

1) Babylonian Talmud, Kedoshin 49b

Ten portions of beauty were bestowed to the world, nine were given to Jerusalem and one to the entire world.

עשרה קבים יופי ירדו לעולם, תשעה
נטלה ירושלים, ואחד כל העולם כולו.

2) “Jerusalem”, Matisyahu

3,000: The first Exile of the Jews/Israelites from the Land of Israel took place in 586 BCE at the hands of the Babylonians.

[Chorus]

Milk and Honey: The milk and honey used to describe the Land of Israel in the Torah is most likely goat's milk and date honey.

Dwelling of his majesty: Traditional Jewish theology posits Jerusalem as the “dwelling place” of God's presence: the *shekhina*.

Rebuild the Temple: The temple mount in Jerusalem was the site of both the first and second temples.

About 60: A reference the end of the Holocaust, almost 60 before this song was written.

Burn in the oven: The memory and trauma of the Holocaust continues to shape Jewish identity.

Change your name: According to the Midrash Mekhilta when the Israelites were enslaved in Egypt they did not change their names or language.

Dark History: “Suffering is part of the destiny of the Jews, but so is repeated joy as well as ultimate redemption.” –Salo W. Baron

Babylon: The kingdom that destroyed the First Temple in Jerusalem and the symbol for corrupt, oppressive systems in the Rastafarian religion.

Aint no one gonna break my stride: Quote from the classic reggae song “Break My Stride” by Blue Lagoon.

אם-אֶשְׁכַּחךְ יְרוּשָׁלַם -- תִּשְׁכַּח יְמִינִי. תִּדְבַּק-לְשׁוֹנִי לְחֻכֵּי
אם-לא אֶזְכְּרֶיךָ.

**Jerusalem, if I forget you,
fire not gonna come from me tongue.**

**Jerusalem, if I forget you,
let my right hand forget what it's supposed to do.**

In the ancient days, we will return with no delay
Picking up the bounty and the spoils on our way
We've been traveling from state to state
And them don't understand what they say

3,000 years with no place to be
And they want me to give up my **milk and honey**
Don't you see, it's not about the land or the sea
Not the country but the **dwelling of his majesty**

[Chorus]

Rebuild the temple and the crown of glory
Years gone by, **about 60**

Burn in the oven in this century
And the gas tried to choke, but it couldn't choke me
I will not lie down, I will not fall asleep

They come overseas, yes they're trying to be free
Erase the demons out of our memory
Change your name and your identity
Afraid of the truth and our **dark history**

Why is everybody always chasing we
Cut off the roots of your family tree
Don't you know that's not the way to be

[Chorus]

Caught up in these ways, and the worlds gone craze
Don't you know it's just a phase
Case of the Simon says

If I forget the truth then my words won't penetrate
Babylon burning in the place, can't see through the haze
Chop down all of them dirty ways,

That's the price that you pay for selling lies to the youth
No way, not ok, oh no way, not ok, hey
Aint no one gonna break my stride

Aint no one gonna pull me down
Oh no, I got to keep on moving
Stay alive

If I forget thee O Jerusalem,
may my **right hand forget** her
cunning, **let my tongue**
cleave to the roof of my
mouth if I remember thee not,
If I not set Jerusalem above my
.chiefest joy

Psalms/Tehilim 137:5-

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׂכַּח חֵדֶשׁ
יְמֵינוּ כְּקֶדֶם

Turn us to you God, and we shall
be turned; renew our **days as**
of old.

Lamentations/Eicha 5:21

וְאֵרֵד לְהַצִּילוֹ מִיַּד מִצְרַיִם,
וְלִהְיוֹתוּ מִן-הָאָרֶץ הַהִוא,
אֶל-אָרֶץ טוֹבָה וְרַחֲבָה, אֶל-
אָרֶץ זָבַת חֶלֶב וְדָבָשׁ

I am come down to deliver them
out of the hand of the Egyptians,
and to bring them up out of that
land unto a good land and a
large, unto a land flowing with
milk and honey.

-Exodus/Shemot 6:5

הִנֵּה לֹא-יָנוּם, וְלֹא יִישָׁן-שׁוּמֵר
יִשְׂרָאֵל

Behold, the guardian of Israel
does not slumber or **sleep.**

Psalms/Tehilim 121:4

עַל נְהַרֹתַי, בְּבֵל--שָׁם יִשְׁבְּנוּ, גַּם-
בְּכִינּוֹ: בְּזַכְרֵנוּ, אֶת-צִיּוֹן.

By the rivers of **Babylon**, there
we sat down, yea, we wept, when
we remembered Zion.

-Psalms/Tehilim 137:1

3) "Jerusalem," Sagol 59, Rebel Sun, Shaanan Street

Kubbe: A delicious Iraqi dish of stuffed dumplings served in soup

Glatt Kosher: A type of kosher meat

Seam-line: The name for the boarder between Jewish West Jerusalem and Arab East Jerusalem

Pat Junction: A busy traffic intersection in Southern Jerusalem.

Twelve years: A possible reference to the murder of Prime Minister Yitzhak Rabin

Golden Path: The path of moderation suggested by the medieval Jewish Aristotelian Moses Miamonides

Three kilometers from the Keneset cafeteria
Three tourists are chilling on a balcony,
A godly quiet when Shabbat begins,
Three polices officers with bulletproof vests next to the Beit Keneset
Kubbe on Friday, **Hamin** on Saturday
She's glatt kosher, under supervision of **Bada"tz**

Coming from the bomb shelters
The generation of judgment is on the field
Soldiers on the **seam=line** pressing triggers like buttons on a remote
Hummus with salad, longings for the **Mandate**
Traffic jams at **Pat Junction**, the smell of mint, marijuana and kat
Housing projects that should be torn down,
But refuse to be abandoned
Sometimes you feel like you're just not there

To the wounded city, in need of a bandage
Where the most romantic place is **Ammunition Hill**
Can't suppress all the bitter memories
Because its all been hidden deep for **twelve years**.

Jerusalem...

J-E-R-U-S-A-L-E-M
You me, us and them
Y-E-R-U-SH-A-L-Y-M
Now it's us and them
enough already, stop it
A-L-Q-U-D-S

Until when will this continue?!

There is no cycle-only teeth
There is no **Holy Presence**-just chaos
The city that was promised to heaven is stuck deep in the ground

I was born in her, grew up in her I raised my children in her
Walking on that **Golden Path**
Prayer that all the suffering was not in vain.

And I dream that in my lifetime I will see
the day the barriers will fall the day that we will be free,
I have a dream, I have a dream (Arabic), I have a dream (Hebrew),
The day will come, The day will come (Arabic),
The day will come (Hebrew).

Jerusalem...

Hamin: A hot stew served on Shabbat

Bada"tz: Beit Din Tzedek, an Israeli Orthodox organization that supervises kashrut

Mandate: A nostalgic reference to pre-1948 Palestine when the region was ruled by the British.

Ammunition Hill: The site of a famous battle during the Six Day War of 1967 with a great view of the city.

Holy Presence: Alluding to the idea that God's presence dwells in Jerusalem.

4) "Jerusalem of Gold," Naomi Shemer

The mountain air is clear as water
The scent of pines around
Is carried on the breeze of twilight,
And tinkling bells resound.

The trees and stones there softly slumber,
A dream enfolds them all.
So solitary lies the city,
And at its heart -- a wall.

Oh, Jerusalem of gold,
and of light and of bronze,
I am the lute for all your songs.

The wells are filled again with water,
The square with joyous crowd,
On the Temple Mount within the City,
The shofar rings out loud.

Within the caverns in the mountains
A thousand suns will glow,
We'll take the Dead Sea road together,
That runs through Jericho.

Oh, Jerusalem of gold...

But as I sing to you, my city,
And you with crowns adorn,
I am the least of all your children,
Of all the poets born.

Your name will scorch my lips forever,
Like a seraph's kiss, I'm told,
If I forget thee, golden city,
Jerusalem of gold.

Oh, Jerusalem of gold...

We have returned to the cisterns
To the market and the square.
The shofar calls on the Temple Mount in the old city.

And from the caves in the rocks,
a thousand suns glow again.
We will go down to the Dead Sea
by way of Jericho.

אור הרים צלול כיון
ורח אורנים
נישא ברוח הערביים
עם קול פעמונים

ובתודמת אילן ואבן
שבויה בחלומה
העיר אשר בדד יושבת
ובליבה חומה

ירושלים של זהב
ושל נחושת ושל אור
הלא לכל שיריך
אני כינור...

איכה יבשו בורות המים
כיכר השוק ריקה
ואין פוקד את הר הבית
בעיר העתיקה.

ובמערות אשר בסלע
מייללות רוחות
ואין יורד אל ים המלח
בדרך יריחו.

ירושלים של זהב...

אך בבואי היום לשיר לך
ולך לקשור כתרים
קטונתי מצעיר בניך
ומאחרון המשוררים.

כי שמך צורב את השפתיים
כנשיקת שרף
אם אשכחך ירושלים
אשר כולה זהב

ירושלים של זהב...

חזרנו אל בורות המים
לשוק ולכיכר
שופר קורא בהר הבית
בעיר העתיקה
ובמערות אשר בסלע
אלפי שמשות זורחות
נשוב נרד אל ים המלח
בדרך יריחו.

5) "Jerusalem of Iron," Meir Ariel

In your darkness, Jerusalem,
we found a loving heart,
when we came to widen your borders
and to overwhelm the enemy.

We became satiated of all his mortars,
then suddenly dawn broke,
it just arose, not yet even white,
and it was already red.

Jerusalem of iron,
of lead, of darkness,
haven't we set your wall free?

The strafed battalion broke forwards,
all of him in blood and smoke,
and a mother came, and another mother,
in the congregation of bereavement.

Biting his lips, not without toil,
the battalion continued fighting,
till, at the end, the flag flapped
above the house of bitterness.

Jerusalem of iron,
of lead, of darkness,
haven't we set your wall free?

The king's army dispersed,
the sniper his tower is silent,
now it's possible to go to the Dead Sea
by the way of Jericho.

Now it's possible to the Sanctuary Mountain
And to the Western Wall,
here, you are, in the twilight
almost all of you, gold.

Jerusalem of gold,
and lead, and dream
Will forever be Peace, between your walls?

במחשכיך ירושלים
מצאנו לב אוהב
עת באנו להרחיב גבוליך
ולמגר אויב

מקול מרגמותיו רוינו
- ושחר קם פתאום
ורק עלה, עוד לא הלבין הוא
וכבר היה אדום

ירושלים של ברזל
ושל עופרת ושל שחור
הלא לחומותיך
קראנו דרור

הגדוד, רגום, פרץ קדימה
דם ועשן כולו
ובאו אמא אחר אמא
בקהל השכולות

נושך שפתיו ולא בלי יגע
הוסיף הגדוד ללחום
עד שסוף סוף הונף הדגל
מעל בית הנכות

...ירושלים של ברזל

נפוצו כל גדודי המלך
צלף - נדם צריחו
עכשיו אפשר אל ים המלח
בדרך יריחו

עכשיו אפשר אל הר הבית
וכותל מערב
הנה הנך באור ערביים
כמעט כולך זהב

ירושלים של זהב
- ושל עופרת וחלום
לעד בין חומותיך
ישכון שלום

6) Psalm 122:3

Jerusalem built up-like a city knit together.	ירושלם הבנויה -- כְּעִיר, שְׁחִבְרָה-לָהּ יִחְדָּו.
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7) Babylonina Talmud, Taanit 5a

What does Hosea 11:9 mean when he says, “Holiness is among you, and I will not come into the city.” Is it possible that “when there is holiness among you” “I will not come into the city?” As Rabbi Yochanan would say, “God says, ‘I will not come to the higher [heavenly] Jerusalem until I come to the lower [earthly] Jerusalem.’”	מאי דכתיב +הושע י"א+ בקרבך קדוש ולא אבוא בעיר, משום דבקרבך קדוש לא אבוא בעיר? - אמר ליה, הכי אמר רבי יוחנן: אמר הקדוש ברוך הוא לא אבוא בירושלים של מעלה עד שאבוא לירושלים של מטה.
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8) Rashi's (11th Century France) Comments on Taanit 5a

Is it possible that “when there is holiness among you...: When you improve your ways, will not God come into the city? I will not come to higher Jerusalem: You should read this: Until holiness dwells among you below, that is to say in Jerusalem, I will not enter the upper [heavenly] city.	משום דבקרבך קדוש - שאתה מטיב? מעשיך - לא יבא הקדוש ברוך הוא בעיר לא אבא בירושלים כו' - והכי קאמר: עד שיהא בקרבך קדוש למטה, דהיינו ירושלים, לא אבוא בעיר שלמעלה
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