even we in our cynical and secular age can sometimes have. I remember those who went to Jerusalem right after the '67 war when, for the first time, it was possible to visit the Western Wall, and many went, puzzled by all this stush that people were making about visits to the Wall, what could it possibly mean, it was nothing but a Wall? And one by one they would come back and tell me that it had been one of the most moving and powerful spiritual experiences of their lives. It had spoken to them, I suppose, of Israel's past, the first time they had sensed something of the holiness of Jerusalem, of the Temple. It was a sign, I suppose, in a more immediate way of the renewal of Jewish life in our times. Whatever it was, the vibrations that were given off had to be powerful ones, powerful enough to move people like us who are not naturally caught up in the holiness of rocks, the holiness of graveyards, the holiness of amulets, the holiness of many of those objects which preoccupied the minds and the concerns of our fathers. And because holiness is such a basic, instinctive, but neutral, emotion sensible and wise religious leaders have always tried to fill the vessel, the word holy, with something more than awe, something more than fear, something more than this instinctive emotional reaction, to give it meaningful content. And, interestingly, when we deal with the holiness of Jerusalem, and I did finally get to our subject of the morning, when we do get to the holiness of Jerusalem we see battled out over Jerusalem what is to be the meaning of holiness among our people.

Jerusalem begins its history in a rather undistinguished way. It appears as a town in the second millennium B.C.E., a Canaanite town, ruled apparently by priest-kings, theocrats, who spoke one of the Canaanite tongues, whose last name tended to include the word, zedek, Melke Zedek of Abraham's time is the King of Jerusalem, except that Jerusalem in those days was called Shalom Shalem Salem. How did it become Jerusalem? Simply enough. The word was ursalem. In late second millennium terms ur means cornerstone and it came ultimately to be the same as the

Hebrew word *ir*, the city, means the city of Shalem. And contrary to all of those pious homilies that you've heard over the years Shalem does not come from the same root as shalom. Jerusalem does not mean the city of peace, unfortunately it has rarely been the city of peace, it means the city of Shalamu, the city of Shalem who was one of the early Canaanite gods. That's all the word means - Jerusalem.

Jerusalem seems to have escaped the conquest of the Israelites longer than any other of the major towns in the Judean hills. We don't know quite why, but it wasn't until around the year 993 B.C.E., about 250 years after the beginning of the conquest, that David was finally able to capture Jerusalem, and at that point in 993 B.C.E. he moved his capital from Hebron a few miles north to the city we now think of as the capital of the Jewish State. It was a small town and it had, as all these these Canaanite towns had, a high place, the threshing floor of Aruna which David purchased from its owner, and some years later his son Solomon built on this high place a royal shrine and it became one of the shrines that the Israelites had during the 10th, 9th and 8th centuries B.C. It was not the single shrine, it was not the most holy place, for many centuries. The great places were Shilo, Beth El. Jerusalem owes its very special position not only to the fact that it became remained the capital, but to one of the great early tragedies of Jewish life and to a miracle which seemed to take place there. In the 8th century B.C.E. a great power arose between the Tigris and Euphrates River in what is now Iraq, known as the Assyrian Empire. Its capital was Ninevah. It was the mightiest empire of the age. Now, the empires of Assyria determined, after they had subdued the lands around them, to move westward, to move across Syria and Lebanon to the Mediterranean so that they could have trade, first of all, with the Mediterranean communities, and then their ultimate aim was to move south across Israel and conquer Egypt and to be able to absorb and to control the great wealth of Egypt. And so during the 730's and 720's they destroyed one by one the small kingdoms of Syria, of Lebanon, including the largest of the Hebrew kingdoms, the northern kingdom of Israel. Sa-

maria was captured in 722 B.C.E. These tribes, the Ten Tribes which comprised Israel, were taken to the east as exiles and they passed into history as the famous lost Ten Tribes. Judea, Jerusalem, was really nothing more than a city state, survived. In 701, fifteen years later, the Assyrians decided that before they could move directly against Egypt they ought to have a mop-up operation and take the very few small, out-of-the-way cities which were behind their front lines so they couldn't be endangered from the rear, Jerusalem was one of them, and in 701 the king of Assyria, Cynathrib, came to Jerusalem and beseiged Hezekiah, the king in Jerusalem, and Jerusalem had no chance. But then a strange thing happened. Isaiah, the prophet, who had in the preceding years been bringing the word of God, judgment against Judea, he had spoken to the people of their sins. He had spoken to the people of the fact that this attack would come because they failed the covenant. It was deserved. He had spoken to them of the dangers that they would face and he suddenly spoke a word in the Name of God that no one expected from him - I, God, will be a shield around this city to deliver it. And no sooner had Isaiah spoken these words then for reasons no one quite understands, Cynathrib lifted the seige of Jerusalem and his main army retreated to the east.

Now, the Bible explains this miracle by saying that the angel of God had appeared at night in the Assyrian camp and had destroyed 185,000 men, which suggests plague. Archeologists have found one of the great monumental record stele that Cynathrib raised in which he said that Hezekiah paid him great ransom and tribute in order to lift the seige. We already know what happened. Modern historians tend to believe that some message summoned Cynathrib back east to his capital, something to do with the rise of the power of the Babylonians in needs to the east, a much stronger power than anything that the Judeans represented, and a power which would ultimately overthrow the Assyrians. Whatever the reason, Jerusalem was relieved, spared. It was a holy city. God had protected His city. Particularly, He had protected His temple, a temple which since 722, at least, had been the only surviving shrine, and now it becomes the only holy shrine, the only place where Jews

would ever think to come to worship. And this edifice complex, this concern with building, this concern with holy objects, becomes a main preoccupation of our fathers during the subsequent century. A hundred and ten years later the Babylonians are in their turn ready to move east and move toward the Mediterranean and to move down and to conquer Egypt, and now they waste no time in coming up against Jerusalem, and there is a new prophet in these days, Jeremiah, and Jeremiah has been saying much the same thing that Isaiah had said a hundred years before, this tragedy has come to you because you failed, because you did that which was unjust and unrighteous, you deserve your fate. And Jeremiah never said that God would spare the city. Rather, he said, the city would be destroyed.

And in one of the most powerful of the sermons which he gives he attacks directly this illusion, he uses the word, this illusion that there are places which are so holy, that like a piece of radium you cannot pick them up without being destroyed, which are so holy that no enemy can in fact pick them up and take them away. They say, Jeremiah said, "the Lord of Hosts has said, mend your ways and your actions and I will let you live in this place." He goes on, "do not put your trust in illusions and say, the Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are these buildings, that they were inviolate, they will be destroyed." And they were destroyed.

Holiness as an attribute, holiness as a concept, is one which our tradition has always tried to fill with some kind of ethical content. The Bible describes holiness in the Book of Leviticus, in that famous chapter which we read on the holiest day of our year, on Yom Kippur. Holiness is the adjective which we relate to God. The chapter begins, "holy shall ye be for I, the Lord your God, am holy." In what does holiness consist? Holiness consists in rendering just decision. Holiness consists in removing the stumbling block from in front of the blind. Holiness consists in leaving the gleanings from your field to the poor. Holiness consists in just weights and just measures. Holiness consists in loving your neighbor as

hoped to stumble upon when they were trying to put some foundations down and

you would yourself. Not once in all those chapters holiness related to that which most people tend to relate holiness to - the man who lives a monastic life, who flagellates, who maintains long vigils, who adopts a life of celibacy, who withdraws from the world, who fasts endlessly, the kind of association which, to a large degree, made, let's say, for the authority which the Mahatma, the great soul Ghandi, earned for himself. Not once is holiness described in that way. Holiness has to do with righteous living and all the terms which we ordinarily associate with that word. But theologians can write and can preach and can teach and mankind has never for a moment abandoned its illusion, the sense that there are holy objects, that there are things which we can wear around our neck which protect us from dangers, that there are images we can put on the ledge of our cars which will protect us from accidents, that there are magical holy acts which we can perform which will somehow see to it that ill does not befall us, which only proves that we are fallible and mortal and anxious, and that in fact there are times when the miraculous seems to occur and we would not like to have every chance for that to happen to us.

Now, the holiness of Jerusalem was assured by that original miracle. It was assured by the presence of the Temple. It was assured by the fact that the Temple was rebuilt and that when it was rebuilt people brought there their needs and their fears and their hopes, and sometimes, as with prayers and illnesses, their needs and their hopes were answered. Holy acts were performed there to which people ascribed holy significance, and ultimately, if you are willing to suspend disbelief things do happen that would not have happened otherwise. The major holiness of Jerusalem lies in several areas which we again know that modern Jews associate with Judaism. The first has to do with the coming of the Messiah. When you're in Jerusalem they'll point out to you on Mt. Zion a church, the Church of the Remission, and behind it they'll tell you lies the tomb of King David. Now, the tomb of King David is nothing more or less than a 12th century cave which workers were building a church above the place where the Last Supper was to have taken place, happened to stumble upon when they were trying to put some foundations down and

suddenly, as most things in Jerusalem, became, like the Rock of Destruction, a holy place. The tomb of King David, the Talmud already admits, its location is not known, but it was believed to be sealed near Jerusalem because the dead were not buried within the city walls, and that in the Messianic Age that tomb would become unsealed and David would emerge and again become the king in Israel.

I told the children this morning one of the wonderful legends which comes from our past which has to do with this sense of the holiness of the tomb. Two yeshivah in Europe in the Middle Ages spent their days and their nights studying and pondering holy writ, hoping that they would find the secret, the date, the time, of the coming of the Messiah, praying that Israel's sufferings might be over. And such was their piety, and such was their fervor, and their zeal that Elijah finally took pity on them and took pity on Israel, and he came to them and he said to them: "I will tell you the secret of the Messiah, but you must do exactly as I tell you. Here is a cruse of oil. It is sealed. Take it with you to Jerusalem and go up a certain mountain to a certain rock, and before that rock repeat this formula." And he gives them a magical formula, "and the rock will open and inside the rock you will find the throne, the golden throne of King David, you will find the harp that King David used when he sang the psalms, but you must not be distracted by these or the wealth that you will see. You must go down into the cave and there you will see a bier and King David is in the sleep of death on top of the bier, his hands are folded. And when you come before the bier, you must recite exactly this second formula, and David will begin to move and to stir and to rise and his hands will unfold. And then you must take this cruse of oil and pour it into his right hand. He will be reanointed, he will come to life, and Israel's travail will be over." And these two young men took the cruse of oil and they began the long, long journey to Jerusalem, and they came to Jerusalem and they found the rock and with fear and trepidation they recited the formula exactly as Elijah had given it to them and the rock opened and there before their eyes was a golden throne of David and there was

the golden harp of David, but they managed to concentrate on their mission. They went down into the cave and there was the bier and there was David in the sleep of David on the bier and they concentrated and they recited exactly the second formula and David began to sit up and to open up his arms. And they were so overwhelmed by what they saw that they took the cruse of oil and they poured it out as they had been told, but on his left hand, and not on his right hand, and the hands folded and David went back to sleep, and we're still awaiting the coming of the Messiah.

Jerusalem is a city where the Messiah will come, and because of that it is the city where resurrection will take place. You've been to Jerusalem and you know, particularly now, that the city is united. If you go to the east side of the city you see the Mount of Olives, and ⁱⁿ the Mount of Olives, as you know, is one giant graveyard. Why is this graveyard in the Mount of Olives? Well, because Jews are never ones who are patient at the back of the line. The Mount of Olives is the place where resurrection will begin. Why will it begin there? It will begin there because of the 14th chapter of the Book of Zachariah. Zachariah was a prophet who lived at the time of the return from Babylonian exile, and he has a great apocalypse which ends his book in which he imagines the last days and it reads this way:

On that day, the day of judgment, God will set His feet on the Mount of Olives near Jerusalem to the east and the Mount of Olives shall split across from east to west. On that day living waters shall come forth from Jerusalem and the Lord shall be King in all of the earth. The mountains will split, graves will come to the surface, the living waters will come forth and the resurrection will take place here.

To go to Jerusalem you know that on the east side there is a double gate called the Golden Gate or the gate of mercy which is closed, and it has been closed for a millennium. Supposedly, when the Temple was destroyed that's the way the Divine Presence left the Temple to the east and when the Divine Presence will return that's the way it will return and the gate will open up automatically, magically, as Jerusalem moves into its full glory. And, obviously, the Shehinah, God's

Presence, will come to the east, the Mount of Olives is the next thing eastward from the Golden Gate, that's where the Messiah will first touch down and those are the first people who will enjoy the resurrection.

That's a powerful image. It was so powerful that throughout the Middle Ages one of the major goods which the shlehim whom I told you about a few weeks ago, the men who went out from Jerusalem to get money from the diaspora to maintain the prayers for the mourners of Zion in Jerusalem, one of the major goods that they carried with them were bags of dust gathered on the Mount of Olives. And throughout Europe, I suppose here even, too, in America, many pious Jews were buried with little bags of earth from the Mount of Olives. Somehow, being buried with that dust reassured them that they, too, would be in the dust of the Mount of Olives at the time of resurrection.

And I can still remember when one of the older members of The Temple who was born in Ukraine came to me and told me how as a child his father had taken him to the hillside near that little town and shown him some caves and told him that these were the caves through which the bodies of Jews will begin to tumble down, roll down to Jerusalem, when the Messiah would come and the time of resurrection would take place. So for the last two thousand years at least Jerusalem has been associated with the holiness of immortality, of resurrection. The Arabs who share this belief, and the Arabs made sure that their cemetery in the Mount of Olives is up closer to the eastern gate than that of the Jews, call Jerusalem Alkutz, the Holy City, and many of their legends echo the legends of the Jews. Well, there's a legend which deals with the east side of the Jerusalem and there's a legend which deals with the west side of Jerusalem, the so-called Western Wall, what used be called the Wailing Wall which is a bad translation because what they really mean, what the French say, the wall where people cry, the wall where wailing takes place, the mourning for Jerusalem.

Now, despite all you have heard, the custom of coming to prayer at the

Western Wall is a relatively recent one. It is no earlier than the 16th century. It's only in the 16th century when the Turks reconquered Jerusalem and began to clean the city up that debris was taken away from the wall and access was made possible to the wall and this whole process could have been considered in the first place. But it quickly became one of the great holy places of our people, even though during most of Turkish times we were only allowed through some alleys to come to a piece of the wall which was about sixty feet long and the alley before the wall was no more than twelve or fourteen yards wide and we were not allowed to bring in any chairs or desks or holy objects. The Turks, the Muslims, made sure that what we were able to do there was very limited, but it became a holy place. Why? It was associated with the fact of the restoration of Jerusalem. It became the wall that the Romans could not destroy. Legends developed that when Rome had conquered Jerusalem in the year 70 and it had determined to pull down the walls of the Temple, the legionnaires have been able to pull down every wall but this one. This wall had resisted on its own and, therefore, it had been left, and it was proof that God still was in His city, still protected His temple, and, of course, would in time rebuild His shrine.

Now, actually the Romans left the western wall for, I'm sure, a very practical reason. The wall itself has nothing to do with the buildings of the Temple. It is simply an extension wall, a retaining wall, that was built by Herod, we believe, in order to enlarge the plaza at the top so that the fill which he was using to enlarge the plaza to the east and to the south would not flow down into the Triponean Valley, would be held in place, and the plaza on top should be enlarged. And the Romans, I suppose, who wanted to reuse Jerusalem as a major city didn't want all of this muck, all of this debris, to come down on places, on streets and markets where they lived. But whatever the original practical reason, the medieval legend had it that God had protected this wall, that it was a symbol of his continuing concern, that He had not abandoned Jerusalem. Indeed, He waited behind the wall and if you offered

your prayers there He was there and your prayers would be heard. And the reason I read to you from the Song of Songs this morning is that the text that I read to you is the text which bespoke the certainty that God heard your prayers there, that God was waiting behind the wall for Israel's repentance, for the time when He could send the Messiah. Awake my beloved, there He comes, leaping over the mountains, bounding over the hills, there He stands behind the wall. My beloved spoken, He said, my fair one come away for though the winter is past the rains are over and gone, the blossoms are again abroad in the land. There was a great association of God's presence and of God's place.

Now, it was also a difficult one. If you read the history of Jerusalem during the 1920's and during the 1910's and earlier, you'll find that the Jewish community and the Arab community fought over the right of Jews to come through this alley to the wall. If a Jew happened to bring a chair into that area to sit for his prayers, it would be an international incident before the day was over. There were at least a dozen international commissions brought into being in the first thirty years of this century to try and deal with the issue of the Jews and the Western Wall. Great diplomats from neutral countries, Sweden, France, United States, met solemnly for days on end to try and decide whether the Jews could or could not bring a sefer Torah to the Wall on Yom Kippur, whether they were allowed to touch the Wall which was agreed by all was Arab property or they could simply, by ancient right, come to the courtyard in front of the Wall. Whatever was to be decided by these international bodies, the Jews continued to come and it was certainly the holy place. They would bring with them very often little parchments on which they had written their prayers and they would place the prayers in the wall itself in one of the crevices of the Wall. The God, I suppose, behind the Wall might snatch the prayer in and read it and make sure that that prayer was answered. But it spoke of the Messiah; it spoke of the rebuilding of Jerusalem; I suppose it spoke of all the themes that have made the Wall so precious to Jews in our day. And the Wall

continues to exert this power, this holiness in our day. For more than any other reason I know, it is the Wall which will prevent the city of Jerusalem ever to be divided again. The Jews will never allow the Wall to be closed to them or to be under anyone else's authority. It speaks of the past and, more importantly, it speaks of the future. It speaks of all the immemorial hopes of the Jewish nation, and it speaks to the secular Jew in one way, to the religious Jew in another, and to all Jews it has a message.

There was a holiness to the east of Jerusalem. There was a holiness to the west of Jerusalem, and there was a holiness above Jerusalem. Jerusalem is the only city in the world which has its heavenly counterpart. There is the city we know, the city which is below, and the Jerusalem which is in Heaven, which is the very very model of what a great city must be. And one of the interesting facts about our tradition and how it handled holiness is that as long as Jerusalem was in Jewish hands they tried to set up a series of rules for Jerusalem which would, in fact, make it a model city. The Talmud contains many of these rules. They're interesting. Garbage was to be collected in Jerusalem every day. Ancient cities had great dung heaps and they were the places where vermin and insects multiply. There were to be no dung heaps in Jerusalem. The city was to be clean. Jerusalem was to have no smoke stack industry. There was a specific law in the Talmud which says there are to be no kiln in Jerusalem, no furnaces, nothing that makes smoke, nothing that could dirty the city, pollute the air. Corpses were not allowed to remain in Jerusalem overnight. The streets of Jerusalem were not to have balconies built out over them, that the sun could come down on everyone and that people would not, as they did in the ancient world, simply pitch their dirty water and their garbage out into the streets. There were to be no orchards, no gardens, and no chicken coops in Jerusalem. A strange rule it seems, at first sight, but when we remember that fertilizer was dung, it was an attempt to keep Jerusalem a clean city and the chickens are, of course, noisy. Noise pollution is also a form of pollution. In every way fit for that

much more primitive age, Jerusalem was to be protected from all the blight which we associate with any urban metropolis. And one of the great beauties of Jerusalem used to be the fact that Jerusalem was a city of beauty, and for a city in that part of the world a fairly clean city as it has grown

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for out of Jerusalem Zion shall come forth, the law and the word of the Lord, from Jerusalem. By example we were to show mankind how one could live in an urban environment. I wish we could. I wish we knew ourselves. It's certainly one of the lessons which awaits man's discovery. But the sense of the closeness of the heavenly Jerusalem, the sense of the model which is the pattern for what is below meant also that it was the place where God was the closest. Jerusalem, when you go to Israel you make aliyah, you go up. When you go to Jerusalem you sing the pilgrims' songs of going up. Jerusalem is at the top of the mountains. It is the highest place, the nearest to Heaven, the place, therefore, where prayers are most likely to be heard.

And so my closing legend. It comes from the Bible. When Jacob our father fled from his home and was out alone in the wilderness, having defrauded Esau of his birthright, you will recall that first night he lies down in the open air. He takes a stone as his pillow and he has a vision of a great ladder, a great ladder which reaches from Heaven to earth, and on this ladder angels of God are ascending and descending. And when he arises he says, surely the Lord is in this place and I knew it not. Well, according to Jewish tradition this rock which Jacob used for his pillow is the cornerstone of the city of Jerusalem. It is the place where the ladder exists between Heaven and earth, where angels descend, and where the prayers of men have the least distance to travel to Heaven to be heard. It's the holiest of the holy cities and, as always, when we deal with holiness we deal with emotion

and religious fervor and, therefore, the settlement of Jerusalem, the political settlement of Jerusalem, cannot, despite what diplomats feel, be handled in reasonable terms, cannot deal with what Jerusalem means to Jews and to Christians and to Muslims in their own way by arguing reasonably who should give up what. It is to Jews the city of God. It is to Muslim Ahlkuds the holy place. It is to Christianity the place where Jesus walked, the place of the Holy Sepulchre. It is not a city which politicians will be able to arrange rational, reasonable arrangements for. What that means for our future or the future of the Middle East is hard to tell, but it certainly means that Jerusalem must remain united and given the two thousand years of history which I have not told you, two thousand years in which first Christians and then Muslims and then Christians again and then Muslims again locked Jews away from everything that was sacred to them in Jerusalem. It is not a city which now the Jews control. they are likely to give back to other folk. When Jews controlled Jerusalem non-Jews were welcome there. When Jews have controlled Jerusalem in the last twenty years, the shrines of Muslims and Christians have been inviolate. Somehow, we're the only people who could be trusted with the faith of those who believe other than we do. That is, too, one of the considerations which a Jew knows deep in his heart and the world has yet to learn.

a body object a person wants to have a miracle or
special circumstance about it - When man can
have fun the body - after being united with - phys 10
light phys about his face and he has to put on
a veil so people can look at him ^{directly} - The body has
its own as just one reaction - ~~that is~~ ~~the~~ ~~body~~
body the one circumstance - power - Flows
FROM NO SPRINT or body MAN -- The ultimate power
or the old spirit seems come when leave
and man is fully present, ^{stand before the ANE} ~~and~~ ~~body~~ ~~and~~
circumstances seem like the body is the body is the body
had come - the body is the body is the body is the body
I seem like the body is the body is the body is the body
seems a big power - the body is the body is the body is the body
one had to have one eye unlike the body is the body is the body
not come at the power - the body is the body is the body is the body
immediately for the body is the body is the body is the body
If ANF is the ultimate response to human
the word of God is power and power -- it is the body
material that one cannot put more into it -
from the power - after he can see the body is the body
not - the people united with the body is the body is the body

and outside to be completed. — ~~There is~~ ^{One is} ~~under~~
people have remained helpless and ~~all~~ ^{some} of
Tolson to put him in the just case —
who is all the time confined to the Prison, it must
be known as the only one who is out
there to be detained as long as he is
present to be held as long as he is, Things that
are very not to be handled with care — — He

That of Italy is the Turkey in question is
signaled for the next to be done is a Third
Century — 9 is an order of the H.P.
in the only one in the world of the exact
to be seen reminded of the days of the exact
act to most perfect and the exact number
of the Flamets to most space — by large
might be FATAL.

In an order needed very highly in the
house and THAT TO THE same place as the same
making a decision that is the only one and no
mean no more by the same and by the same
for you to be done and that you to visit

show when the house of your friend once opened
 & Target -- But we've not lost all sense of
 the power of habit -- The Hotel is different
 -- the house was -- a good native
 stone wall -- except it isn't -- as of front
 everyone one of us was gone to the house
 since 1967 -- to the top -- it's a special place --
 it's a powerful presence with you when you
 leave.

[illegible]

City of Peace

Someday an other formula might have
captured the immediate desire to put a solution to
the problem - the so called peace & the justice - it
does not become a friend of justice and the year
993 BCE - when 7 years after he was arrested
Kosher of the law - David captured Jerusalem for
the Judeans - it moved when he captured
from Babylon -

The next Covenant was formulated in
shrine area - a high place - David as a deity
to capture the Temple - present the law and
for the people - it was about 40 years
before he was taken to a royal chapel -
the name of the Temple -

Some days of holiness followed the way
of the law - the days of David &
shrine - but Jerusalem - the days of David &
Solomon had not been any special human deed
it - the name of the Temple of David as a temple
(Bible. 22 - Shiloh) - David, the holiness
of Jerusalem - a major question and a

and terrific sand lee deep - No one quite
sure yet - A note, slide 5, showed some yellow earth
as loose, the yellow clay, found here in vast quantities -
bought him CFF - The quantity of fuel - much to
be seen everywhere - The amount of fuel appeared
at night - the engine was a 185T - much
suggested a player - Much water as I had to
go here because he arrived found some water for
the river, piece of the Pullover to the East

Wonder how many, but when we inspected
SAGE - we had practically the Holy Temple - and
the only found thing referred to, which
ought not be lost as the stone is in
always when miracles occur, it is never to be
mentioned in public, eyes - may one be
without judgment - the Temple was intended

Confused by the weight in success greater
troubled to find under some of them at
found for nothing in the Temple - but
to find about some of the at the at
Came one of the longer boats the morning
in a big clay at the center place

the Bulgarian being signed of the Congress and the
same with - you can see again changed - and
now I have no intention to be a student of the
people of the day - you know - that they were
being punished for their sins - what would
happen to them - the power of the key Temple
would protect them -

you would be needed to try to solve them

addition

Then said the man of both, "I want your
ways and your action and I will let
you know in the future - I will let you know
in all things and say, 'The Temple of the
Lord, the Temple of the Lord, the Temple
of the Lord and the building'"

We are - and, I have Hebrew is a perception of
the sacred - a feeling in the heart of the believer -
they are not radio-active - I have
of power - The ancient power power
in them - power power power power power
on ourselves badly power power power power

the man of the world is - indifferent -

can be put in one book. Can be used
 as well to test as much as the power of the
body to protect itself - The same idea must
be one of control and power - On Yell. - High
less power in the body - 1000 grip
- in the body cannot be used in the body
Part 1 As the body is very visible (power)
of a special kind - not all -

1000 0' 100
- 4000000 NFI STONE
... DEATH OF ELLIOT FURY ON THE WAY WITH
... AND MOTHER
... WILL NO DART OR FOR A STANDING
BLACK HOPES TO BE
... JUST WOULD FIRST NOTION
PINE PROS PAIN

24' - ...
...
The series ...
The series of the body
...
is a natural one - ...

stays with - tell eye records. told had to be
fulfilling - doing - surely - No other way
to see some

Caracas had to be taken out of it some day -

Similar case to be done please - It was the
suspicion to the 1st ~~part~~ ^{part} had found a possible plan
habitation -

But you under you has - the right -
was - all, please have - the near to Tomb of the
David - No one has under - the great into a
the murder - the first man under David, murder
for dead on Overnight - present and 1
last supper - the fact - also on the David
Tomb was - a order to be made on the morning

Then

Stones - Speed with - Present - and -
2 values planted near David
you can afford - but not
for it surely - for see
you can make present -
allow you will - David
begin to read - also put
last night to see and - these

inland ~~was~~ but ~~accrued~~ ~~was~~ not a loss -
return - ~~to~~ ~~be~~ ~~the~~ ~~loss~~ -

[illegible]

LA REFORMA, MARCO LA REFORMA

To be paid - Wages - 70 per month
 - Cost - Wages - not used
 used of Temple - Cost not used to build up
free to exchange pieces of Temple and the
house 1 - Wages used - then the house -

Was ~~scared~~ for Chad (wounded) | Read ~~Letter~~

Account for January

Take 5' 10" V
or expanded juvenile - last
juvenile also missing

31 / 11 1921

р. 44 р. 160.121

~~Case 4 Case 1~~

But use also symbol of number - the

Layer of base that would not be destroyed - ^{new} ~~residual~~ (15)
 down surface also - This would consist be destroyed -
Symbol of God's continuing love of Jerusalem - Her

delaware county to north

A survey was made 1 year to under - under recall
 16 ~~the~~ survey - under and some cost - few as under
 1520 under Thanks compared with - 1 year to last
 with new a cost - Kullback's under cost to under

Central — Bayern and Wend

D. [unclear] 6 rue [unclear]

~~1~~ - HAVE my beloved

Then to (comes)

Looking over the 20 minutes

Boundary over hill

There is a steady decline in the

my beloved I love to see

Canis lupus

my pain was, could not

For more information contact us at

THE PRINCE OF GEORGE

The Gleason, Love appeared in the Court.

Peace of land, peace - long the out large area

page

To the End to Peace of Reverence
on the land is the peace - Nature
Peace -

Above the heavy ground - only the small
double - Heaven - Range of perfection - just
next to the valley - model of advent
of revelation -



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last - Peace don't -

THE NEW YORK TIMES
Ape Honors Nazi Victims
ROME (AP) - Pope Pius, who was shot to death at this time on March 21, 1936, in a Nazi report on victims of the 1934-35 Austrian Jewish massacre.
The pope's death was a blow to the Jewish people, who were already suffering from the persecution of the Nazis in Austria and Germany.
The pope's death was a blow to the Jewish people, who were already suffering from the persecution of the Nazis in Austria and Germany.

Pope Honors Nazi Victims

ROME (JTA) — Pope John Paul II paid homage to the victims of the 1944 Ardeatine Caves massacre.

In the presence of Roman Catholic and Jewish dignitaries he knelt to pray and laid a wreath of flowers on the graves of the 335 citizens of Rome, many of them

Jews, who were shot to death at the site on March 24, 1944, in a Nazi reprisal for partisan ambush of 33 German soldiers on a Rome street.

The rich depend on the poor, as well as the poor on the rich.

'Historic' Legend of 'The Rock of Destruction'

By CARL ALPERT

HAIFA — Zev Vilnay has written dozens of books about Israel, its holy places and historic sites. Countless visitors to the country have used his tourist guide books. His eight-volume

"Encyclopedia of Eretz Israel" is a classic. His numerous volumes of the legends of Palestine and Israel have been standards for more than 60 years.

This year he has been chosen to receive the coveted Israel Prize for a lifetime spent in recording and disseminating culture and lore designed to cultivate love of the country.

In an expansive mood he revealed to us a dark secret that he had been harboring for almost six decades, and we tell the story here.

In the late 1920s, while taking a group of young people on a visit to historic spots, during which he recounted many of the tales he had gathered from historic sources, they came upon a huge rock, nearly seven feet high, on a hilltop near Hartuv in the mountains of Judea. Vilnay was in an historic mood, and on the spur of the moment he gathered his young charges about him at the rock and improvised the following "legend":

When the Romans prepared to besiege Jerusalem,

the leaders of the garrison sent a message to every Jew in all the surrounding towns and villages, asking each to bring a large stone with which to strengthen the fortifications of the city and the Temple.

In those days there lived in the village of Zorah a mighty man, descended from Samson. His spirit rose up in him, and the strength of his ancestor flowed in his veins. He tore a massive boulder from the side of the mountain, heaved it up on his shoulders, and turned toward the Holy City. He was still on the mountain pathway when he beheld thick pillars of smoke rising from the hills to the east. He realized that he was too late; the city had been taken, and the Temple had been destroyed.

He stumbled and fell in tears. His strength ebbed away, and the mighty stone pressed him down and crushed him to death under its weight. There he found his grave.

Since then, and till the present day, the massive rock has been known as "The Rock of Destruction," in memory of the destruction of Jerusalem and the Temple.

We can picture the young people standing about and gazing in solemn awe at this touching monument to an historic event in their people's past.

Vilnay was pleased with his story and included it in the next edition of his "Legends of Palestine," prefacing the account only

with: "Of this rock the following legend is told . . ." Technically he was correct.

The legend was repeated in subsequent editions, plagiarized, adapted, republished and quickly became a classic, "handed down through the centuries."

There are two epilogues to the story. The first happened many years later when Vilnay escorted another group of visitors on a tour of Judean historic places, and they insisted that he take them to the famous "Rock of Destruction." He did so, but as they approached, a Yemenite Jew who had been standing alongside the monument came up to Vilnay and courteously suggested that the veteran guide cover his head. "This is a holy spot," the Yemenite said, and kissed the stone fervently.

"How could I tell him?" Vilnay asked us, "that if he venerated the story, it was me he should kiss, rather than the stone!"

The second occurrence was when the Israel Ministry of Religion, anxious to preserve the identity of holy spots which might be lost and forgotten, held a formal ceremony dedicating the "Rock of Destruction" and erecting a plaque marking it as an official holy shrine. Vilnay was not invited.

The curious, who may wish to see it, will find it on the grounds of the Eretz Ha-Hayim Cemetery on a peaceful ridge near Hartuv, on the road to Bet Shemesh.