




אוניברסיטת בן גוריון בנגב
מרכז אליישר לחקר מורשת יהדות ספרד והמזרח




Elyachar Center, Ben-Gurion University
Matanel Foundation - Research Fellows Activities
in the Academic Year 2014-2015




Tomer Persico	Postdoctoral Fellow
	<p>Tomer Persico teaches at the department for Comparative Religion in Tel-Aviv University and at the Schechter Institute in Jerusalem. His dissertation, soon to be published by Tel Aviv University Press, dealt with techniques of meditation in the Jewish tradition, past and present, and analyzed the cultural transformations leading to the observed shifts in meditative emphasis through the generations. Persico is an expert on contemporary spirituality, and studies the varied current cultural phenomena of the New Age, specializing in its intersection, and tension, with the Jewish tradition in general, and Halakha in particular. He also studies forms of religious revival and secularization. He has contributed numerous articles to newspapers and periodicals in Israel, and writes the most popular blog in Hebrew on these subjects.</p>
<p>Current Research:</p>	<p>The last centuries have been witness to a great transformation taking place within the western psyche. Out of the Renaissance and the Reformation a new personality began to develop, coming into adolescence through the Enlightenment and the Romantic movements, and into fruition at the second half of the Twentieth Century. The emerging composite persona has internalized its sources of meaning, authority and identity and has come to see itself as an evolving self-aware subject facing a decreasingly objective res extensa.</p> <p>A major rearrangement in perception and self-awareness, this metamorphosis has far reaching affects all across western culture. It encompasses a shift from life lived as a part of a social matrix, conforming to heteronomous and objective roles, duties, values and systems of meaning, towards life lived in concordance with autonomous and subjective reasoning, and (especially) experience. It is a disengagement from a culture in which people think of themselves as belonging to a conventional and established order, founded by institutions that are presented to the individual as linking her or him, through tradition, to the past and as pointing her or him, through a specific ethic, towards a definitive future. It is an admission into a form of living concerned more with psychological and emotional states, with rich subjective experiences, and with decisions reached by maintaining a tight adherence to the voice of conscience and the claim of personal authenticity.</p>

	<p>Currently I study the manifestation of this process, often called "the great subjective turn of western culture", in contemporary Jewish spiritual and religious culture, making it a test case for the evaluation of this multifaceted phenomenon. In particular, I would like to study the development of Neo-Hasidism, that is (I propose) the deliberate and conscious attempt to draw inspiration, tools and "authenticity" from early Hasidic texts and practices, in order to bring about contemporary spiritual revival. I will seek to examine this phenomenon's relationship and meaning vis-à-vis the secularization process, as I believe it plays a major part in it, even as it avows a "return" to religion.</p>
	<p>פרסומים – ספרים</p> <p>מדיטציה יהודית: רוחניות יהודית מודרנית, הוצאת אונ' תל-אביב, התקבל לפרסום, זכה במענק תמיכה לספרים העתידיים לראות אור ועוסקים במדעי היהדות מטעם האיגוד העולמי למדעי היהדות</p> <p>פרסומים – מאמרים אקדמיים</p> <p>"הגיע הזמן לשים דגש על הנפש: ההתעוררות הנאו-חסידית בציונות הדתית והפולמוס סביבה", בתוך מקומה של הציונות הדתית בחברה הישראלית: בין בדלנות, השתלבות והגמוניה, עורכים ידידיה שטרן, צחי הרשקוביץ ויאיר שלג, המכון הישראלי לדמוקרטיה, עתיד לראות אור</p> <p>"נאו-חסידות" בתוך אנתולוגיה לסיפורת ולהגות חסידית, עורכים: משה אידל ואחרים, הוצאת אוניברסיטת בר אילן, עתיד לראות אור</p> <p>"הציונות כלאומנות - נאו-ליברליזם ואתנוצנטריזם [בערבית]", Israeli Affairs Journal 57, May 2015, pp 9-20</p> <p>"רוח קדם: על תהליך הפיכתה של הדת בזמננו לאתיקה", תיאוריה וביקורת, 43, חורף 2014, עמ' 131-142</p> <p>Ø "A Pathless Land - Krishnamurti and the Tradition of No Tradition", in Theosophical Appropriations Kabbalah, Western Esotericism and the Transformation of Tradition, eds. Boaz Huss & Julie Chajes, Ben-Gurion University Press and Mosad Bialik Press, forthcoming</p> <p>Ø "Judaism" in the India national UGC E-pathshala programme</p> <p>השתתפות בכנסים</p> <p>3-4.5.15, יו"ר (יחד עם פרופ' רון מרגולין) הכנס הישראלי השביעי לחקר דת ורוחניות עכשווית; אוניברסיטת תל-אביב</p> <p>22-23.3.15 Legal and Moral Challenges of Religious Resurgence, Van Leer Jerusalem Institute, presentation</p>


	<p>titled: "The End Point of Zionism: Ethnocentrism and the Temple Mount"</p> <p>3-4.3.15, מזרח ומערב בעת החדשה: מפגשים, קונפליקטים ודימויים, האקדמיה הלאומית הישראלית למדעים, נושא ההרצאה: "רוח קדם: מזרח המערב כמעבר לדת כאתיקה".</p> <p>1.15The Art of Cultural Translation: Performing Jewish Traditions in Modern Times, presentation titled: "Neo-Hasidic Revival and Breslov Hitbodedut: Expressivist Uses of Traditional Lore", University of Oxford</p>
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Ruth Kaniel Kara-Ivanov	Postdoctoral Fellow
	<p>Ruth was born in Moscow in 1979, an immigrant from Russia and a daughter of a 'Refusenik' family. Graduate of the Post Doctoral program in NYU Kreitman fellowship in the Department of Jewish Thought at Ben-Gurion University. Ruth received her PhD in Jewish Philosophy at the Hebrew University of Jerusalem. Her thesis, "Motherhood and Seduction in the Myth of David's Messianic Dynasty, The Hebrew Bible, Rabbinic Literature and the Zoharic Corpus," focuses on Jewish Myth, Gender Theory and Psychoanalysis. She won Pines Prize for excellence in research (2012), and the Rachel Negev literature award for publishing an original book of poetry: 'The World Has No Silence' (Hakibbutz Hameuhad, 2011).</p> <p>Currently she is Matan'el Fellow at the Elyachar Center, Lecturer in the Department of Jewish Literature at Ben-Gurion University, interdisciplinary Fellow at the Tel Aviv Institute for Contemporary Psychoanalysis (TAICP) and a Research Fellow at the Shalom Hartman Institute. She writes poetry and is co-editor of the magazine Mashiv Haruach for Jewish-Israeli Poetry. She lives in Jerusalem with her husband Asaf, and their children Hallel, Talya and Evyatar.</p>
<p>Current Research:</p>	<p>Journal Articles</p> <p>1. Between Kabbalah, Gender and Law: Sexual Ethics in the Zohar, AJS Review 39: 1 (April 2015), pp. 1-11.</p> <p>2. Fire that Bears Fire: The Literary Development of the Zohar and the Flourish of Zoharic Exegesis at the Beginning of the 14th Century: Menahem Recanati and Joseph Angelet, Jerusalem Studies in Jewish Thought 24, (2015) pp. 157- 200 [Hebrew. With Dr. Iris Felix.]</p> <p>3. "The Impressive Caesura" and "New Beginning" in Psychoanalysis and Jewish Mystical Experience, Answering a Question with a Question – The Tradition of Inquiry in Contemporary Psychoanalysis and Jewish Thought .(2015)</p>

<p>Conferences, discussion groups:</p>	<p>.1Mary in the Quran –Gender and Interfaith Dilemmas", Religious and Secular States", Minerva Humanities Center at Tel-Aviv University [submitted].</p> <p>.2 Who Composed the Zohar? New Perspectives on the Figure of Rashbi as a Writer, The Zoharic Story, Yad Izhak Ben Zvi [Forthcoming].</p> <p>.3Prostitution: Myths and Realities', in: Prostitution and Pornography in Israel, Esther Hertzog and Erella Shadmi (Eds), With Dr. Tali Artman. [Forthcoming]</p> <p>Conferences and Professional Presentations</p> <p>' .1Psalms in/on Jerusalem Conference', Hebrew University, (June 2015).</p> <p>' .2Kabbalah and Philosophy', INALCO Paris (May 2015).</p> <p>' .3Feminine Images in Medieval Literature', Cambridge, Divinity School (May 2015) .</p> <p>' .4Oedipus in Kabbalah - Past and Present' International Conference, Tel Aviv Institute for Contemporary Psychoanalysis (January 2015) .</p> <p>.5Co-coordinator of a Research Group and a Conference "Psychoanalysis and Kabbalah"- with Prof. Haviva Pedaya and the psychoanalyst Hanni Biran, Van Leer Institute and Ben Gurion University, July 2015</p> <ol style="list-style-type: none"> 1. Van Leer Institute; Head of a Research Group, with Prof. Haviva Pedaya and Hanni Biran, on the subject "Psychoanalysis and Kabbalah", 2015-2016 2. Part of research team "Religious and Secular States", Minerva Humanities Center at Tel-Aviv University, 2014-2015. <p>Organizing With Dr. Tomer Persico the academic conference on 'Zoharic literature and its Generation', that will take place on November-December 2015 at the Ben-Gurion University of the Negev.</p>
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Roe Horn	PhD Candidate
	<p>I studied in Yeshivat Har-Etzion, a place that fosters the love of Tora, together with general knowledge.</p> <p>I love to educate, so I studied education In Herzog-College, and I work as a History and Philosophy teacher for several years.</p> <p>At the same time, I also learned psychology, and worked in this field for several years also.</p> <p>After that I started to have a deep interest in Jewish mysticism, and especially in Hasidism. My dissertation deals with the very first steps of this amazing movement, and more precisely, the relationship of the Kabbalist people to the new Torah of the Besht, the founder of the Hassidic movement</p>
Current Research:	<p>Over the past year , I wrote three chapters of my dissertation</p> <p>The first deals with the consciousness of the first self-Hasidic</p> <p>The second deals with the approach of the Besht to the holy names in the Kaballa.</p> <p>The third: attitude of Kabbalists to the teachings of the Besht. 0</p>
Conferences and Papers:	<p>In addition, I presented a paper at a conference in Ireland, under the title: <i>New Kabbalistics and Old Kabbalists relations: A renewed perspective at the birth of Hasidism</i>, BAJIS 2014</p>
Books Edited:	<p>Kabbalah and Psychoanalysis, by Prof. Haviva Pedaya, October 2015</p> <p>Judaism and World-Picture, by Prof. Haviva Pedaya (Forthcoming)</p> <p>Research Compendium on Levi Yitzchok of Berditchev, Bar Ilan University.</p> <p>Research Article volume on Rabbi Yisroel Baal Shem Tov, Bar Ilan University.</p> <p>Journal Articles – Makor Rishon</p>

<p>Publications:</p>	<p>2013 “Myth of Science? Lurianic Kabbalah and the Concept of Myth as a Secular Category”, a paper presented in the summer workshop "Secularization, the Criticism of Secularization and Tradition", Van Leer Jerusalem Institute.</p> <p>2013 “‘Without his Will’: On the Conditions of Possibility of Action in Lurianic Kabbalah”, a paper presented at the International Congress for Jewish Studies, Jerusalem.</p> <p>Assaf Tamari, "Erev Rav", Mafteakh, 2 (summer 2010), pp. 43-74 (Hebrew) [reprinted in Adi Ophir et al. (eds.), Mafteakh: Political Concepts - A Selection, Tel Aviv University: Tel Aviv, 2014]</p> <p>Assaf Tamari, "Mélange", dans: Barbara Cassin (ed.), Philosopher en Langues: Les intraduisibles en traduction, Presses de l’Ecole Normale Supérieure: Paris, 2014.</p> <p>Assaf Tamari, “The Place of Politics: The Notion of Consciousness in R. Yitzchak Ginsburgh’s Political Thought”, Israel Studies Review, Volume 29, Issue 2, Winter 2014: 78–98</p>

Uri Safrai	PhD Candidate
	<p>Uri Safrai is a PhD student in the department of Jewish Thought at the Ben-Gurion University of the Negev, where his advisors are Prof. Boaz Huss and Prof. Uri Ehrlich. His M.A thesis, 'The Daily Prayer Intentions ('Kavanot') according to R. Isaac Luria' describes Luria's every-day routine and practice according to the writings of his student, R. Hayyim Vital, and especially his '<i>Shaar Ha'Tefila</i>'. His current research, 'Worship of the Heart in the Kabbalah of the Sixteenth Century', builds on his M.A thesis, expanding on the representations and functions of prayer in the Kabbalah in this era. Particularly, he is interested in the way these kabbalists treated and practiced the daily prayer.</p> <p>Uri is a research assistant of prof. Uri Ehrlich in the '<i>Tefilah</i> Project' which explores the prayer wording according to the manuscripts found in the Cairo <i>Genizah</i>. Uri has been awarded the Goldstien-Goren scholarship in 2012, the Nathan Rotenstreich Scholarship for Outstanding Doctoral Students and the Yad Ben-Zvi award for research on the Eastern Jewish Legacy in 2013 and the Matanel Scholarship for Kabbalah Doctoral Students in 2014.</p>
<p>Current research:</p>	<p>Currently, my main goal is to finish my dissertation. During the last year I have focused mainly on 2 chapters:</p> <ol style="list-style-type: none"> 1. The mechanical metaphors of prayer. In this chapter I demonstrate how the new mechanical devices of the sixteen century penetrated into the writings of the kabbalists of the era and shaped their concept of prayer and how to activate God. 2. The Sephardic version of prayer. In this chapter I Examine the Sephardic influence on the communities they arrived to after the expulsion from Spain.
<p>Publications (2014-2015):</p>	<p>"What One Reduced, The Other Revealed" - The Concept of Completeness in the Writings of R. Naftali Hirtz Trivish (Hebrew), Kabbalah (forthcoming).</p> <p>"If Only a Man Could Pray All Day Long" – The Daily Prayer Intentions ('Kavanot') According to R. Isaac Luria' (Hebrew), <i>Daat</i> 77 (2014), p. 143-182.</p>

<p>Conference Presentations:</p> <p>Academic Activity:</p>	<p>'Sulam Haaliya - A Kabbalic Ilan from Kurdistan' (hebrew), Sefer Benayahu [forth-coming]</p> <p>16-18.4.2015 "Like Pulling a chain" - Mechanical Metaphors of Prayer in Early Modern Kabbala', 5th ESSWE Conference - Western Esotericism and the East, Riga, Latvia</p> <p>.20-24.7.2014 "Metaphors We Pray By"-Images of Prayer in Early Modern Kabbalah', The Xth Congress of the European Association for Jewish Studies (EAJIS), Paris</p> <p>24.3.2015 "As The Wheel Elevates the Water" - Activating God in Early Modern Kabbalah'. The Historical Society of Israel</p> <p>Joint Academic Coordinator of the research group "Our Brothers in the Kingdom of Tugarma: Contextualizing Safed", Elyachar Center for Studies in Sepharadi Heritage, Ben-Gurion University of the Negev</p> <p>Research assistant in the Liturgy Genizah Project managed by Prof. Ehrlich at Ben-Gurion University of the Negev</p> <p>Research assistant in the Ilanot Project managed by Dr. J. H. Chajes at Haifa University</p>
<p>Moriya Rahmani</p>	<p>PhD Candidate</p>
	<p>I was born in Kibbutz Alumim. I came from a Hasidic family (I'm descendant of Rabi Levi Yitzchok of Berditchev), my grandfather was a great Rabbi and Hasidic leader in Romania, and then when he came to Israel after the Holocaust in Tel-Aviv. My father and mother who both grew in a Haredi home decided to go and live in a Kibbutz. So I was raised as an orthodox, but in an open and liberal environment. (Today I do not define myself in terms of "religious" and secular).</p> <p>In my first degree I studied literature and Jewish studies (and audited many courses from another disciplines).</p> <p>I decided to write my Ph.D on ritual in traumatic situations, focusing the concentration camps, under the guidance of Prof. Haviva Pedaya. My research phenomenological, and calls on psychoanalysis in combination with Hassidism, religion and mystical experience. One of my great teachers in psychoanalysis is Prof. Golan Shachar.</p> <p>In my academic life, while learning, I was teaching for 5 years an Arabic and Bedouin Woman in the university, and more important I was serving, voluntary, as an advisor for them.</p>

	<p>I'm also a poet. I published poetry in several journals, in Hebrew and in Yiddish. Last year I published a poetry book; a "poetry order"- poetry style that I develop, called: "Inside the Name: a Poetry Order of Third Generation". It basically deals with my experience as a third generation to the holocaust. All my family, from all side, suffered from the Nazi, but especially my grandfather (my mother's father) who was send from Hungary to Auschwitz when he was a 14 year old, and lost all his family there.</p>
<p>Publications (2015):</p>	<p>Published -</p> <p>"“What Does She Have in the Lounge, What is in My Dream?” An Examination of the Split Hallucination and Periodicity in Miri ben Simhon’s Poetry”, In: Ktzia Alon (Ed.), To Dwell in a Word (pp. 77-86). Tel Aviv: Gamma, 2015 (Hebrew).</p> <p>"The Relationship between Memory, Forgetting, and Identity in Aharon Appelfeld’s Writings", Kivvunim Hadashim, 32 (2015), 244–252 (Hebrew).</p> <p>Accepted for publication -</p> <p>“Ritual Existence Within the Concentration Camps: Preserving Self-Identity—Time, Body, and Objects”, American Imago, 73(1) (2016).</p> <p>"Testimonies, Liminality Rituals and the Memory of the Self in the Concentration camps", Dappim: Studies on the Holocaust, 29(1) (2016).</p> <p>"Manifestations of the “Shattering of the Self” in the Concentration Camps: Zalman Gradowski’s Representation of the Inmate as an Object and Primo Levi’s Description of “Like Dead”: The Text as a Traumatic Space", In: Haviva Pedaya and Ktzia Alon (Eds.), A Collection of “Missing Spaces” (forthcoming) (Hebrew).</p> <p>“Raising a Glass with Death”: The Construction of Death and the Manifestation of Identity in Ritual Existence in the Trauma of the Holocaust", In: Avinoam Rosenak (Ed.), Death: investigations and Studies in the Philosophy of Halakhah. Jerusalem: Magnes/Van Leer Institute (forthcoming) (Hebrew).</p> <p>"Hassidic Dance on Death’s Threshold: The Dance of Hassidic Jews in their Last Moments before Extermination in the Holocaust—Space, Ritual, Identity" (in writing process). Accepted to: Martina Topić (Ed.), Dance and Jewish Identities.</p>
<p>Conferences</p>	

	<p>(Centre for Research in Social Sciences and Humanities Zagreb, Croatia) (forthcoming).</p> <p>Submitted</p> <p>"Ritual as a Way of Creating Solidarity in the Concentration Camps: Communitas, Hasidim, Identity", Special Issue of Remembrance and Solidarity Studies (forthcoming).</p> <p>2015: organizing a multidisciplinary conference on "Context," to be attended by prominent scholars from diverse disciplines, from the exact sciences to art and literature.</p> <p>2015–2016: initiated and organized a conference on "Memory and Remembering: Psychoanalysis in the Mirror of the Humanities—Man and Culture." In the coming academic semester I shall develop this by guiding a study course for doctoral students and young scholars on "Psychoanalysis in the Mirror of the Humanities: Man and Culture" at Ben-Gurion University.</p> <p>2015-2016 Van Leer Psychoanalysis and Kabbalah research group</p> <p>2014–2015 Elyashar Centre multidisciplinary "Missing Spaces" research group (Ben-Gurion University)</p> <p>2014 Interdisciplinary scholars' seminar, Esther and Sidney Rabb Centre for Holocaust and Redemption Studies</p> <p>Lectures (2015):</p> <p>"Raising a Glass With Death": The Ritual Construction of Traumatic Death in Catastrophic Space".(I-Core (Israeli Centres of Research Excellence) conference).</p> <p>"The Effect of Ritual Observance on the Preservation of the Self-Identity of the Subject in Traumatic and Post-Traumatic Situations". (The summer session of the Van Leer Psychoanalysis and Kabbalah research group seminar).</p> <p>"Preservation of the Link between the Pre- Traumatic and Traumatic "I": The Role Ritual Observance Played in the Effort to Preserve Self-Identity in the Concentration Camps". (The Holocaust Studies research student's seminar, Institute of Contemporary Jewry [Hebrew University of Jerusalem] and the</p>
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	<p>Stephen Roth Institute for the Study of Contemporary Antisemitism and Racism [Tel Aviv University]).</p> <p>"The Un-Spoken: Behavioural Manifestations of Traumatic/Repressed Memory". (The "Space and Place" I-Core [Israeli Center of Research Excellence] seminar).</p> <p>"Thickening" and Imagination: New Reading Strategies for Reading Trauma". (The "Space and Place" I-Core [Israeli Center of Research Excellence] seminar).</p> <p>Theories of the Concept of Terror in Relation to the Concrete, Symbolic, and Imaginary in Haviva Pedaya's Space and Place and an Examination of the Effect on the Subject in Frantz Fanon's The Wretched of the Earth". ("Missing Spaces" research seminar, Elyashar Centre, Ben-Gurion University).</p> <p>An Examination of Ritual Observance by the Subject in the Concentration Camps Via Analysis of the Reflective, Poetic, and Literary-Narrative Language in the Writing of Trauma". (Seminar in Psychoanalysis and Hermeneutics doctoral track in the Hermeneutics and Culture Programme, Bar-Ilan University).</p> <p>Ritual as a Way to Create Solidarity in the Concentration Camps: Communitas, Hasidim, and Identity". (The International Conference for the Study of the Holocaust, Yad Vashem entitled: "All Israel are Responsible for One Another"?: Ideal and Reality during the Shoah).</p> <p>2015 Initiation, supervision, and organizing of a multidisciplinary conference on "Memory and Remembering," summer seminar in the framework of the "Psychoanalysis in the Mirror of the Humanities—Man and Culture" series, Elyashar Centre, Matanael Foundation, and Ben-Gurion University.</p>
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