

A love Letter to Jerusalem

I. "Put the piety into my bone"

It was the Sabbath the first day when I came to Jerusalem.

In Sabbath, the whole city is just like an empty city. There are few public transports in the street; all the shops are closed. The only building which still lighted is the synagogue. All the Jews in Jerusalem are in the synagogue that day.

Jerusalem is not a golden vocation city; it is like a grave scar, which pressed to your heart. Nothing is worth photographing here, if you just want to take some beautiful sights home. However, everything here is worth "listening". Even a stone, a sand might appeared in the Bible, even a tree here was born the same year with Jesus. Jerusalem is like an old man, there are too many signs flowing in his eyes. He is an antiquity, and also a dignity.

In Jerusalem, there is always empty in front of a symbol landscape; you are free to take a photo and no one would bother you. However, I can always find some crowded corners: maybe under a tree, maybe in a nook of a stone cavern. There are many people sitting in these corners,

reading the Bible and praying silently. At that time, I always cannot help standing quietly for long. Even taking a photo would appear to be an imposition. People really need such time to stay with God, with the nature, with their thoughts and with their sorrow.

The piety which human beings lack can be filled here. In Jerusalem, the piety would become an instinct for everyone.

Put the piety into my bone, the bone would bloom the day I die.

II. "The bullet in the gun is my belief"

If you said Jerusalem is the center of the religious conflict in the world, the mountain of the temple must be the center of the religious conflict in Jerusalem. It is an obsolete holy place for both Muslim and Christian.

It was the Tisha B'Av day I went to the mountain of the temple. According to the Bible, the temple was destroyed that day twice.

Before coming into the mountain, we are told that each visitor should remember the place of the refuge. The conflict and even fight may appear at any time, visitors should leave for a near refuge at once. It made me nervous when I saw a group of Muslim arguing with a group of Jews intensely. And immediately, some soldiers came and they stated to push and shove.



Actually, there are lots of soldiers and police garrisoned with their weapons in the mountain. All of them are very young. The sun shone in their resolute faces, their sweats are just like many lights. I also still remember on our way to Palestine, there are some flags of Israel beside the road, each flag represents one soldier who sacrificed here.

Some people choose to pray for the land, and some people choose to take up arms to protect this land. Maybe they have different religious beliefs; they choose to believe in the peace when they choose to sacrifice their life.

III. "I will live by my sorrow"

The Western Wall in Jerusalem is the holy center for Jews, sacred because it is a remnant of the Herodian retaining wall that once enclosed and supported the Second Temple. It has also been called the "Wailing Wall" by European observers because for centuries Jews have gathered here to lament the loss of their temple.

Still today, hundreds of thousands of Jews would come here with their families to pray for their land and their own life in front of the Wailing Wall, especially at Tisha B'Av day.

I believe that people's emotions can interact with each other in an environment.

When I walk close to The Wailing Wall, I can feel a grievous sorrow appearing in my heart.

Actually, sorrow is a romantic word. A person would connect with the universe when feeling sorrowful. Romain Rolland pointed out such view in his novel *Jean Christophe*: Come on, if you know there is not only you who feel painful in this world, your pain would be lesson, and the hope would appear again.

Jerusalem is a city which is full of sorrow, and Jews is a nation which is full of suffering. Still now, in Israel, I can feel a kind of bitter lapsed into the land. And The Wailing Wall becomes an aggregate of Jews' sorrow. However, sorrow is really a kind of power, which gathers a nation, a belief and a country.

When I looked back again before leaving The Wailing Wall, there were many Jews who kneeled by the Wall and prayed with tears, I could feel their sorrow. But there is only sorrow, not weakness, not depression and loneliness. They will live by their sorrow.

They said: "you could leave. And we are staying here for praying, until the day of rebuilding the temple."



献给耶路撒冷的情书

月亮在背后升起来
他们说，你走吧
我们要等那些死去的魂灵一道，去往月亮的
背面
你走吧，忘了吧
我们要等在这里不停祈祷，直到去往月亮的
背面

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于 耶路撒冷

“耶路撒冷”这四个字是宗教徒心目中的一块除不去的白月光。

这里是伊斯兰教所信奉的，穆罕默德夜游登宵，聆听真主安拉祝福的地方；这里是犹太教所信奉的，圣殿所立的地方，上帝赐予的土地；这里也是基督教所信仰的，耶稣基督传道、生活、直至受难死去又复活升天的地方。

“耶路撒冷”这四个字投注了太多信仰，也因此让这个名字成为了政治领域极敏感的



字眼。

这里是巴勒斯坦的法定首都，也是以色列的首都。各国为了避免政治的敏感性，都选择将驻以色列大使馆建在特拉维夫而非耶路撒冷。

这里是世界文明与宗教冲突的核心，这里是中东地区政治交锋的焦点，这里是耶路撒冷。

Part. 1

“把虔诚刻在骨头缝里，我死去的那天骨间生花”

我到耶路撒冷的第一天，恰好是犹太人的安息日。

一整天这个城市就像一座空城，街上没有任何公共交通设施。沿街商户，百货商场全都关门闭户，甚至医院都只开设急诊，仅挂号费高达 400 美金。在安息日，或许整个城市唯一灯火通明的地方就是礼拜堂，所有的人犹太人无论老少都身着传统的宗教服饰，在礼拜堂进行敬拜。

耶路撒冷的古老已经斑驳到不能用“美”去形容——就只是古老，沉重到像是压在你心尖的一道疤痕。

耶路撒冷不是一个美艳不可方物的少女，以妖娆和明丽吸引世人的目光。他是风烛残年老者，浑浊的目光里流淌着叹息。这里有很多建造愈百年千年历史的教堂，也有很多的被当做文物保护单位起来的石窟，土块。若是带着发现“美”的目光去看这些景点，恐怕会失望到恨不得下一秒就回国。但是若你要听故事，那你就坐下来，耶路撒冷的每一处砖瓦都是故事，每一个教堂都是圣经记载过的地方，每一个保护起来的土块和石窟都有着神祇留下的印记。他是古老，亦是永恒的尊严。

耶路撒冷并不是一个旅游城市，这是一个宗教氛围极为浓厚的地方。在我们去到的很多地方，都只停放着我们一辆旅游大巴。那些极富有标志性的碑和景物并不需要你排队观赏；哪怕你随性按动相机的快门，拍摄的风景前也常常是空无一人，你想在哪里合影，都不会有路人在你身前身后扰乱视线。

但是往往你会在某一个石洞的下方，某一个楼梯的转角，某一个不起眼的台阶前，发现那些三五成群的人坐在那里，怀抱着圣经或者其他的经卷，默想祷告。

那个时候我在他们中间，常常会觉得按相机快门的声​​音都是一种打扰。没有人说话，没有人大声的祷告或者哭泣，只有翻阅经卷的声响，以及微小的叹息。

人类缺乏的所有虔诚，在耶路撒冷的角落里得到补足和填充。

教堂门口用于祈祷的白色蜡烛翩然跳动，像是信徒死去那天，骨缝间盛放的花。

Part. 2

“我枪里的子弹就是我的信仰”

若说耶路撒冷是世界宗教冲突的中心，那么圣殿山就是耶路撒冷宗教冲突的中心。

圣殿上的金顶清真寺、阿克苏清真寺是为穆罕默德夜游登宵之地。而圣殿山在更早

的时候，亦是圣经所载，圣殿建造的地方。

圣殿山全年对外开放的时间少于其关闭的时间，一旦爆发严重的冲突，政府会立刻将所有人群驱散并关闭圣殿山。

去往圣殿山的那天，刚好是埃波月九号，在犹太人的文化里，这一天是悲伤的日子。两次圣殿被毁都在埃波月的九号，于是这一天，也有许多宗教激进分子会想法设法进入圣殿山，引起争端。

圣殿山的安检是为穆斯林管辖，所有到访者必须严格按照伊斯兰教的风俗进行穿着，并禁止携带一切具有宗教文化象征的饰品。与此同时，在圣殿山上，你的一举一动一旦被穆斯林安全员认定为在进行某种宗教仪式，他有权对你进行任何处置。

我们刚山上的时候，在金顶清真寺前就聚集着不少穆斯林。他们大声诵经，大声歌唱，气氛还算和缓。然而突然间他们纷纷群情激动的站起来开始大声喊叫什么，同行的老师解释说，穆斯林看到犹太人上来了以后开始用阿拉伯语大喊“真主是伟大的”，气氛瞬间变得有些紧张起来，而这还算是所有冲突中最温和的方式。

每一个到圣殿山游览的游客都必须认清楚离自己最近的避难所。

由于随时都可能爆发冲突，在士兵紧急驱散人群之时，你必须快速前往避难所集合，才能保证安全，也保证自己在动乱中不与众人失去联系。

由于时间的敏感性，埃波月九号的耶路撒冷尤为显得戒备森严。

除了身着黑衣服的常规警察外，甚至还有身着青色制服的防暴士兵进行戒备。

这些年轻的面孔显得异常刚毅，眼神如炬，被晒得黝黑的皮肤在阳光下灼灼生辉。

就在我拍完照不久即将离开圣殿山的时候，一伙犹太教的激进分子就与图中所示的入口处的防暴士兵爆发了激烈的冲突。双方互相推搡，声浪一波高过一波，气氛紧张。

有人选择祈祷，而有人选择拿起武器去保护这片土地。

他们中有阿拉伯人也有犹太人，他们信仰不同的宗教。只是站在这里的时候，他们所信仰的只有一个词，那就是“和平”。

他们的枪里是子弹，而这子弹就是他们的信仰。

Part. 3

“念天地之悠悠，独怆然而涕下”

哭墙是所有犹太人以及犹太教徒朝圣的中心，亦是一道永远化不开的伤痕。

圣经记载，圣殿一共被摧毁过两次，第一次被巴比伦人摧毁，而第二次则是被罗马人摧毁。哭墙是被罗马人摧毁后的圣殿西墙的一段遗址，后人在原本残存的墙基上垒出了这一道墙。在罗马人统治时期，犹太人只被允许在每年圣殿被毁的那天前往哭墙进行祷告纪念，于是每到这天，千万流离失所的犹太人聚集在这里俯伏哭泣，哭墙因此得名。

而今，也有无数犹太人前往这里祷告纪念，尤其在埃波月九号这天，许多犹太人拖家带口来到这里，对着哭墙祈祷一天。

我相信人的情绪是可以传染的。

当靠近哭墙的时候，我的内心会涌发出一种巨大的难过和哀恸。

是的，哀恸。

哀恸是一个浪漫的词，这个词终结了人类所有的孤独。人在哀恸的时候，是与全人类产生共鸣的时候。

罗曼罗兰曾在他的长篇小说《约翰·克里斯托弗》的首卷题词中写道：

“战士啊，当你知道世上受苦的不止你一个时，你一定会减少痛苦，而你的希望也将永远在绝望中再生。”

哀恸使人强大，因为无数的哀恸凑在一起就成为了一种生生不息的价值。

哭墙是一种哀恸的集合体，它汇集所有的哀恸，最终将一个民族集合起来。我的脑海中蓦然会闪过二战时被屠杀逼迫的犹太人，当我再次定睛哭墙前祷告的犹太人时，我会感受到一种强烈的韧劲。

他们说，你走吧，我们要在这里一直祷告，直到圣殿重建的那一天。



