

The matter of heaven.

**The clay is molded in a cup  
But it is the space inside that we meet  
Walls and roof form home  
But it is the gap in the middle where we live  
Thus, while the tangible has a purpose  
It is the intangible that we seek  
(Tao Te Ching, 11)**

The pure style of Sandra Zemor gives a pictorial reality to these maxims of Lao Tzu. Discontinuous lines to the point of being only points, points that are only marks, shapes, barely sketched: it is in the austerity of means that this artist reaches her fullness. Deep, her Art is also by understanding her own approach which is not a showy nor naive minimalism. Quite at the contrary: it is a conscious intuition that it is only by simplicity that we capture the inherent complexity of things, events and things. Jorge Luis Borges tells the story of a king who asked a young poet to compose a powerful, intense epic, he immediately wrote one long, attentive to every detail, he recited it with enthusiasm

the king rejected it ; the second attempt, after a given time, was more condensed and he read it with compunction: the king was more satisfied, but also rejected it and it is the third version, completed at the age of maturity, which found favor in his eyes, composed of a single word, pronounced in an inaudible voice.. Qol Demama Daqqa :the voice of a tenuous silence, says the hebrew text about God's Voice (1 Kings 19, 12). This may be what looks like the answer to the zen question: we know the voice of two hands meeting , but what is the voice of one hand ? This is certainly the way of the hand of S/Z, Roland Barthes beloved initials, which are also the initials of Sandra Zemor when she traces, sketches, paints and draws. In her work, the emptiness is the opposite of nothing unless we remember the etymology of "res", something of the direct object. And here that something, that object more than direct is Jerusalem, geometrical place of all the passions, of all the suffering, emotions, experiences. The loves. The city where, according to the poet, a man who gets angry founds a religion. The city where David the King of psalms established his capital & sang God and

where his son Solomon built Him a house. Others arrived and believed that they could appropriate the city and God himself. This God who, according to Kabbalah, to make room for the Universe, retracted His own Presence, which was everywhere: here we are again in the Tzimtzum, the materialized emptiness, meaningful, indispensable, to which also tends this exceptional artist.

There is no entire heart but a broken one says Rabbi Nahman of Bratslav. The heart of S/Z is entire at more than at one title. This is this deeply broken vase, oh and how whole that she offers through her interpretation of Jerusalem, name meaning entire city, as it is only made of cracks.

Metro-polis, mother city where Isaac was spared in extremis but where other children were not.

Jerusalem became a metro-pole, polarized between its multiple contradictions, between its passions, thousand times chained and unchained .

The flesh and the spirit are interacting, tearing each other, fertilize and regenerate till unity, in a unbearable beautiful suffering: city oxymoron, potential taoist capital .

Pablo-Isaac Kirtchuk - Halevi  
University of Beer Sheva ,Israël.