

COLLOQUE INTERNATIONAL SCHIBBOLETH-ACTUALITÉ DE FREUD

"עמותה בין ללאומית ובין אונוברסיטאית" שיבולת נוכחותו של פרויד

Amouta beinluimit ou beinuniversitait « Schibboleth –Nokhekhouto chel Freud »

18-19-20 Avril 2016 JÉRUSALEM (PARIS-JÉRUSALEM / français-hébreu)



6, Sh.A.Nakhon street - Jerusalem 94110

SI C'ÉTAIT JÉRUSALEM

ILOU HAITA ZU YERUSHALAIM

IF IT WAS JERUSALEM

IN HOMAGE TO RAPHAËL DRAÏ
and to BENJAMIN GROSS



Under the academic direction of : Michel Gad Wolkowicz, *Chairman and Director Editor*

Vice director : Michaël Bar Zvi

Inaugural Argument : Michel Gad Wolkowicz, Jacques Amar, Michael Zvi Bar, Georges Bensoussan, Marc Cohen, Raphael Draï, Simon Epstein, Colette Leinman David Mendelson, Thibault Moreau, Jean-Jacques Moscovitz, Georges-Elia Sarfati, Sam Tyano ...

Organizing Committee : Jacques Amar, Patrick Bantman, Michael Zvi Bar, Georges Bensoussan, Viviane Chetrit-Vatine, Raphael Draï, Marc Cohen, Georges Gachnoch, Muriel katz, Alain Kleinmann, Colette Leinman, Ofer Lellouche, Éric Marty, David Mendelson, Thibault Moreau, Jean-Jacques Moscovitz, Marc Nacht, Maya Guez, Alexis Nuselovici (-Nous), Georges-Elia Sarfati, Daniel Sibony Jacques Tarnero, Ilan Trèves, Sam Tyano, Monette Vacquin, Jean-Pierre Winter, Michel Gad Wolkowicz, Paul Zawadzki



INVITATION

The title *If it was Jerusalem* came like a tale, a diurnal remnant, resonant with “the next year in Jerusalem” and “If I forget you Jerusalem” heard and chanted since our childhood. At one time when Jerusalem, between dream and reality (eS), between Ego Ideal and Super-Ego, presence-absence, symbol and symptom, place transcending of the primacy of the Other, of the name, site of interpretation and the language, or on the contrary object of mimetic desire and massive projective identifications, brings up to date abasically imaginary challenge and symbolic system, this International Symposium in Jerusalem on Jerusalem proposes to give to the work of the essential questions, how constitutes people and an interior identity, with the interiorization of the great man in great idea, how builds an account and a historical truth, the political subject and a certain report with the Law and indefinite of the thought, the origin of a decision of ethics, the election-rise in the spirit, the collective individual responsibility and of thought and action, the assumption of universal of the producing singular of subjectivation, and methods of transmission.

Often destroyed but never theless alive, often conquered but always sovereign, this Capital of survival has two faces, two destinies, to believe the old legends of them. Terrestrial Jerusalem, Heavenly Jerusalem. One, visible, evokes mourning and lamentation. The other, imperceptible, brings peace and eternity. And they meet in the man who can seek them in the word and the memory, one with interior of the other. “Jerusalem”, my Master said while crying of all his forces. “Jerusalem”, my father said : and he laughed. Of all its forces also, with hope and force of life. Promises and memories. Formerly and the next year. David and the Messiah. Great nostalgia, the true hope. The exile and the return. Starting point and result. Since 2000 years, this ground, whose Freud will attest the presence in his clean unconscious, precisely after having attended the part of Hertzl - *Das neue Ghetto* - had been transferred with bloody hands in hands flamers. According to Freud, Jerusalem takes part of “the invisible building” of the Judaism, product of the methods of the phylogenetic heritage - work of culture -, construction of the Jew, of his substance, its consistency, its permanence.

The question of Jerusalem, ball of pins of symbols, those on which backs up the total and true identity opposing parties: crowned space is tangled up so much between the various confessions which laid out each one in palimpsest of the others there that it makes of the quadrature of the circle a game of child. the City of David, built, built again, according to the Word, in Ten Words, according to the measurements dictated by God, moves, concentrates, more than ever, a truth absès of anguish and passions, conflicts.

The International Symposium *If it was Jerusalem*, falls under the continuity of the development of the questions of memory and transmission, of the face

and the exile, *The force of the name* (The Hebrew University of Jerusalem Israel and Mahj, Paris), and of the great events Schibboleth-Actuality of Freud which preceded it, and more recently in particular of *Collective Psychology, today, of Ethical Tensions and challenges in the contemporary world* (Netanya Academic College, 2012), of *Presence of Shoah and Israel in the contemporary thought* (Such Aviv University), of *Genealogy of hatred and the traumas - Shoah/crowned Israel-Name/cursed Name* (Ulif-Copernic, 2014), *Figures of cruelty... and anti-semitism* (Paris-I se g 2014 - 2015), *Symbolic States, today - Since the Man Moïse and the religion monotheistic passing by Freud, Rothko, Appelfeld - Law, Right, psychoanalysis.* (Sorbonne, Paris 2014).

The International Association Inter-Academic Schibboleth-Actuality of Freud joins together an increasingly consequent group of researchers, authors, academics, experts of high value and great notoriety which, each one since their respective disciplines, of various filiations of thought, Jews and not-Jews, the psychoanalysis, the history, the right and the economy, philosophy, sociology, anthropology, geopolitics, political, and social, fundamental and human sciences, the analysis of the speeches and the ideologies, the Jewish thought, the religions, the plastic, visual and cinematographic arts, seeks to distinguish the signs and signals, the symbols and emblems, of the societal and civilisatinnal problematics, and their discomfort, attacks and misadventures of the Symbolic system, of which the anti-Judaism and the hatred of the name would be the paradigm, to build them in symptoms, to establish a psychopathology and a clinic of the contemporary world disengaged from the confusion of the languages. According to the example of *Imago*, the first Freudian review, to resume the work of culture, put forward of meaning, of the singular and collective representations, decoding of reality and the news, analysis and production of sens and realities. Its publications become reference books.

Our very dear Raphaël Draï and Benno Gross were to make the introductory conferences, powerful thinkers, exemplary transmitter, great men combining intellectual rigour and ethical requirement constantly, searches constant truth, historical truth and psychic truth. More still: Masters who did not incarnate themselves there, of the models of being, them which did not claim the being. Friends of an absolute fidelity. We had the pride and happiness that Raphaël agreed to be the Honorary President of Schibboleth-Actuality of Freud, and that Benno is also present and Member right from the start of its Scientific committee. This conference will be held in their homage, in the Place of the Places, and will testify to that of which, differently, they incarnated with highest than tries our approach, each disciplinary field convened sharpening and enriching the others, each reetrangereized by the crossing of the knowledge, the indefinite one of the questionings, avoiding any trend with the reduction explanatory, synthesis globalisante and resolvent. These princes of the ethic, of the spirit and of the heart, deciding requirement of truth and responsibility, singular and collective, of thought and action incarnated "You will choose the life" on the principle of which they will have written both. "To overcome its own passion in the name of a mission to which it was dedicated", written Freud in connection with Brace. With the service of the community property, with the listening of the Law and other, including other in one self. Always with a whole presence, a courage without fault, and an nenormous generosity. To fight, with respect, firmness, but without excess, with measurement, without animosity, with the force and the exactitude of the argumentation. By convening the ethics of humour, and a thought, whose qualities of development and abstraction had other goals to only refer to the life even, which precisely recalled to the utopians the Reality of it.

BLESSED EITHER THEIR MEMORY. THEIR MÉMORY OBLIGES US

Raphaël wrote that the people considered fossil were especially remained the pilot people, that Sion wants to say in Hebrew the Sign, the reference mark and the note. Sion, like Bethléhem,

Hebron, like Yeroushalaim, is a Hebrew name which indicates living it. It sign posts the ways and signs of them the acts which authenticate the straightness of it. Sion precisely indicates Jerusalem, Yeroushalaim interior, the city where the human heart finds its vaster expression, its universal amplitude. This is why, explains Zohar, the City thus named presents this characteristic : it widens as human flow towards it, since this surge is not that of the invasions which would like to restore there the cult child murder of Moloch whose vestiges are in the deepest layers of its ground and its past, that which claimed to prohibit a future to him. In the Hebraic graphic communication of Sion, when the initial letter, the tsaddik, disappears, the word «Yavan» appears which indicates Greece. Jerusalem contains Athens but without holding it. Its initial letter protects it and makes him teaching of anteriority. The languages are and make signs, surely.

The House of Holiness built by Solomon attests of this project. It is located on a mount which is not only one topographic eminence but, Site of the name, Site of the stranger, from this point of view, one of the highest places of the Humanone.

Michel Gad Wolkowicz



Ofer Lellouche, «*Judean Hills, Landscape*»

INTERNATIONAL SYMPOSIUM FRANÇAIS-HÉBREU-ANGLAIS

PROGRAM (simultaneous translation)

DAY 1

MORNING : Visit of Jerusalem

RECEPTION 15:00 : Visit of the Museum Begin Center Heritage

16:30 UNDER the PRESIDENCY Of HONOR AND the HAUT-PATRONNAGE (s/s res) of :
Reuven RIVLIN, President of the State of Israel; Nir BARKAT, Maire de Jérusalem;
and Son Excellence the AMBASSADOR OF FRANCE ; du CONSUL DE FRANCE à Jerusalem ;

in the presence of : Nathan SHARANSKY, President of the Jewish Agency ; Ygal PALMOR;
Naftali BENNETT, Minister for education; Yuval STEINITZ, Professor of philosophy, Minister of
National Infrastructure, Energy, and water ;

Speech of RECEPTION : Herzl MAKOV, Director of Begin Center Heritage ; BARBARA
WOLFFER, Director of the French Institute of Israel ; Michel Gad
WOLKOWICZ, President of the International Association Inter-Academic Schibboleth-Actuality of
Freud-, director of the Conference

17:30 CONFÉRENCE Of OPENING by the PRESIDENT of SCHIBBOLETH-ACTUALITÉ of
FREUD, Prof Michel Gad WOLKOWICZ : *“TheDecision”*

18H INTRODUCTORY CONFÉRENCES:

Prof Simon EPSTEIN (*“Jerusalem, a reality:aspects historical, cultural, geopolitical, socio-
economic, demographic”*); Michael BAR ZVI (*«Jérusalem, désir de vie ou crise de l'être, sionisme et
ontologie»*) ; Pascal BRUCKNER ; Alain FINKIELKRAUT of the French Academy (s/s rés)

19:30 PARTENARIATS: ;

Nicole GUEDJ, President of the Foundation France-Israel (s/s res); Jean-François GUTHMANN,
President of the OSE; Patricia SITRUK, chief executive of the OSE; Jean-François BENSANEL
(président ULIF-Copernic)

1. JERUSALEM, A PLACE — IF I FORGET YOU JERUSALEM

Did PORAT (*“Jerusalem and the Shoah»*) ; Georges BENSOUSSAN (*“origins of the religious
Zionism”*) ; Marc-Alain OUAKNIN (*«Le son du Shofar pour une logique de la substitution»*) ;
Shmuel TRIGANO (*“Jerusalem like symbol and strategic base to be it Jewish”*)

21H. EVENING, COCKTAIL or DINNER Of OPENING Symposium

PROJECTION FILM : *The Monotheistic adventure, l'Aventure monothéiste, judaïsme, christianisme et
islam, ce qui les rapproche ce qui les distingue*, Isy MORGENSZTERN; or of part of *Benny Lévy,
the impossible revolution*, 2008; *“Ushpizin”*, Giddi DAR (2006);

DAY 2

JERUSALEM, A SYMBOL — THE EYE OF THE UNIVERSE

9H. Présidents Francine KAUFMANN («*La présence de Jérusalem dans la prière juive*»), Cyril ASLANOV («*Does Jerusalem as a metaphoric name for major Jewish centers in the Diaspora*»), et Georges-Elia SARFATI («*the daily presence of Jerusalem in the Jewish liturgy*»); Daniel SIBONY («*Pourquoi cette ville, symbole du " lieu d'être », sera-t-elle toujours « disputée » ? tant que la tendance à basculer des question d'être vers des questions d'avoir; et tant que le partage de l'être restera difficile*»), Jocelyn Yossee HATTAB («*Jerusalem and boudhism*»), Claude BIRMAN («*Of the direction of the history of Jerusalem*»), Isy MORGENSZTERN («*Why a Holy City and Holy places for religions without territory?* »); Israël Yakov YOUVAL; Thibault MOREAU («*Depuis Jerusalem - et les Topiques sinaïtiques, de Raphaël Draï*»)

3. JERUSALEM, A STATUTE – THE HOUSE

OF THE ETERNAL, THE INVENTION OF D.IEU

11:30. Président Marc COHEN («*Jérusalem dans tous ses états. Actualité de Jérusalem dans notre civilisation*»); Jacques AMAR («*Rome et Jerusalem : relire Moses Hess pour comprendre notre époque.*»), Delphine HORVILLEUR («*La maison cassée" ou comment via jerusalem le judaisme construit sur la brisure*»), Benny LAU, Michael GOODMAN, James KUGEL, Haïm SHAPIRA, Père Patrick DESBOIS, Didier LONG («*Shalou shalom Yéroushalaim. "Call peace (plenitude) on Jerusalem" » - PS 122*»)

LUNCH

4. JERUSALEM, HISTORY, RIGHT, LANGUAGE, ARCHAEOLOGY, ECONOMY, SOCIOLOGY, POPULATION (S), DEMOGRAPHY, CULTURE(S), INSTITUTIONS, FIGURES,

14:30. RIGHT, Président Bernard GRELON («*Jérusalem, le statut : quelques problématiques*»); Aharon BARAK («*Constitution, Law, Jerusalem*»), Eliezer CHERKI («*Jerusalem in Islam*»); Shmuel BERKOVITS («*The legal status of Jerusalem and holy places in Israel*»); Claude KLEIN («*Être Juif laïque à Jérusalem*»)

HISTORY, Présidents Dina PORAT and Simha GOLDIN, Yossef GORNY («*Jerusalem as a romantic national metaphor in the classical ideology Zionist*»), Yaron TSUR, Joseph Isaac LIFSHITZ, Vincent LEMIRE («*Jerusalem 1900, the Holy City at the age of possible*»), Myriam ROSMAN («*The statut of Jérusalem, History of the relation ship between France and Israël*»); Discussing : Catherine NICAULT, Tsila HERSCHKO,

SOCIOLOGY, DÉMOGRAPHIE, Présidente Sophie NIZARD («*La mémoire des lieux : une lecture de la topographie légendaire de Maurice Halbwachs*»); Uzi REBHUN («*The Population of Jerusalem, 1948-2015*»); Florence HEYMANN («*Les déserteurs of God*»); Boni GOLDBERG; Discussing : Lucy AHARICH,

17:00 5.LES REPRESENTATIONS OF JERUSALEM IN THE CURRENTS OF THOUGHT

Président Michaël BAR ZVI; Paul ZAWADZKI, Alexis NUSELOVICI-NOUSS («*In exile from Jerusalem to Jerusalem*»), Françoise OUZAN («*Jerusalem and survivors of Shoah*»), Georges GACHNOCHI («*Jerusalem and walls*»)

18:30. 6. JERUSALEM AT THE TIME OF POLICY ; ISSUES OF THE TWENTY AND ONE CENTURY

Président Jacques TARNÉRO («*Usages de Jérusalem: quand une ville conjugue sa propre histoire , " fictions, fantasmes, projections autour d'un même nom*»); Philippe VAL, Caroline GLICK, Freddy EYTAN, Emmanuel NAVON («*Plaidoyer factuel contre la re-division de Jerusalem.*»), Daniel DAYAN, Pierre JOURDE, Pilar RAHOLA, Nadav SHRAGAÏ, Ari SHAVIT, Gilles-William GOLDNADEL, Boaz BISMUTH,

TO DINER

projection in preview of the film “*Algiers-Jerusalem*”, of Jean-Pierre Liedo



Ofer Lellouche, «*Judean Hills, Landscape*»

DAY 3.

9:00 7. JERUSALEM, THE “INVISIBLE BUILDING” ACCORDING TO FREUD, AND THE DISORDER OF THOUGHT : THE MAN MOÏSE, JERUSALEM AND THE IDEA OF PEOPLE,

Présidente Viviane CHETRIT-VATINE ; Christian HOFFMANN (“*the heart of the Central Europe beats in Jerusalem*”) ; Michel GRANEK («*Jerusalem, conscience et inconscience.*»), Marc NACHT («*Le centre d’un monde*»), Rachel ROSENBLUM, Eva WEIL, Eran ROLNIK (“*Freud, Psychoanalysis, Zionism : From Vienna to Jerusalem*») ; Gaby SHEFFLER ; Shmuel ERLICH ; Paule STEINER,

8. JÉRUSALEM AND THE INTERDICT OF REPRESENTATION, “THE UMBILICAL POINT OF DREAMED”, TEXT CITY WHICH SUPPORTS INTERPRETATION ; JERUSALEM AND MODERNITY

President Ilan TRÈVES, Jean-Pierre WINTER («*Eichmann at Jerusalem ?*»), AHUVA BARKAN («*Jerusalem- Sainteté et nostalgie. Réflexions psychanalytiques*»), Jean-Jacques MOSCOVITZ (“*Jerusalem ou l’incarnation de l’attente*”), Danièle BRUN (“*From Rome to Jerusalem via Athens. A Freudian road*”), Evelyne CHAUVET (“*The interdict of representation and interpretation*”) ; Yolanda GAMPEL («*Impossible représentation du trauma, et production sous interdit de représentation*») ; Discussing , Muriel KATZ

11:30 9. JERUSALEM: HISTORY OF PSYCHIATRY

President Sam TYANO (“*Jerusalem, place of the Symbolic system and imaginary, of the Jewish people : Ego ideal, and super-ego, heir to the Oedipus complex*”); Eliezer WITZTUM (“*Mental Health and Jerusalem*”), Patrick BANTMAN (“*God and the madness*”), Patrick LANDMAN, Pierre BENGHOZI, Marilyn VINOGRADÉ,

TO LUNCH

14:30 10. “SHADE AND MIRAGE”(David Mendelson)

President David MENDELSON (“*the stage of the Mirage in the accounts of trip to Jerusalem at the 19th century*”) ; Laurence SIGAL (“*Figures of Jerusalem in Else Lasker Schuller and Myriam Harry*”) ; Éric MARTY («*Bref séjour à Jérusalem; l’universel du singulier*»), Zeruya SHALEV, Avraham B. YEHOSHUA (“*Jerusalem as a literary heroin according to the novel Mr. Mani*”), Meir SHALEV, Esther ORNER (“*an apartment to the 5 Mevoh Yoram*”), Valerie ZÉNATTI (“*Jérusalem : failles sismiques et intimes*»), David GROSSMAN, Boualem SANSAL,

Eliette ABÉCASSIS, Maya GUEZ (“*The image of Jerusalem at Shalev and Grossman at the Jews in the ghettos during Shoah*”), Benny ZIFFER («*Le fantasme hiérosolymite de Michel Houellebecq*»), Beatrice GONZALÉS-VANGELL (“*Meeting in Jerusalem, Heinrich Heine- Yehuda ben Ha-Levi*”) ; Discussing : Dov ELBOÏM, Haïm BEER, Benny MER, Raphaël JERUSALMY, Haïm SABATO,

17H. 11. ARTISTIC JÉRUSALEM -J ERUSALEM PICTORIAL, CINEMATOGRAPHIC,

a) Visual arts: Présidente Colette LEINMAN (“*Jerusalem on the Seine or an impossible cartography*”), Yona FISHER (“*La représentation de Jérusalem dans l’art israélien* »), Yigal TZALMONA, Ofer LELLOUCHE («*Jerusalem, panim, faces/landscapes...The work of Anna Tycho*»), Alain KLEINMANN, Marcel CHETRIT, Marc-Alain OUAKNIN, Gerard GAROUSTE,

b) Cinematographic art : Isy MORGENSZTERN (“*How to represent Jerusalem. The cinematographic question*”), Jacques NEEMANN, Florence BEN SADOON, Yehuda MORALY («*Les Soixante-dix visages — Jérusalem au miroir de la scène, de l’écran et du petit écran*»), Albert GABAÏ, Jean-Pierre LIEDO («*Alger-Jérusalem*»), Anat ZANGER («*Inspiré de Bachelard, la présence de Jerusalem dans le cinéma Israélien*»)

c) JERUSALEM SOUND - MUSICAL, CHOREOGRAPHIC

Présidente Monette VACQUIN (“*sound Jerusalem, and like homage to the immense gift of the Judaism of Chema*”), Andre HAJDU,

13.JÉRUSALEM, 21th : ARCHITECTURE, FIGURES, FASHION, SPORT, MEDICINE, TECHNOLOGIES, CARTOONS, URBANISM, LANDSCAPES, ...

Présidente Michèle LÉVYSOUSSAN («*L’hôpital à Jerusalem : Un laboratoire du "soigner ensemble"*») ; Michel KICHKA, David KROYANKER («*Architectural heritage of Jerusalem*»), Alisa MEYOUHAS GINIO («*L’Alliance Israélite Universelle à Jérusalem durant les années 1880-1914, au travers les figures de d’Eliahou Eliashar et d’Abraham Elmaleh*»)

CONCLUSION :

Michaël BAR ZVI, Simon EPSTEIN, Michel Gad WOLKOWICZ

RECEPTION

At the BEGIN HERITAGE CENTER or at The MOUNT TZION HOTEL

A diner and musical evening : Steve REICH :“*TEHILIM*”; Isaac Josef LIFSHITZ (violinist) ; Annate BAR ZVI & David SHAPIRA (Israeli and jewish Songs), Andre HAJDU, Ora ROTEM-NELKEN (pianists),

PLACE OF THE CONFERENCE : BEGIN HERITAGE CENTER, 6 Sh.A.Nakhon street - Jerusalem 94110 (in front of the cineclub)

Inaugural presentation addressed to stakeholders such as research directions

The invisible building and the desire of Jerusalem -Between syndrome, questions of direction and destination of the man

“And it started to meditate with a kind of angry impotence, excavating in all the clutter which had left him its only and single interview with the Law and the courts, excavating until the verbose and incomprehensible schibboleths took finally a direction, itself seeking justice with the same blind source where it had been confronted with this justice and of which it had been pushed back and expelled.”

(W.Faulkner, *If I forget you Jerusalem*, Gallimard. The Imaginary one, p. 47)

“If I forget you, O Jerusalem...” (Psalm 137: 5-6); “Jerusalem, town of gold and light”,

“Return, rebellious children, known as the Eternal, because I want, me, to contract a union with you. I will take one by city to you, two per family and I will bring you to Sion. I will give you the priests according to my heart, who will lead you with wisdom and understanding. Then when you become, at that time, many and prosperous in the country, declares the Eternal, one does not say more: “Ark of the Covenant of the Lord”, the thought will not return from there any more to the spirit, one will not recall of it any more the memory, nor one will not notice the absence of it : one will not dera of it any more another. In these times one will call Jerusalem: “Throne of the Eternal”. All the people will be assembled there, in Jerusalem, in honour of the Eternal, and they will cease following the bad inclinations of their hearts. At that time, the House of Yehouda will join to the house of Israel and together they will return from the country of North to the country which I gave like heritage to your ancestors.” (Jérémie, *Delivers III*, verse 14 with 18)

To make a conference in Jerusalem on Jérusalem participe of the travel of the names, our report to originating and to the figure in the Father, like construction in the indefinite one of the thought, to a whole each' One, and necessarily amounts raising questions of a nature metaphysical, political, philosophical, psychoanalytical, like investing the fields history, archaeological, religious, spiritual, legal, geopolitical, linguistic and of analysis of the speeches, arts person, artistic and cinematographic, psychiatric and psychopathological, scientific and technological, architectural, of the design and the mode... How to think that a name could with such a presence cross the history and incarnate the place - together Jerusalem terrestre et Jerusalem celestial- with accounts founders, produce a History, involve such psychic movements, intellectual, spiritual, at the same time of the shifts in population, to worry such a central place in the imaginary collectives? How to give an account owing to the fact that, according to the formula of J. Derrida, “the appropriation of Jerusalem” is the world war today: does it take place everywhere, it is the world, it is today the singular figure of its being “out of joint”? In what Jewish modernity would start it with the word “Jerusalem” (Mr. Mendelssohn) which would also seem to mean of it the present of the future (G. Scholem) ?

Jerusalem, place of the memory or the present ? Transmission or appropriation ? Question of the definition of the identity? are the Jews only “builders of time” (A.J. Heschel)? — “The stones import less than the memories transmitted by the fathers” (Y. Yerushalmi). Would Jerusalem be also the name of the contemporary identity problems of

the Occident, Europe more particularly, and Islam, into negative or mirror, identification or imitation ? Without claiming with the synthesis, this conference seeks to put in prospect some for these questions which the name of Jerusalem carries, Yerushalaïm. For that, he proposes the following articulation:

I. JERUSALEM, A PLACE — IF I FORGET YOU JERUSALEM

NAMES - FIGURES - BUILDING : HISTORY, ARCHAEOLOGY, ARCHITECTURE, RELIGIONS, SOCIOLOGY, ANTHROPOLOGY

- History of Jerusalem; life, conquests, reconquests of Jerusalem.

– In the history of the Jewish people, other places were called Jerusalem – Worms with the Middle Ages, Vilnius at the 19th century; then Cordoue, and Amsterdam, the Jerusalem of North; quid of Brooklyn at our time?

– In the history of humanity, no other city cause das many displacements – cf the joy of the pauvres de Zoé Oldenbourg which recalls the movements of the crusades;

– Still today, Jerusalem supports a link Symbolic system singular-collective. And the trip to Jerusalem remains an experiment founder and determining – syndrome of Jerusalem, Kottel, conversions...

- Of what Jerusalem is the name of Universal singular ?

In what the question of Jerusalem like physical and psychic place is intrinsic with the determination of the project Zionist ou/et to the constitution of the Jewish identity? To speak about Jerusalem, thus about Sion, like place, among other cities, would be to adopt a position either nominalist, or private clinic, or figural and rhetoric (metonymic, allegorical, synecdotic, metaphorical.)

1. nominalist approach

– Ha Shem- the Name – Jerusalem in Israel: geographical location, characteristic compared with the other cities, historical challenge.

2. clinical approach: The syndrome of Jerusalem compared to syndrome of Stendhal.

3. approach figurale: “Near as of is rivers of Babel, it there that we had sat and that we cry” (Psalm137) Which this verse represents ? Which role plays it in the collective memory ? Is an identity built on a memory? A memory revived in the current one through ritual in the wire of a tradition and account ?

II. JERUSALEM, A SYMBOL — THE EYE OF THE UNIVERSE

Jerusalem is one meaning central (S) filiation (S), at the same time intricate and singular, it is also a producing symbol of direction and realities, bringing a fertile confrontation with principal theother centers with which the name is also in charge of a strong content symbolic system : Agenealogy!

1. Jerusalem and Babel

Jerusalem before and after Babel, the exile; Jerusalem and Babel, two civilisations (André Neher, the Jewish Existence; Raphaël Draï) ; Jerusalem or Babel, distinction or the confusion of the languages.

2. Jerusalem and Athens

The opposition is classical. It does not remain less central about it to understand the contemporary philosophical debates. One will return for that, inter alia with L. Chestov and Mr. Zarader, on the forgotten debt of Heidegger.

3. Jérusalem and Rome

This opposition presents a triple characteristic:

– it is a historical conflict – cf Mr. Delmas - Marty, Mr. Goodmann ;

– it is a symbolization suitable for the Judaism which one finds an expression laïc in the principles of philosophy of law of Hegel;

– this opposition is one of the bases of the Zionism – cf Mr. Hess, Rome and Jerusalem.

The monotheism: a construction; 3 monotheisms; modernity and post-modernity.

4. Jérusalem and Christianity

Holy Land, Writings. Jesus, from Nazareth to Jerusalem. Paul, Christ and Jerusalem, the Orthodox ones, Armenians,

5. Jérusalem, Mecque and the Koran

Which respective places of the symbols in Islam and the Judaism? Various modes of interpretation.

6. Jerusalem and Berlin

It would be a question of leaving the work of G. Scholem to explain the destiny of the Jewish modernity whose Scholem/Arendt controversy at the time of the Eichmann law suit constitutes one of the last demonstrations. In parallel, we could also trace the intellectual course of J. Taubes whose muse at one time was the classified deputy far right Gueoula Cohen.

7. La Bible of Jerusalem

The translation of the Bible is a challenge of the Occidental culture. It is also the heart of the message symbolic system as for the question of the transmission.

It would be a question here of presenting two facets:

- The fundamental contribution of the translation of H. Meschonnic and criticisms which he formulated with regard to the other translations in order to put the accent on the Jewish dimension of the text – challenge of the taamim;

the question of the language: is Hebrew essential to the transmission of the Jewish identity?

8. France and Jerusalem; biblical culture

9. Jérusalem and the international concert

The conflict between various designs of what are a capital and universal. The range of the recognition of Jerusalem like capital of Israel. Jerusalem, a capital and universal challenge.

10. Jerusalem, capital of Israël

The place of Jerusalem among the other big cities of the country — in Jerusalem one requests, in Haïfa one works, Tel Aviv one has fun; a distribution of the roles in the company. The Law suit of Jerusalem, of the name of the book of Léon Poliakov, reflects the challenges of the judgement of the Eichmann Nazi, originator and executor of the “final solution”, the destruction of the Jews of Europe, by the State of Israël, in the continuation of the fundamental controversy between Gershom Scholem and Hannah Arendt and symbolizes Jerusalem like place of the place shall while bringing up to date it capital of State of Israël.

JERUSALEM, a STATUTE – the HOUSE OF the ETERNAL " Because of Sion will leave the law, And of Jerusalem the word of the Eternal. It will be the judge of the nations, the " referee of a large number of people" (Es. 2,3-5)

This setting in prospect for a place and a symbol ineluctably asks the question of the statute of the city. If this city has an exceptional dimension, does it have to be seen conferring an exceptional statute?

To give an account of this dynamics, we propose to distinguish the Jewish prospect for the international prospect.

– Jerusalem in the biblical, midrachic and Talmudic sources: Terrestrial Jerusalem, Heavenly Jerusalem;

— Jerusalem in international law;

According to the Jewish out-of-date transmission: “Jerusalem, eternal and indivisible capital of Israel” – the statute quo? cohabitation of the three monotheisms in Jerusalem.

IV. JERUSALEM, THE “INVISIBLE BUILDING” ACCORDING TO FREUD, AND THE DISORDER OF THOUGHT : THE MAN MOÏSE, JERUSALEM AND THE IDEA OF PEOPLE,

Concerned of the survival of the Jewish People, being based as well on a Jewish State on his ground as on his values founders of his existence and on the spiritual petrol of this

one, Freud quotes Psalm 137.1 in the Interpretation of dreamed :“Near as of rivers of Babel, it is there that we had sat and that we cry while remembering Sion” — Jerusalem, promised land of the Jewish People, place of his identity, Holy City of nostalgia and hope, symbol of its link with D.ieu.

The transmission is a challenge. We read of what Freud retained of what were transmitted to him and what it made, that to transmit, it is above all to transmit a question which remains unanswered. In a letter of July 2nd, 1882, of passage to Hamburg where it becomes acquainted with an old Jewish paper maker who had been the disciple of the grandfather of his fiancée Martha, written Freud: “The historians say that if Jerusalem had not been destroyed, we others, Jewish, would have disappeared like so many of other people before and after us. It was only after the destruction of the visible temple that the invisible building of the Judaism could be built. ”To try to determine the reports of Freud to the Judaism, it is from the start speech of the reports of Freud at this “invisible building”, with what in psychism is all the more acting and powerful that it is not given to us to see it. “But there remained enough things able to make irresistible the attraction of the Judaism and the Jews, much of obscure emotional forces — all the more powerful as one can less express them by words — as well as the clear conscience of an interior identity, the mystery of the same psychic construction. ”It is not any more the only destruction of the temple of Jerusalem which associates the Jews in the same psychic construction industry but the statement of a law privileging the word to the detriment of the image. This law will be identified as the core of what Freud said to seek by writing the foreword with the Hebraïc edition of *Totem and Taboo* when he questioned himself as follows : “But what is still Jewish at home where as you gave up all this heritage ? [...] Still many things and probably essence...”

Thus, “essence” remains steadfastly in him, the Judaism and its “invisible building” as much as the reality of Jerusalem and the Zionism for the Jew, from where is resulting the sculptural release from the figure from the Father and his report with the necessary disorder of the thought, the idea of people and his report with the Law, the tradition, the construction of the figure of the “Great man” interiorized in great idea with the base of a “historical truth”. These progressive ideas, news of a transfer of transfers, are intricate with the problems of the Name, the Symbolic system. Would the psychoanalysis be, as Wladimir Granoff, the last glare of the monotheism affirmed it ?

V. JÉRUSALEM AND THE INTERDICT OF REPRESENTATION, “THE UMBILICAL POINT OF DREAMED”, TEXT CITY WHICH SUPPORTS INTERPRETATION; JERUSALEM AND MODERNITY; (borders, the collective and the subject ; homage to Eliane Amado Lévy-Valensi)

VI. HISTORY OF PSYCHIATRY, THE PSYCHOANALYSIS ; THE PULPIT OF PSYCHOANALYSIS SIGMUND FREUD TO HEBRAÏC UNIVERSITY OF JERUSALEM, ISRAEL

VII. REPRESENTATIONS OF JERUSALEM IN THE CURRENTS OF THOUGHT

Scholem, Arendt, Adorno, School of Frankfurt, Rosenzweig, Poliakov, Lévinas, in the French republican ideological corpus, in Europe, in the United States, in the mediae, etc...

VIII. “JERUSALEM, SHADES AND MIRAGE” (David Mendelson)

Vision of the writers and the artists of the 19th century. The relation in Jerusalem in the great Western cultural traditions, according to the writings of writers major - and others, in particular current: David, Root, Pascal, Chateaubriand, Lamartine, Nerval, Flaubert, Parcelled out, William Faulkner, William Thackeray, Herman Melville, Clarel, Mark Twain, Joseph Kessel (“Ground of love and fire”), Arthur London, Charles Péguy, Italo Calvino, Nicolaï Gogol, Saül Bellow (Return of Jerusalem), Éric Marty, Élie Wiesel, Aharon

Appelfeld, Avraham B. Yehoshua, Meir Shalev, Philip Roth... Benjamin Disraeli, Léon Blum...
JERUSALEM, PICTORIAL, CINEMATOGRAPHIC
William Turner, Jerome, Avigdor Arikha, Ofer Lellouche, Alain Kleinmann, Marcel Chetrit, Colette
Leinman, Marc-Alain Ouaknin, Menashe Kadishman...

X. SOUND JERUSALEM - MUSICAL, CHOREOGRAPHIC

Tehilim of Steve Reich, Psalms de David, Iddan Raichel Project, Avishai Cohen, Léonard
Bernstein, Zubin Mehta,

XI. JERUSALEM, HISTORY, ARCHAEOLOGY, ECONOMY, SOCIOLOGY,
POPULATION (S), DEMOGRAPHY, CULTURE(S), INSTITUTIONS,
History of Jerusalem, and Yerusemites : Populations Jewish, Zionist, haredi,
orthodoxe, Arab, Christian, orthodoxe, Armenian;
History of independence, the arrival of the survivors of Shoah; Israeli democracy,
Constitution; work and economy; demography; Bétar of Jerusalem; Yad Vashem, Israël Museum,
Dead Sea Scrolls; Knesset, Supreme court; Mount of the Temple...

XII. JERUSALEM, SYMBOLIC SYSTEM and POLICY; AT THE TIME OF ETHICAL AND POLITICAL CHALLENGES OF THE TWENTY AND UNIÈME CENTURY

Jerusalem place of peace and discords, where the spiritual one works the policy and vice versa
Jerusalem, place where the power is declined with the ell as of religions
Jerusalem, place where the layman is based on crowned and the mystic on the "Realpolitik".
Jerusalem, place where clashes the designs of sovereignty and the ideology.
Jerusalem, cradle of the Jewish monotheism, the monotheisms and city of the shock of the
civilisations

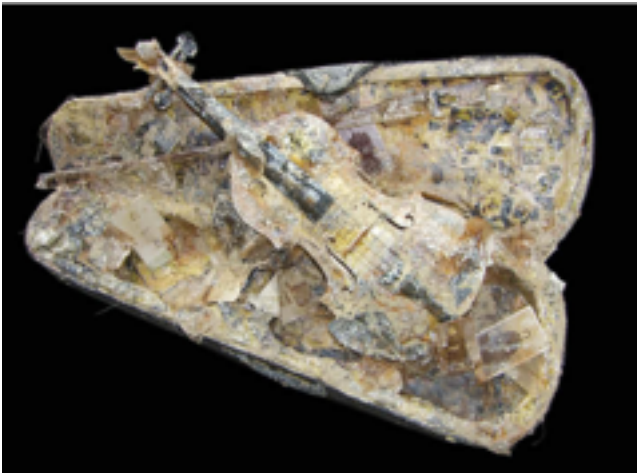
XIII. JERUSALEM, 21th , ARCHITECTURE, MEDICINE, TECHNOLOGIES, FASHION,
CARTOONS, SPORT, URBANISM, WINES, LANDSCAPES, FIGURES..

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Alain Kleinmann



Marc-Alain Ouaknin

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