

## Zion: Language. Vision. Journey.

### A new Light from Zion: A Vision of Zionism for our time

I speak in two languages  
that of the people around me  
and my own language.  
And the language in which I speak with myself  
is lost from the heart as one of the ancient languages  
of tribes long lost.  
And found only in small islands  
on the edges of maps.  
But more and more with it I speak  
even if more and more no one hears it.

Ilan Sheinfeld

אני מדבר בשתי לשונות  
בלשון האנשים שסבבי  
ובשפה שלי.

והשפה בה אני משוחח עם עצמי  
נסכחה מלב כאחת השפויות העתיקות  
של שבטים שנמחו מכאן.  
ונותרו רק באים קטינים  
בפאתי המפה.

אבל יותר ויותר בה אני מדבר  
גם אם יותר ויותר אין לה שום.

אילן שיינפלד

1. If you see your fellow's ox or sheep gone astray, do not ignore it, you must take it back to your fellow. If your fellow does not live near you or you do not know who he is, you shall bring it home and it shall remain with you until your fellow claims it. Then you shall give it back to him. You shall do the same with his ass, you shall do the same with his garment; and so too shall you do with anything that your fellow loses and you find: you must not remain indifferent. Deuteronomy 22 1-3

לא תראה את שור אחיך או את שׂוֹר נִדְחִים וּהַתָּלֶמֶת מֵהֶם קָשֵׁב תְּשִׁיבֵם לְאַחִיך. וְאִם لֹא קָרוּב אֲחִיך אֲלֵיכָ וְלֹא יַדְעָתָו וְאָסְפָתָו אֶל  
תוֹר בַּתְּחִתָּה וְהִיא עָפָךְ עַד דָּרְשׁ אֲחִיך אֲתָּה וְהַשְׁבָּתוּ לָן. וְכֹן מַעֲשָׂה לְחַמְרוֹ וְכֹן מַעֲשָׂה לְשַׁמְלָתוֹ וְכֹן מַעֲשָׂה לְכָל אֲבָדָת אֲחִיך אֲשֶׁר תָּאָבֶד  
מִמְּפָנָיו וּמִצְאָתָה לֹא תִּכְלֶن לְהַתְּعַלְּם. דברים כב א – ג

2. What is lost property? If one finds an ass or a cow feeding by the way, that is not considered a lost property; [but if he finds] an ass with its trappings overturned, or a cow running among the vineyards, they are considered lost. If he returned it and it ran away, returned it and it ran away, even four or five times, he is still bound to restore it, for it is written, thou shall surely restore them. Mishna Bava Metzia 2 9

אייז היא אבדה - מצא חמור או פרה רועין בדרך אין זו אבדה, חמור וכלי הפויכן פרה רצה בין הכרמים - הריז זו אבדה,  
החדירה וברחה החדרה וברחה אפילו ארבעה וחמשה פעמיים חייב להחדירה שנאמר (דברים כ"ב) השב תשיבם. משנה בבא מציעא ב

3. There was a claimant's stone in Jerusalem. Anyone who lost something would turn there, and anyone who found a lost object would turn there. The finder would stand [by the stone] and announce [his find] and the owner would stand [by the stone] and give the [evidence of] identifying marks and take the object Bava Metzia 28b

אבן טוען הייתה בירושלים, כל מי שאבדה לו אבדה נפנה לשם,  
וכל מי שמצא אבדה נפנה לשם.  
זה עומד ומカリ, זה עומד ונוטן סימני ונוטלה. בבא מציעא כח ע"ב

4. The song of songs, which is Solomon's. Let him kiss me with the kisses of his mouth: for thy love is better than wine. Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee. Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee. Song of Songs 1 1-4

שיר השירים אָשָׁר לְשִׁלְמָה: וְשַׁקְנֵי מִנְשִׁיקּוֹת פִּיהוּ כִּירְטָבִים דְּקִיקָּמִין: לְרִיחַ שְׁמִינִיכָּם טֻובִים שְׁמַנִּים תְּנוּקָם שְׁמָךְ עַל-כֵּן עַלמּוֹת אֲהַבָּה:  
משגנִי אֶתְרִיךְ גָּרוֹאָה הַבִּיאָנִי בַּפְּלָגָה קְדָלָיו נְגִילָה וְנְשִׂמְחָה בְּרַקְבִּירה דְּקִיקָּמִין מִישְׁרָעִים אֲהַבָּה: שִׁיר השירים א-ד-

5. Why does it speak in the language of the plural? For it includes multiple songs.

למה נאמר בלשון רבים, לפי שהוא מכיל בו שירים הרבה זוטרתא (לקח טוב) שיר השירים פרק א סימן א

6. There are many levels of song .There is one who sings the song of one's own life, and in herself she finds everything, full spiritual satisfaction . There is another who sings the song of his people. He leaves the circle of his own individual self, because he finds it without sufficient breadth, without an idealistic basis. He aspires toward the heights, and he stretches himself with a gentle love to the whole community of Israel. Together with her he sings her songs. He feels grieved in her afflictions and delights in her hopes. He contemplates noble and pure thoughts about her past and her future, and probes with love and wisdom her inner spiritual essence . There is another who reaches toward more distant realms, and she goes beyond the boundary of Israel to sing the song of humanity. Her spirit extends to the wider vistas of the majesty of humanity in general, and its noble essence, aspiring towards humanity's general goal and looking forward towards its higher perfection. From this source of life she draws the subjects of her meditation and study, her aspirations and her visions. Then there is one who rises toward wider horizons, until he links himself with all existence, with all God's creatures, with all worlds, and he sings his song with all of them. It is of one such as this that tradition has said that whoever sings a portion of song each day is assured of having a share in the world to come . And then there is one who rises with all these songs in one ensemble, and they all join their voices. Together they sing their songs with beauty, each one lends vitality and life to the other. They are sounds of joy and gladness, sounds of jubilation and celebration, sounds of ecstasy and holiness . The song of the self, the song of the people, the song of humanity, the song of the world all merge in her at all times, in every hour . And this full comprehensiveness rises to become the song of holiness, the song of God, the song of Israel, in its full strength and beauty, in its full authenticity and greatness. The name "Israel" stands for shir el the song of God. It is a simple song, a twofold song, a threefold song, and a fourfold song. It is the Song of Songs of Solomon, Shlomo which means peace or wholeness. It is the song of the Highest One in whom is wholeness .A Four-Fold Song Orot Hakodesh, Volume II, pp.458-459

7. Why is Jerusalem always in twos,  
One of Above and the other Below.  
And I want to live in a Jerusalem of the middle  
Without turning my head above  
And without wounding my legs below.  
And why is Jerusalem in the language of pairs,  
Like hands, and legs,  
I only want to be in one Jerusalem  
Because I am only one, there are no more.

למה ירושלים תמיד בשתיים, של מעלה ושל מטה  
ואני רוצה לחיות בירושלים של אמצע  
בלי לחדב את ראשיו למעלה ובלי לפצע את רגלי למטה.  
ולמה ירושלים בלשון זוגית כמו ידיים ורגלים,  
אני רוצה לחיות רק בירושלים אחת,  
כי אני רק אחד ולא אנים.  
יהודיה עמיחי

Yehudah Amichai Translation: Elisheva Goldberg

8. Thus said R. Johanan: The Holy One, blessed be He, said that He would not enter the Jerusalem of the Heavens until he could enter the Jerusalem Below. Is there then a Jerusalem above? asked R. Na'hman. Yes, was the answer, for it is written [Psalms 122 3]: Jerusalem! which art built as a city wherein all associate together with it. Hence there is another Jerusalem, that is above in the heavens. Taanit 5b

9. It is an elusive, perhaps even unattainable, ideal. And, indeed, I do think that Zionism will always constitute a kind of permanent challenge and that this will be so after we establish our state in the Land of Israel. Zionism, as I understand it, is not solely about the desire to acquire a legally secure piece of real estate for our downtrodden people, after all, but also about the desire to grow towards moral and spiritual perfection.

Theodore Herzl, "Our Hope" (translation: Martin Cohen)

10. A new light shall shine upon Zion,  
And may we all be worthy soon  
to enjoy its brightness.  
Blessed are you, Adonai, Creator of the lights.

אור חדש על ציון פָאֵיר  
ונזקֶה בְלָנו מִהְרָה לְאוֹרוֹ  
ברוך אֱתָה יְהִי רְמַפְאּוֹת:

Adon olam asher malach      beterem kol yetzir nivra  
Le'et na'asah becheftzo kol      azai melech shemo nikra  
V'acharei kichlot hakol      Levado yimloch nora  
V'hu haya venu hoveh      V'hu yih'yeh b'tifara  
Vehu echad ve'eyn sheni      Lehamsil lo lehachbira  
Beli reshit beli tachlit      V'lo ha'oz vehamisra  
B'li erech beli dimyon      B'li shinuy u'tmura  
B'li chibur b'li peirud      G'dol koach u'g'vura  
V'hu Eli v'chai go'ali      V'tzur chevli b'yom tzara  
V'hu nisi umanosi      Menat kosi beyom ekra  
V'hu rofeh v'hu marpeh      V'hu tzofeh v'hu ezra  
B'yado afkid ruchi      B'et ishan v'a'ira  
V'im ruchi geviyati      Adonai li velo ira  
B'mikdasher tagel nafshi      Meshichenu yishlach meherah  
V'az nashir b'vet kodshi      Amen amen shem hanora

Adon Olam / Unknown

אדון עולם אשר מלאך      בטעם כל יציר נברא  
לעת נעשה בחתפו כל      איזי מלך שמו נקרא  
אחרי כלות הכל      בדין מלך נורא  
והוא קיה והוא הוה      והוא קיה והוא הוה בתפארה  
לpermishlo ולהחכירה      והוא אפקד ואין שני  
בל ראיית בל מקלית ולן קעז וpermישרה      בל ראיית בל מקלית ולן קעז וpermישרה  
בל ערך בל דמיון      בל שני ותמורה  
בל חبور בל פרוד      גודל כתם אגבורה.  
ווצר חבל בימים ארעה      והוא אלי וכי גואלי  
והוא צופה והוא עזרה      מעת צופי ביום אקראי  
והוא רופא והוא מרפא      בידיו אפקיד רוחי  
בעת אישן ואעירה      אדני לי ולא אירא  
עם רוחי גויתמי      ממשיכנו ישלח מהרה  
במקדשו פגאל נפשי      אמרן אמרן שם הפרא  
ואז נשיר בבבית קדשי      מחבר לא ידוע

מחבר לא ידוע

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**Zion** is a community of Israeli Jews of all backgrounds, beliefs, customs, and practices, gathering together to re-dream Jerusalem as a meeting point for all. Zion provides the opportunity for many to pray and celebrate Judaism in a way that feels authentic and relevant to them, oftentimes for the first time in their lives, within a community deeply rooted in tradition and Jewish heritage. Within a few years Zion became a unique inspirational community for Jews and Non-Jews in Israel and around the world, paving the way to a Jerusalem of shared Faith and Hope.

**Zion.** An Eretz-Yisraeli  
Community