

ch. I 3 narrative standpoint: as I still recall -

fading of memory; unclear origins - retrospective narration - "I was then still a student..." - no longer - episode which is sealed, passed -

[here: one of the cities of Germany; sh: capital]

time-frame sets up the question: where is he now? Does he still have her

Identification & explanation: as an ex-yeshiva student, I was a person

Lilientblum's idea: essence the same, though subject + setting exchange

book-life vs participation in life - motif of shadows/pis3: books &

the shadow/shadows of books

echo from Pitzke: ? nif p'ona yk

The real index of change-in-essence is women, not cognitive re-

orientation: that is not other - not belief, ideas, faith - that's

long ago - now: a different order of difference

Two symbolic orientations: 1. inside/outside rel. to the Jewish/wanderer ^{world}

2. book/life = same/other, truly

"Yet, later I too began to be ^{myself} not" [history & change of wd: nif/k]

Indefiniteness of the st: in those days (before meeting her, or after & as result

of ?): I made the breakthrough to feeling, but it was all still without issue, unactualized, in potential -

Then in the days of turmoil & turbulence of the hour of the narrator, which is retired from the stife -

what nif

Lack of natural flow of feeling expressed in spontaneous response

to a particular woman - all are the same to him - inter-

changeable; all could be his beloved if they only returned

his love, BUT - he cannot simply pick one because he

can't make the move: return to the book a version of the

inside/outside opp: nif nif / nif nif : nif nif

* In the old world (inside) he used to be a star & retains

4 everyone else, the common + unlettered, get love + he, no - introduction of the name 2/11/12 p. 18: 1. untransformed, unEuropeanized, name from the sheet; 2. father's name, rather than family name 3. Elimelch as bib. figure: Ruth's dead husband? E. of Linsensk?

edge of despair; no hope to be love time passing, age: 20 yrs. + mid-20
longing, desire, fantasy, reverie: the Feierberg connection - what fills
the space of mind - [vs. p. 114: no subjects or academic substance mentioned
The space is unfilled in the text]

Begin: He is filled with "love" before he meets her; ready, ready
once she qualifies as pleasing in appearance, so why can't she be the
one? The fantasy as if present: (my tête-a-tête / ([=ə'pɒ'ɪʃ ə'vɪʃən] one-way
sheet: he reveals himself) / walk in the woods at twilight / ov
er seated together indoors at sun up (perlo 1022) & + taking her
hand or to stroke her hair + that's all that's needed to estab-
lish the love - core = the receipt of self-revelation, being
allowed to share (one-way) - / later: letters during brief ab-
sence as vehicle for self-disclosure in writing / ~~see~~ tearful
reunion + the kiss

The Kiss: The kiss a girl he love + to fondle her hand as height of desire - what does a kiss mean here? the register of sexuality set at a low level - physical passion as imaginable only in light, contained form - greatest desire 'עוֹגֵפוֹרָה - priority over wisdom, enlightenment, etc.

[rondeau-like pattern of beginning a subject with the last item mentioned in the thought-sequence above (as it trails off into "...") - representation of consciousness.]

summarizing, generalizing, elevating into principle: intimacy of body + soul as the apotheosis (אִנְיוּנָא) of humanity + the exalted realization that he is not alone -

- 5 Sentiment + reality: how onto the reality of his experience: loneliness isolation in his room [room as significant] - room a metonym for INSIDE: the prison chamber of dreams + longing; the birthing chamber of wishes + resentments: * transfers onto the ~~at~~ outside responsibility for not redeeming him - style: series of rhetorical questions absurdity of expecting them, magically, to know his large heart - feelings of invisibility - pride: riches of his soul; his capacity to enrich them

Repeated incident: driven from his room on Sun. afternoon by his own longings (last resort) - spectacle of the passers-by - the complex, the gaiety - ~~is~~ amongst which he is a stranger moves at the ^{place} ~~same~~ - ~~from his 'lost' room to the street~~

On books + life: reading up on love in order to: 1) know what to do + what women are like, and 2) to sublimate his longings, with the ^{-safe} opposite result: they are further inflamed - irony of books + texts as sources not of tradition or enlightenment but of "how-to" about love + romance + here again, he is the superlative student, yet one whose knowledge is irrelevant - the wall between texts + life cannot be assaulted from within -

devaluation of analysis - feelings - association into complaint - claims that (only) he understands the exaltation of love - his capability of composing a new poem re don not count role of understanding

- 6 The two paths interdicted: ~~poetry~~ ^{poetry} ~~is~~ ^{is} the street + love-for-money in the big city - both unimaginable; instead the great

- 7 "In those days..." - time frame - female students were a rare phenomenon
curious, wonderful specimen

1

[later version, cleaner, more sparsely episodic; here more connectives, more psychological gestures, notations....]

The anticipated scene, the event itself + the non-event: failure to act at center - here: fear, esp. fear of being spoken to - but (an anti-climax, he isn't spoken to)

She: blond hair, blue eyes! (from life or romance?) - lacking embarrassment, in control -

Primed for love: love-thoughts even before contact with her

1172, 1202, 1232 [meat in 'b] > nice play on Shema: supplanting of God's unity as constant of meditation, but irony: he forgets here when time passed + they don't meet - passive attitude: they meet, they don't meet ...

- 8 Obscure to his own motives: goes to inquiry re apartment + motive does not become conscious until he is there - humor: apt's isolation, poor situation (5-fl. walk-up) - bedraggled appearance - undone shoe-laces tangled → shame

Nothing happens: he's not invited, the room is busy; he forgets the chat - what he had wanted to make - instead: desire to be helpful to her - sympathy for her aloneness [motive: helpfulness instead of need]

Unconsciousness to himself: wanted to accompany a friend to see her off but didn't + doesn't remember why - regret at end of cycle - sudden reappearance after 2 mos. - failed in Paris - she must knit/weave 3 days/week to survive

The triangular scene: in her presence (only half-attentive), the ~~from~~ two men talk: the N's friend, her friend -- and the N - the two men talk - the N becomes himself, articulate - issues come to the fore - (content of friend's disclosure: he really

9 doesn't like book + thinking about them) - N's sudden departure on no pretext (fabrication seen through) - sudden inability to sustain her presence, his desire?

The regretted departure: first, contrast bet. the sociability of her room + the empty night with no destination + then the possession ^{by} (though not admission ~~of~~) of) desire: her dress, pretty eyes + sad brilliant

2

חסדו יחסי לו פקדון מושגת ב' - לכן שומע על נוסחאות של נוסחאות + יחסיות או תלותיות

The world of his studies + his soul: there things are happening - fervent (סודות) + no vacuity - studies move him from mere reading + consumption to impassioned participation - books become more than books - range of subjects: whole pageant of world history -

Desire, knowledge, appetite: the growing board at which he sits day night, consuming - פירוש פסוק "והיה עץ זית וקדש" - 95. 28. 4 [context: doom for Ephraim, which will be destroyed first, like the first ripened figs ~~for~~ plucked greedily & while still on the bough = context of destruction to come, though not for the picker]

His needs: the feast of books (or library?) "satisfies all his needs" + slip/play immediately: qualification: my spiritual needs - play: blurring of distinctions; illusion of interchangeability, or one instead of the other -

Expansion of the self: being filled (by outside nutriment) + expanded - by spectacle of historical events which (whose breadth) embrace the annals of the world (על ארבעה אלפי שנה)

10 I sequence: חסדו יחסי לו פקדון מושגת ב' - לכן שומע על נוסחאות של נוסחאות

II Thinking + feeling lead him to meditations on the nature of thinking + feeling - and then on the the the the (principles, values, underlying norms) of the various schools + doctrines

Regressive movement from history → metaphysics → critique of values
leave him reeling with confusion before the multiplicity of things -
from hunger to satiety to indigestion -

Blindness: in his world-historical speculations he is blind to the significance of his own life as itself moral drama - only self thoughts
come when he tires of his intellectual rigors + his mind is invaded
by longings for her (specificity there but not important) + speedy return
to his studies - complete distraction from the affairs of his life -
irony of the gazer at the procession of history unaware of what
happened to him yesterday - ^[play on words] ~~is not being me~~

Erasing the personal part: illusion of erased biography - the years of
being a talented student disappear + he perceives himself an
empty vessel ready for the new wine - [10 yrs. disappear]

Pilpul + how it had shaped his mind for so long -- forgotten!

illusion of unencumbered life, of origins erased, of the permanent
disability of Rat consciousness lifted - Dream of rebirth,
dream of the great self-forgetting + absorption in the
spectacle of the world

Image from Ein shtetl: standing above all the phenomena of
the world + passing judgment according to their merits -
stance from above, rel. of judgment - the cosmic panorama +
viewpoint - the usurpation of God's role -

Image of building, arriving, mounting, burgeoning until too much -
until then happy in forgetfulness + then turn toward the
fantasy of the other as a recipient of the overflow -
pressure valve [image of the stop basin in Lillienblum]

Language of the trees + leaves: drawn to it but incomprehensible
though intimate their sad silence - feels their speech

Mommsen: impelled to seek new heavens + new earth

T

[very few changes in '8; length roughly equal]

Relocated in Switzerland, Bern; coed university: *האוניברסיטה הקואופרטיבית*

- Re ¹⁸ time

Natural beauty of the surroundings: lengthy excursion: *ההליכה הארוכה*

is ^{not} characteristic of other descriptions - lyric description recalls

Gen. II: The Garden - rivers running in + out - with its own

Tree of the Knowledge of Good + Evil + there in the garden is the great university -

The language of nature: there back in Germany incomprehensible; here it is fluid + fluent + one is in tune

A new kind of anxiety: the land is so beautiful but I am unchanged -

He begins to be touched in a way new to him, not just by ideas but by the order of natural objects + surroundings - awakens that part of the self that has slept "the sleep of books"

old city 12
+
mountains

Nation, land, individual: although he does not, cannot, partake, for the first time he understands the possibility of a unity bet. these three entities - [irony that it should be seen in the aspect of an alien nation, whose part is really not very large] - (language is taken from the encampment of the tribes of Israel (*הקמפּוּמֶנְט הַלְּבָרִית*) - shepherds + ~~the~~ flocks recall biblical descriptions -

Feeding the bears: universal offerings of goodies to zoo animals recalls the worship of God in the Temple service! pastoral, biblical + European conmingles with innocence of childhood - benevolent gods smile of the country - peace + tranquillity - influx of these new feelings mingling with the old sorrow - the possibility of new life, of merging into this consummation - of being other - ["*אֲוֶרֶת*" as leitmotif ~~is~~ throughout this literature]

17 16 [also relatively uncrised ~~to~~ in 2]

1716 P1716 2258: his redeemer cometh - behold out of the blue, a woman with no effort + not from the local scene -

Her bid for support; his eagerness to read this as already something else - the world suddenly transformed - I feel different; ~~the~~ my surroundings feel different

?
Sainte:
pour-lui
-soin

Status + the self-as-perceived-by-others: an 87: non-sexual companion jumps at landladies designation - already at that stage before she comes - in the cafeteria later, observed by others

The encounter: she arrives tired, grateful for his ministrations - she has lost some of her beauty; he is not as attracted, but forces himself to find her pleasing - ambiguity/ambivalence about the sexual connection here from the beginning - not really there (esp. if we take the M's admission as an understatement) - but this plays a secondary role to the dominant issue of cosmic loneliness

Loneliness undone: immediately, his condition is changed - though by himself he is no longer lonely

Dynamics of confusion: 1716 2258 > bursting with feeling - image of expansion of self (בְּרִי-רִמְּוִי) [expansion/constriction of self] -

"The idea that in the same room there is an abandoned soul who is aware-of-me/-know-to-me + that I would see her in the morning to advise her" This is it, the consummation already here - real or imagined?

17 Continuing play on otherness as desired state (here as not-lonely)

1716 2258 7 in her offer of her hand

Rapid progress is made: interjections: 1716 2258 - trappings of full disclosure; the man who can't keep anything back (at least the good news) - wk 1: full disclosure to each other; wk 2: intimacy (2277); wk 3: teaching: begins to instruct on the

mysteries & show her special books; wk 4: one pocket between them - comical effect of series ending with shared finances, esp. in view of the fact, as it turns out in the next #, that she is exploiting him, who is already poor - not great ideas as pinnacle but practical dependence -

money: mutuality imagined & projected in the face of actual exploitation - [*] confusion: justification for foolishness - if this is indeed a retrospective narrative, then is there any ~~to~~ self-knowledge

Life together: stalls, food, classes, instruction (he & her) - she makes no other friends - he is the only one - daily contact - landladies ~~the~~ think they are relations, brother & sister - perceptions of others as conveyor of truth

- 18 Her story his compliment to her: she is talented & a quick study & already knows a lot - to him (as he tells it): she believes him or pretends to believe his compliments (~~as~~ her modesty even a greater compliment to her) - she takes him as ~~20111 11'2711, 20'216, 1.1~~ - ex certainly resonately ironically; 20'216: in another way - ~~an~~ intense need experienced as generosity & selflessness -

~~Her story: orphan~~

Altruistic projection onto her: mirroring: she too is marked by outer poverty and inner riches -

Her story: orphan, family 2711, pretty sisters married to rich & cruel men - one fled with child, another abandoned cruelly - anguished over her sisters' suffering & she: the only one of her sisters who visited her father as he lay dying in the hospital - mater dolorosa - distinguished by her burden in life, if not by her learning & this brings him closer

7

Defining the relationship [return to Lillienblum + compare with the lady N] Declaration of intent: brother-sister + nothing more - all erotic feelings fled when she came in the door - "parent of the pure" + will never change + ~~a~~ feeling that it had always been since childhood - [constant oscillation ~~but~~ in presentation of his behavior bet. ~~in~~ in-my-innocence - I-didn't-realize and that's-the-way-it-was]

19

Chink: romance of sunset on the hillside - sense that she, as a woman is beside him + then immediate shift to a sibling scene: taking care of her when she is ill - even going to the doctor together - a life merged, at least in his mind -

The ideal exchange: he teaches + she admires - the issue of his talent - she believes that he has a future - future implies involvement in the world, career, the promotion of his idea in society etc. (very soon + more she displays her knowledge of the world + her attentiveness to success) - he disclaims any awareness in this department - yes, he's thought of the big questions, that's all he thinks about, but his own role, his own life as taking a significant part -- this never -

Protentions stand in contrast to his megalomaniacal reveries of philosophical conquest - does not know himself as that -

[Truly psychological fiction - perhaps the first in Hebrew-prose fiction]

Theme I: my idea + the world

Theme II: Promoting myself (Dress for success)

After disquisition on nature of relationship, now statement that I never asked myself what was the basis of our intimacy - I imagined that I didn't love her, but I began to find things about her attractive: eyes, hair,

gate → diffuse feeling *عجز* *سأرى* - Her hands! can't really get near to her because her hands don't please - The growing attenuation & absurdity of the excuses for denying his feeling for her -

- 20 The betrayal: he finally has his day in the sun, in the big world, a presentation before teachers & students of his P&P & she doesn't show up - maiden-voyage, premier on which he embarks strengthened that she would witness his triumph - irony of juxtapositions [ch. is a tissue of them]: he's doing what she urged

Intellectual performance vs affective need > we don't even hear if it is indeed a triumph - draining of content from life - the progressive ~~undermining~~ undermining of the cognitive dimension of existence - [Lilliputians & the conquest of emotions]

Being owed: for the first time wanting something from her & realizing it only when it isn't given, though taken for granted - notion of *سأرى* - *سأرى* introduced

Return of existential loneliness -

↑

From the illusion of mutuality & generosity to the acknowledgement of need: obligation as middle term -

Apology for stopping the narrative for an excursion on his mind & views at the time - idea of narrative as events moving along - what is it he thinks he is doing in this story - purpose - goal of this confession & self-exposure - narrative self-exposure - apology & sense of isolation against narrative program

My erroneous view at the time on love & intimacy: major

thesis & corollaries: "Intimacy is a necessary (*سأرى* - ref. to sense of disappointed obligation at end of last ch.) product of sustained contact between persons based on their values & actions"

Elaboration: The love we acquire (love) is proportional to the goodness of our thoughts & actions - the richer the soul, the greater the love owing to its owner & ∴ if someone is loved & my worth is greater than his, then I can be expected to be loved that much more [expectation, demand, worthiness, "coming to me"] - position rationalist world in which love is payment - recognition for goodness & right thinking - one's due - what is naturally felt by the other for a man of virtue

21

The factor of obsessive self-consciousness: I didn't realize at the time that love does not grow when ~~its~~ its temperature is constantly being taken, that it springs from the mysteries of the soul, the secret sources of the self

Period in a tangle of self-justification & accusation about purity & nice distinctions & many ~~types~~ varieties of feeling - about whether he can allow himself to be encumbered by a relationship, he who lives by a thread as it is (Lilienthal, etc.)

To love or to break off/away? The obsessive question - all the turmoil covers the growing reality of the disintegration of his defenses & the activation of his emotional needs - latches on to the partialness of her beauty as defense

His situation: The overarching need for someone to redeem to isolation of his life ⊕ growing response and attraction to her as individual woman
 (VS) The fear of disintegration, violation of purity, philosophical aloofness, disinterestedness, *being dragged across the boundary bet. ideal-books (both ~~positive~~ bet midrash & university) and life-feeling-world

⊗ as boundary word, ambiguous, either euphemistic or expressive of desire to hold on to "purity" notion

- * The project of the confessional narrative is Berdichevsky + Brenner + Cillienbloom: ~~to~~ close the distance between the illusion-laden ignomine + his bad faith and the mature illusionless retrospective narrator - but the circle is never really closed; the fictions are written by still-young men whose existence, by definition, generate new illusions - goal of authentic, illusionless existence reflective of the true, abject, needy state of the soul -- is this a pretension, too? Does Brenner come closest in his unfinished, sketchy narrative? Does the closing of this circle relate to the hermeneutical circle + the impossibility of breaking out of it? (Fitch on Camus)
- The desire to be known (what is shown is positive + controlled) vs the fear of exposure, shame vs the need to be loved
- The golden moment: he could have embraced her ~~now~~, when the feelings of desire wash over him, and everything would have been different - But we hear nothing about her - would she have embraced back + would it have meant the same thing?
- [*The irrelevance of Nietzsche to the early tales - tales of the undermentals but not in the Underground Man sense]

17

- 22 The onset of mimetic desire: The view of the other - a visiting student ~~says~~ says to people that he + she would be a good couple (The proper name as the self seen/named by others - 2nd use of Gr. R.)
- The talk of others - comments about her beauty (she seems to be regarded by others with less picky ambivalence than the H) makes him aware of her presence: meaning? Gr. R. of the role as she is seen by others + apparently she says to others that cannot be everything to him
- The resonance of "Gr": totality - the all of what's gone -
- Her announcement: sudden verbalization of what she's taken for granted - though it is supposedly a revelation, a ~~se~~ agitating

event, it is undramatized, just noted + marked + the real attention is shifted to the inner dialogue that follows - not what's said to her, but within him

Upright self: Be a man - leave her!

(גסר) Perverse self: You can't leave this poor soul - just because she disclosed something of herself to you - now the relationship can be definitively fixed in its identity + unambiguously one thing

Retrospective wish for strength: I should have said to that perverse impulse of bad faith that the only natural relationship bet. men + women are of both body + soul

Result: more deeply attracted; the more reject, the more drawn

The other: fleeting reference to another man who is her real lover, to whom the H writes to urge him to be good to her!

The surge of mimetic desire in full force

The reader's embarrassment: our feelings as we watch him abuse himself in relation to the H's feelings as he shows us an earlier version of himself - *the ordeal of self-disclosure of the H - the progressive debasement -

23 Absolute duality: 1. intense sympathy for her disappointment in love - empathetic effusion, 2. but as much as he wants to comfort her, he is possessed by lust, notices her breast moving under her tunic, and suddenly embraces + kisses her - she leans her head on his shoulder + he interprets the whole thing as destined: נאספ לנכ 'סא נכ [missing from 2]
nice touch: invoking the sanction that's been dispensed with, at a time of a strong need for justification -

She accepts his embrace but does not willingly accept his flowers the next day - the next weeks (time speeds up, chronic condition) - she encourages him + pushes him away [this report, of course]

can't break with her - finally, with the long vacation + her travels
The general movement to the mountains, he takes the initiative; the
24 great speech, which he experiences as a triumphant stand, an
overcoming of his chronic diffidence, but which is really riddled
with self-delusion + posturing; argument: she's ruined a beautiful
friendship by her raising the issue of prior limits; in doing so she
has made conditions upon his freedom + the freedom of his feelings.
Though he loves her, as a man of principle, it is not acceptable
holding on to his apparent strength, while he flees for his life.

G

Celine II: much greater than the first round because he has
been robbed of fullness-presence of his thoughts-studies-investi-
gations - difference is the ~~real~~ "cathexis" onto a real object -
not an idealized shadow - investment not an "overflow" of
spirit, or confirmation-sharing of his project, but the activation
of feeling from a much different level of psyche - even though
not fully eroticized relationship, he has gotten much from
her presence + ~~the~~ ^{her} sudden withdrawal is devastating -
bet. not having and loss; bet. the other-as-projection-of-the-self
and the other-as-himself

- 25 Being hollowed out: having everything being taken away - *
- I The world of the traditions, gladly shed for access to the great world;
 - II The world of great ideas, an morphological substitute, inhabited happily, with one lack: the woman as helpmeet, sharer, pupil;
 - III The world of Absence, suddenly voided of the ideational content of both I + II (of a kind), all that en-
hanced him and smoothed over/concealed the void over which
II^o had been built-

'NTPA' 'DOL > echoes of the pervasive love of God + Torah that were

supposed to be the constants of consciousness - now replaced by the absence-loss of the love object -

(Meanwhile, she is happy to have him around as a brother - since she is not limited to that rela., she can aspire to normal fullness of separate lover + brother)

Cycles of Object misery, extreme need, recognition of the dishonesty of his speech to her, he really needs her, need to merge with her under any terms, at least to recover the status quo. reassertion of pride: her brazen presumption to put a priori limit on him/her - to run after is to ~~accept~~ ^{accept} his acknowledge himself as spineless and pathetic - he can, by his will uproot the loneliness from his soul. [^xfunction of will as measure]

Representation of Inner Monologue: the flow of toughness eventual -- through associations -- undermines itself by ~~involving~~ ^{recalling} her her relations with other men + beginning a new round of jealous thoughts - no focus on his friend Ariel, who seems to be more of a blond beast than he - handsome + good with women - inner speech doubles back to her -

26

Former resources stripped away systematically: 1. significance of his own part, 2. plans for the future + its promise 3. birthday - (25) as marker of maturity + coming-of-age becomes a shame-marker 4. excuse of poverty as ascetic commitment as a reason for keeping free of entanglements seems hollow; 5. diary writing doesn't work - all is undermined by obsession with her -

touching reference to pets: dog + goat as palliation to loneliness

The individual & the Jewish people: rejection of involvement urged on him by his friends, with their talk renaissance + revival - it counters with his [B's] position about the primacy of the individual his renewal as a first ground for the people + the despised

state of the individual is a natural consequence of the sad state of the people - tired of the ages & the clattering in books - no wonder he can't find love - this is what he wants: to extirpate the skeleton in the books, to awaken his soul & to repurpose his stolen youth & grant him his desires

27

The deconstruction of Berdichevsky's polemical posture: compare the rhetoric of his declared positions -- here, clearly autobiographical full idea does not even have to be presented because the reader is already familiar with the criticizer, which are being made simultaneously - the conviction, really the authenticity and undergirding guaranteeing those declarations are put in question - they founder on emergence of deeper & more ultimate realities

The natural world: Childe Harold dragging his bleeding heart around Bernese - ritual revisiting of all the sites of their intimacy - without out here they're all grove - stations of a parricide - romantic topos - ~~perpetuates~~ perpetrates the pathetic fallacy & begins to see the trees & the hills as sharing his desolation - (all this at the expense of his rationalism; this is romantic rubbish) - "everything that I feel is registered in the natural world" - Though he will wander to another country, his shadow-soul will stay here, among these hills, where it most intensely lived & then died

Reverie: philosophical reverie which begins with the pathos of the tree & move to the more abstract & grander speculations: all things (human & natural) are in a state of yearning for reunion with the All, the state of desiring union/intimacy is the common-denominator of all ~~exist~~ life - existence - such-as-it-is in the aspect of separation is accidental & illusory & ~~the~~ woman is the instrument sent from the higher, real reality as a sign of our connection to these higher realms ---

28

The unconscious: when the philosophising ends & he is vulnerable, the dream level asserts itself - two dream images [^{*} with Brenner: use of dream images to bring psychic narrative to a climax & to be understood as a prelude/marker of the border of sanity]

1. Dismemberment - no hands or feet, mouth or eyes: ~~neutralization~~
neutering, castrations - each organ taken away - not just being
exposed ~~but~~ + shamed + naked, but de-personal
also the

The realization: I don't know whether I love her carnally, but I need her - 'ענין צדקה וצדקה' > italicized - need, need of her specifically is ~~an~~ acknowledge in the great overcoming
[How big is this moment; how full a realization?]

7

Transported: old town, the waves, the mountains - being
lifted out of his impacted isolation - comfort of Nature,

which had just before mirrored back his grief - deliverance from morbid feelings - stands with her on the bow - hands touch -
 30 The sea before them, the company sings -

Dilated lyric moment, laden with overripe descriptions, full harmony of outside + inside, he + she suddenly constituted - projection: belief that he senses her joy at his coming -

The reverie of the new beginning: midpoint in life, - birthday - 25 yrs past - renewal, new beginning - new cast of character The "... " that indicates those reveries fading off

31 N and the group: ~~then~~ he claims that she feels deserted if he's not close (may be true, but for her it's only close by + for him it is a sign of hope) - now after a week has passed, he describes the group scene: 10 students, all down together, yet in couples - she prevents their coupling off - apparently she has sense or enough so to provoke his jealousy + he is relegated to someone a girl he doesn't know + who is foreign to him - she won't allow their intimacy to be made public - doesn't let on - claims that her reason is the sociability necessary + proper to such an outing - and by now we assume that she wants to protect her own social space + her availability but needs her "brother" - proposes a talking rel. as they trek, she turns him down - when she says, "I care what people think," she means it in several ways

N's withdrawal: declines group activities, regrets coming -

N¹

- 32 The cruel practical joke - humor: they're for a day on the lake & doesn't join them because he can't swim (his parents never taught him) - another area in which he is handicapped by his upbringing & also the myriads of ancestors who left Egypt to conquer the Land had to have the Red Sea split for them to pass through - ~~congen~~ hereditary cowardice

Told of her drowning, he drowns - faints - has a physical breakdown - has to be shown through an external sign the depth & dimension of his possession by these feelings - he still believes that he has some control & still admits his investment, and it's water only intermittently

The physicality of his state - difficulty in admitting this dimension
Cruel turnabout: fear of water - report of drowning - ~~denial~~
reversal - he drowns in his feelings & she is OK

I¹

- 33 Depression (apologized for) occasioned by the shame of that memory - from shame to depression → ~~st~~ meditation on the Jewish people and their hypertrophied faculty of mind & intellect - capable of understanding & analysis everything but live nothing -
Status of the N's consciousness? why is this reflection, which pins the blame on the people & the history and constitutes an avoidance of individual responsibility, an example of illusionless wisdom won by the experience? The equivocal status of the narrator's consciousness - status of this ~~ideolog~~ ideological discourse as an interruption in the chronicle of events - ideology as avoidance - even after all these years, the shame is too much

34 The symmetry of bad faith: 1) interpreting her behavior: making it seem as if she loves him at one moment + does not at another - and even today (time of the writing) I don't know which mode to believe - 2) his behavior: seemingly, like her, he oscillates bet. states of desire and uninterest, changing his moods as she changes her clothes - some costumes distance him + other ^{arouse} - once again, mechanics of denial: as if to say that there was no way of really knowing + he was changeable in his own mind.... direct translation - application of the "analytic habit" of him + his people - here he is now engaging in (or better, despairing of) an exercise in interpreting her behavior, his behavior + in fact not only missing the truth, but using interpretation itself as an avoidance of living + thus elegantly enacting the disgusted judgment ~~after~~ ⁱⁿ the depression just above -

Subverting the defenses of mind: The whole piling up of explanations is undercut by the simple assertion of desire so strong that it must be told + told with apparently little awareness of the contradictions - the compulsion to touch her hair or forehead - the lust ~~re~~ evoked by her breasts - perceived as a some alien god in him soiling the purity of apostasy....

* meaning?

[... at lalka siga, kapa sek aso sigan van waga e'anan]

[... p'atka palk sek yek, kapa p'atka p'atka]

Interpreting vs narrating

The maid: she has a crush on him - she is invisible to him, but he uses the erotic field created by her - her yearnings arouse his yearning for Rachel - the fact is that perhaps what he is most afraid of is getting what he wants - what is being offered to him -- in its own naive + pure way -- by the maid - he prefers to march off to R's room and feel full with

his desires - mix of desire, thoughts + feelings, which begin to fill his heart day + night -

- 35 2 levels of desire: 1. ~~arousal~~ arousal, prospect of engagement
2. yearning, wanting

Vignette of the servant girl a perfect enactment of the reflexive movement from 1 to 2 + the desire to remain comfortably there -

The declaration of love - though it seems like it has taken ages, he finally seems ready to own up, ~~to~~ in part, to his condition - human + things - the threat of nomination = taking responsibility, accepting as done an unachieved for process - the final renunciation of independence - to love is to put the millstone around the neck - it has to justify it as a novelty, a new development in his life plan for himself ("n n n n")

The letter as mediator and source of strength - face-to-face profession yes, but only in writing - once again, rationalizations for coexistence - it is really the truth: he wants to preserve whatever strength he has, which derives from his realness of words + ideas

This text: fissure of platitudes whose grandiosity in fact really convey the truth - phrase of blown-up meaning, intended to ~~the~~ invoke the language of grand passion + high seriousness, in fact are truly descriptive of his situation in a literal sense not intended: you are my world; you can bring back my youth; ~~only~~ you have the power to let me fulfil my potential - the message is dependence + obsession

love by being read - entrusting himself to words

- 36 The breakdown: with the externalization of his feelings, the letter posted, he comes to a full realization of the truth of his dependence - ~~he has~~ his freedom has been

lost - the intactness of the self has been undone, its contents emptied, and its existence made dependent on another - The entirety of his philosophical posture has been neutralized, its swagger squashed - * all this happened some time ago, specifically, when he gave her the ultimatum + remained behind in the city, but it is only now that it becomes conscious to him

The polyphonic patterning of the story: first, we know + we see, and then he knows + sees - jagged play of dramatic irony and pathic recognition scenes - blind experience + debilitating insight - the difficulty but inevitability of mind connecting with feelings -

Control over the integrity of the self as the central issue: can the boundaries of the self be expanded (i.e. learning), or can the only result be the toppling of the self, its capitulation + engulfment by larger forces? Can binary oppositions be mediated or negotiated, and if overcome, or only explode + therefore remain ever in force? Obliteration or reconstellation? abject freedom or object dependence?

At the center, does eros become pushed aside as an issue? - in favor of the question of autonomy?

Again, the physicality of the breakdown, the weeping - to be compared with the practical joke breakdown: here no illusion about what he is afraid: the loss of his self rather than of her -

The little girl who has been abandoned; he is paralyzed in reply - how the world looks changed; apathos, self-forgetting - another moment along the continuum of otherness - sensation of everything being different

Anger - resentment at what is being forced upon him

Experience on the boat: sit like a woman in corner of boat - intense alienation, entanglement - knowledge of his otherness: none of the ~~has~~ ^{has} gone through his ordeal - If yes: painful associations that, as probably the only Jew, only his ancestors stood at Sinai, which compared to these great peaks of the Alps, is puny - ironic, amusing notion of pathetic appropriateness of this connection immediately gives way to the thought of her waiting for him atop ~~to~~ one of these mountains - crash into male depression

I Rachel on the mountain peak: 1) her aloof distance, her unavailability - 2) her association with the normality of life in the gentile world - peaks apart

II His astonishment at the fact that these two ideas should occur to him in relation to each other - and this is indeed the secret which he can only wonder at but not decipher: ^{for him,} how, she can become Sinai - further, how the soul of the other can ~~be~~ both draw near with absolute closeness and draw away with absolute distance fleeing thoughts, which give

38

historical suicide impulse: to throw himself in a deep crevice - the only immortality he believes in is her - she will mourn + realize her power - But NO! he won't die but live (we wait for "i' eyn zolke") and will give himself over ~~to~~ being to the spell of her powers -

27

Timely- the writing superscriptions, once again: what happened that day is still perfectly vivid -

Her desire to avoid answering him, because, as she says, he already knows the answer -

39 Her response: With all my heart, I want to but I can't - it would be insincere, a lie - authenticity requires it - she has him on this issue: he must stipulate that one cannot coerce the heart

Sister/Lover: her emotion seems to indicate (to the degree we can rely on the N's report - what is his interest here) that she is dependent upon him as a mentor - brother - teacher; instructor in the business of getting knowledge (though obviously not life-knowledge) and friend-relation who gives her warmth + relieves her loneliness -

The two paths only for him - * the insistence on the binary choice, no accommodation, no middle path - The N's perspective in the story admits no mediation + insists on radical choices - in terms of relationships this negates the possibility of society + community which can only be based on friendship + comradeship, not on romantic isolation or romantic love diads -

40 Dreams: - 1. dead, in shrouds, she hovers over him + he doesn't recognize her
 suicide + homicide fantasies { - 2. he kills her and himself, but she refuses to die and he strangles her
 Thought to set flame to her room + throw himself into it too

Automatic mourning gestures: sitting on the floor, unheeded!
 ! 13A pp's! - mourning after his/her death -

T¹

- 41 Taking to the road - emptied out: like a golem - whole day walking, noticing only the ruins (שְׁפָלָה) along the way and the beauty in their fullness (פְּדִיאוֹת שְׁפָלָה) - all this very Young Werther or Childe Harold
- 42 The night in the open: his whole life passes before him - the whole scroll of battles & trials: heder, bet machash, the old books aggadat ^{+ dreams} of the people in exile, the new dreams & thoughts, the conflict with the old - sudden switches to family scenes: a mother dies, a new mother arrives, brothers & sisters are born & die, youthful love & youthful disappointment beautiful dreams
- Years pass: new people, new aspirations & the groves of those aspirations - light & darkness, new lands & heavens - new peoples, new doctrines contradicting completely the old ones -
- 43 * Thought returns to her - her guilt, his guilt, life's fault - guilt (pekk) unlike the sin (kfar) for which there is remission & consolation

Sensing a self which is more than the sum of the events (and which is more than the fantasies of power & knowledge) - Nature: identification with the soul of the world - some participation in it - The sensing of the external, objective reality beyond the self & its ~~a~~ ^{own} - momentary sense of incorporation in the ambient cosmos of night -

TG

- 44 Chapter pretends to be above it all; to have gotten wisdom, ~~and~~ distilled some learning, stance from all of this: the need to believe/extract knowledge from experience - the spectre of meaninglessness which is ~~the~~ embodied

in the title - last line: 179 1827/8

Return to the controlled space: a rented room, books, desk, isolation, the mountain in the distance, BUT his effort to return to self-containment fails - his heart is desolated & emptied out - he becomes vulnerable to the visitations of dark fears, panics, dread - nightmare becomes a bad dream - subject to grotesque sensations "as if all life had left its place to wander" -

Subject-object separation, upon which the ~~best~~ healthy self depends, breaks down again (earlier it was a wish-fulfilling projection onto the external environment of nature of his longing & passion) - now, it is a sudden, almost demonic breakdown of the barriers across which the world of objects rather in (rather than the soul being projected out) - tyranny of things which won't be still, won't stay out there. The ~~new~~ disclosed which finds its way in - being buffeted & knocked about by uncontrollable forces -

45 Fall from Eden mythology evoked: lost, disembodied soul & the turning sword & now moves to the enunciation of the curse - here, the curse on the woman

Emotive/cognitive conversion: with the evocation of the Eden myth, the fight his dread by turning to thought about women in general, as a category

The misogynist's diatribe: woman as source of evil, temptress who ensnares & pollutes - she drags us down from our heights of mind & left sentiment - abandonment to hatred & malediction - the bathos of the high biblical diction, which aspires to rewrite the curse & shift it all onto the woman -

46 The bathos of his diary erotics -

710

shame + the motives for writing? need to reveal, confess -
his embarrassment + our embarrassment - the diff. bet.
 confessing your foolishness (purgative, cleansing, relief from
 burden, no pretension, nothing left to lose) and observing
 the self-revelation of the other (soiling, we instinctively don't
 want to watch, bc we can't take our eyes off - compulsion
 to look) - narration as confession; reading as discomfort

The shame of neurotic repetition; after the great treatise on women,
 immediate capitulation - his friends know, he knows -
~~that~~ he comes back + everything is as it was - caught in
 the vice of his ambivalence: need to make the declaration,
 to get out vs the need for her, the contact, the words -
 the same anguished protest on her part that, logically, she
 cannot

47

48 The speech (26??) on the nature of the sentiments that he
 made to her, likening his situation to Moses' empathy for
 young Joshua left alone by his imminent death - [clearly
 a self-moving speech, enabling him in his high regard
 for her suffering + shifting ~~the~~ the burden of sympathy
 onto her] - aware in retrospect of the self-delusion of all
 of this - but must confess it: 3126 212N: creates the
 aura of authenticity - all is told - even the most compro-
 mising bad faith is not held back -

71

...after 2622 2623 2624 2625 2626 2627 2628 2629 2630 2631 2632 2633 2634 2635 2636 2637 2638 2639 2640 2641 2642 2643 2644 2645 2646 2647 2648 2649 2650 2651 2652 2653 2654 2655 2656 2657 2658 2659 2660 2661 2662 2663 2664 2665 2666 2667 2668 2669 2670 2671 2672 2673 2674 2675 2676 2677 2678 2679 2680 2681 2682 2683 2684 2685 2686 2687 2688 2689 2690 2691 2692 2693 2694 2695 2696 2697 2698 2699 2700 2701 2702 2703 2704 2705 2706 2707 2708 2709 2710 2711 2712 2713 2714 2715 2716 2717 2718 2719 2720 2721 2722 2723 2724 2725 2726 2727 2728 2729 2730 2731 2732 2733 2734 2735 2736 2737 2738 2739 2740 2741 2742 2743 2744 2745 2746 2747 2748 2749 2750 2751 2752 2753 2754 2755 2756 2757 2758 2759 2760 2761 2762 2763 2764 2765 2766 2767 2768 2769 2770 2771 2772 2773 2774 2775 2776 2777 2778 2779 2780 2781 2782 2783 2784 2785 2786 2787 2788 2789 2790 2791 2792 2793 2794 2795 2796 2797 2798 2799 2800 2801 2802 2803 2804 2805 2806 2807 2808 2809 2810 2811 2812 2813 2814 2815 2816 2817 2818 2819 2820 2821 2822 2823 2824 2825 2826 2827 2828 2829 2830 2831 2832 2833 2834 2835 2836 2837 2838 2839 2840 2841 2842 2843 2844 2845 2846 2847 2848 2849 2850 2851 2852 2853 2854 2855 2856 2857 2858 2859 2860 2861 2862 2863 2864 2865 2866 2867 2868 2869 2870 2871 2872 2873 2874 2875 2876 2877 2878 2879 2880 2881 2882 2883 2884 2885 2886 2887 2888 2889 2890 2891 2892 2893 2894 2895 2896 2897 2898 2899 2900 2901 2902 2903 2904 2905 2906 2907 2908 2909 2910 2911 2912 2913 2914 2915 2916 2917 2918 2919 2920 2921 2922 2923 2924 2925 2926 2927 2928 2929 2930 2931 2932 2933 2934 2935 2936 2937 2938 2939 2940 2941 2942 2943 2944 2945 2946 2947 2948 2949 2950 2951 2952 2953 2954 2955 2956 2957 2958 2959 2960 2961 2962 2963 2964 2965 2966 2967 2968 2969 2970 2971 2972 2973 2974 2975 2976 2977 2978 2979 2980 2981 2982 2983 2984 2985 2986 2987 2988 2989 2990 2991 2992 2993 2994 2995 2996 2997 2998 2999 3000 3001 3002 3003 3004 3005 3006 3007 3008 3009 3010 3011 3012 3013 3014 3015 3016 3017 3018 3019 3020 3021 3022 3023 3024 3025 3026 3027 3028 3029 3030 3031 3032 3033 3034 3035 3036 3037 3038 3039 3040 3041 3042 3043 3044 3045 3046 3047 3048 3049 3050 3051 3052 3053 3054 3055 3056 3057 3058 3059 3060 3061 3062 3063 3064 3065 3066 3067 3068 3069 3070 3071 3072 3073 3074 3075 3076 3077 3078 3079 3080 3081 3082 3083 3084 3085 3086 3087 3088 3089 3090 3091 3092 3093 3094 3095 3096 3097 3098 3099 3100 3101 3102 3103 3104 3105 3106 3107 3108 3109 3110 3111 3112 3113 3114 3115 3116 3117 3118 3119 3120 3121 3122 3123 3124 3125 3126 3127 3128 3129 3130 3131 3132 3133 3134 3135 3136 3137 3138 3139 3140 3141 3142 3143 3144 3145 3146 3147 3148 3149 3150 3151 3152 3153 3154 3155 3156 3157 3158 3159 3160 3161 3162 3163 3164 3165 3166 3167 3168 3169 3170 3171 3172 3173 3174 3175 3176 3177 3178 3179 3180 3181 3182 3183 3184 3185 3186 3187 3188 3189 3190 3191 3192 3193 3194 3195 3196 3197 3198 3199 3200 3201 3202 3203 3204 3205 3206 3207 3208 3209 3210 3211 3212 3213 3214 3215 3216 3217 3218 3219 3220 3221 3222 3223 3224 3225 3226 3227 3228 3229 3230 3231 3232 3233 3234 3235 3236 3237 3238 3239 3240 3241 3242 3243 3244 3245 3246 3247 3248 3249 3250 3251 3252 3253 3254 3255 3256 3257 3258 3259 3260 3261 3262 3263 3264 3265 3266 3267 3268 3269 3270 3271 3272 3273 3274 3275 3276 3277 3278 3279 3280 3281 3282 3283 3284 3285 3286 3287 3288 3289 3290 3291 3292 3293 3294 3295 3296 3297 3298 3299 3300 3301 3302 3303 3304 3305 3306 3307 3308 3309 3310 3311 3312 3313 3314 3315 3316 3317 3318 3319 3320 3321 3322 3323 3324 3325 3326 3327 3328 3329 3330 3331 3332 3333 3334 3335 3336 3337 3338 3339 3340 3341 3342 3343 3344 3345 3346 3347 3348 3349 3350 3351 3352 3353 3354 3355 3356 3357 3358 3359 3360 3361 3362 3363 3364 3365 3366 3367 3368 3369 3370 3371 3372 3373 3374 3375 3376 3377 3378 3379 3380 3381 3382 3383 3384 3385 3386 3387 3388 3389 3390 3391 3392 3393 3394 3395 3396 3397 3398 3399 3400 3401 3402 3403 3404 3405 3406 3407 3408 3409 3410 3411 3412 3413 3414 3415 3416 3417 3418 3419 3420 3421 3422 3423 3424 3425 3426 3427 3428 3429 3430 3431 3432 3433 3434 3435 3436 3437 3438 3439 3440 3441 3442 3443 3444 3445 3446 3447 3448 3449 3450 3451 3452 3453 3454 3455 3456 3457 3458 3459 3460 3461 3462 3463 3464 3465 3466 3467 3468 3469 3470 3471 3472 3473 3474 3475 3476 3477 3478 3479 3480 3481 3482 3483 3484 3485 3486 3487 3488 3489 3490 3491 3492 3493 3494 3495 3496 3497 3498 3499 3500 3501 3502 3503 3504 3505 3506 3507 3508 3509 3510 3511 3512 3513 3514 3515 3516 3517 3518 3519 3520 3521 3522 3523 3524 3525 3526 3527 3528 3529 3530 3531 3532 3533 3534 3535 3536 3537 3538 3539 3540 3541 3542 3543 3544 3545 3546 3547 3548 3549 3550 3551 3552 3553 3554 3555 3556 3557 3558 3559 3560 3561 3562 3563 3564 3565 3566 3567 3568 3569 3570 3571 3572 3573 3574 3575 3576 3577 3578 3579 3580 3581 3582 3583 3584 3585 3586 3587 3588 3589 3590 3591 3592 3593 3594 3595 3596 3597 3598 3599 3600 3601 3602 3603 3604 3605 3606 3607 3608 3609 3610 3611 3612 3613 3614 3615 3616 3617 3618 3619 3620 3621 3622 3623 3624 3625 3626 3627 3628 3629 3630 3631 3632 3633 3634 3635 3636 3637 3638 3639 3640 3641 3642 3643 3644 3645 3646 3647 3648 3649 3650 3651 3652 3653 3654 3655 3656 3657 3658 3659 3660 3661 3662 3663 3664 3665 3666 3667 3668 3669 3670 3671 3672 3673 3674 3675 3676 3677 3678 3679 3680 3681 3682 3683 3684 3685 3686 3687 3688 3689 3690 3691 3692 3693 3694 3695 3696 3697 3698 3699 3700 3701 3702 3703 3704 3705 3706 3707 3708 3709 3710 3711 3712 3713 3714 3715 3716 3717 3718 3719 3720 3721 3722 3723 3724 3725 3726 3727 3728 3729 3730 3731 3732 3733 3734 3735 3736 3737 3738 3739 3740 3741 3742 3743 3744 3745 3746 3747 3748 3749 3750 3751 3752 3753 3754 3755 3756 3757 3758 3759 3760 3761 3762 3763 3764 3765 3766 3767 3768 3769 3770 3771 3772 3773 3774 3775 3776 3777 3778 3779 3780 3781 3782 3783 3784 3785 3786 3787 3788 3789 3790 3791 3792 3793 3794 3795 3796 3797 3798 3799 3800 3801 3802 3803 3804 3805 3806 3807 3808 3809 3810 3811 3812 3813 3814 3815 3816 3817 3818 3819 3820 3821 3822 3823 3824 3825 3826 3827 3828 3829 3830 3831 3832 3833 3834 3835 3836 3837 3838 3839 3840 3841 3842 3843 3844 3845 3846 3847 3848 3849 3850 3851 3852 3853 3854 3855 3856 3857 3858 3859 3860 3861 3862 3863 3864 3865 3866 3867 3868 3869 3870 3871 3872 3873 3874 3875 3876 3877 3878 3879 3880 3881 3882 3883 3884 3885 3886 3887 3888 3889 3890 3891 3892 3893 3894 3895 3896 3897 3898 3899 3900 3901 3902 3903 3904 3905 3906 3907 3908 3909 3910 3911 3912 3913 3914 3915 3916 3917 3918 3919 3920 3921 3922 3923 3924 3925 3926 3927 3928 3929 3930 3931 3932 3933 3934 3935 3936 3937 3938 3939 3940 3941 3942 3943 3944 3945 3946 3947 3948 3949 3950 3951 3952 3953 3954 3955 3956 3957 3958 3959 3960 3961 3962 3963 3964 3965 3966 3967 3968 3969 3970 3971 3972 3973 3974 3975 3976 3977 3978 3979 3980 3981 3982 3983 3984 3985 3986 3987 3988 3989 3990 3991 3992 3993 3994 3995 3996 3997 3998 3999 4000 4001 4002 4003 4004 4005 4006 4007 4008 4009 4010 4011 4012 4013 4014 4015 4016 4017 4018 4019 4020 4021 4022 4023 4024 4025 4026 4027 4028 4029 4030 4031 4032 4033 4034 4035 4036 4037 4038 4039 4040 4041 4042 4043 4044 4045 4046 4047 4048 4049 4050 4051 4052 4053 4054 4055 4056 4057 4058 4059 4060 4061 4062 4063 4064 4065 4066 4067 4068 4069 4070 4071 4072 4073 4074 4075 4076 4077 4078 4079 4080 4081 4082 4083 4084 4085 4086 4087 4088 4089 4090 4091 4092 4093 4094 4095 4096 4097 4098 4099 4100 4101 4102 4103 4104 4105 4106 4107 4108 4109 4110 4111 4112 4113 4114 4115 4116 4117 4118 4119 4120 4121 4122 4123 4124 4125 4126 4127 4128 4129 4130 4131 4132 4133 4134 4135 4136 4137 4138 4139 4140 4141 4142 4143 4144 4145 4146 4147 4148 4149 4150 4151 4152 4153 4154 4155 4156 4157 4158 4159 4160 4161 4162 4163 4164 4165 4166 4167 4168 4169 4170 4171 4172 4173 4174 4175 4176 4177 4178 4179 4180 4181 4182 4183 4184 4185 4186 4187 4188 4189 4190 4191 4192 4193 4194 4195 4196 4197 4198 4199 4200 4201 4202 4203 4204 4205 4206 4207 4208 4209 4210 4211 4212 4213 4214 4215 4216 4217 4218 4219 4220 4221 4222 4223 4224 4225 4226 4227 4228 4229 4230 4231 4232 4233 4234 4235 4236 4237 4238 4239 4240 4241 4242 4243 4244 4245 4246 4247 4248 4249 4250 4251 4252 4253 4254 4255 4256 4257 4258 4259 4260 4261 4262 4263 4264 4265 4266 4267 4268 4269 4270 4271 4272 4273 4274 4275 4276 4277 4278 4279 4280 4281 4282 4283 4284 4285 4286 4287 4288 4289 4290 4291 4292 4293 4294 4295 4296 4297 4298 4299 4300 4301 4302 4303 4304 4305 4306 4307 4308 4309 4310 4311 4312 4313 4314 4315 4316 4317 4318 4319 4320 4321 4322 4323 4324 4325 4326 4327 4328 4329 4330 4331 4332 4333 4334 4335 4336 4337 4338 4339 4340 4341 4342 4343 4344 4345 4346 4347 4348 4349 4350 4351 4352 4353 4354 4355 4356 4357 4358 4359 4360 4361 4362 4363 4364 4365 4366 4367 4368 4369 4370 4371 4372 4373 4374 4375 4376 4377 4378 4379 4380 4381 4382 4383 4384 4385 4386 4387 4388 4389 4390 4391 4392 4393 4394 4395 4396 4397 4398 4399 4400 4401 4402 4403 4404 4405 4406 4407 4408 4409 4410 4411 4412 4413 4414 4415 4416 4417 4418 4419 4420 4421 4422 4423 4424 4425 4426 4427 4428 4429 4430 4431 4432 4433 4434 4435 4436 4437 4438 4439 4440 4441 4442 4443 4444 4445 4446 4447 4448 4449 4450 4451 4452 4453 4454 4455 4456 4457 4458 4459 4460 4461 4462 4463 4464 4465 4466 4467 4468 4469 4470 4471 4472 4473 4474 4475 4476 4477 4478 4479 4480 4481 4482 4483 4484 4485 4486 4487 4488 4489 4490 4491 4492 4493 4494 4495 4496 4497 4498 4499 4500 4501 4502 4503 4504 4505 4506 4507 4508 4509 4510 4511 4512 4513 4514 4515 4516 4517 4518 4519 4520 4521 4522 4523 4524 4525 4526 4527 4528 4529 4530 4531 4532 4533 4534 4535 4536 4537 4538 4539 4540 4541 4542 4543 4544 4545 4546 4547 4548 4549 4550 4551 4552 4553 4554 4555 4556 4557 4558 4559 4560 4561 4562 4563 4564 4565 4566 4567 4568 4569 4570 4571 4572 4573 4574 4575 4576 4577 4578 4579 4580 4581 4582 4583 4584 4585 4586 4587 4588 4589 4590 4591 4592 4593 4594 4595 4596 4597 4598 4599 4600 4601 4602 4603 4604 4605 4606 4607 4608 4609 4610 4611 4612 4613 4614 4615 4616 4617 4618 4619 4620 4621 4622 4623 4624 4625 4626 4627 4628 4629 4630 4631 4632 4633 4634 4635 4636 4637 4638 4639 4640 4641 4642 4643 4644 4645 4646 4647 4648 4649 4650 4651 4652 4653 4654 4655 4656 4657 4658 4659 4660 4661 4662 4663 4664 4665 4666 4667 4668 4669 4670 4671 4672 4673 4674 4675 4676 4677 4678 4679 4680 4681 4682 4683 4684 4685 4686 4687 4688 4689 4690 4691 4692 4693 4694 4695 4696 4697 4698 4699 4700 4701 4702 4703 4704 4705 4706 4707 4708 4709 4710 4711 4712 4713 4714 4715 4716 4717 4718 4719 4720 4721 4722 4723 4724 4725 4726 4727 4728 4729 4730 4731 4732 4733 4734 4735 4736 4737 4738 4739 4740 4741 4742 4743 4744 4745 4746 4747 4748 4749 4750 4751 4752 4753 4754 4755 4756 4757 4758 4759 4760 4761 4762 4763 4764 4765 4766 4767 4768 4769 4770 4771 4772 4773 4774 4775 4776 4777 4778 4779 4780 4781 4782 4783 4784 4785 4786 4787 4788 4789 4790 4791 4792 4793 4794 4795 4796 4797 4798 4799 4800 4801 4802 4803 4804 4805 4806 4807 4808 4809 4810 4811 4812 4813 4814 4815 4816 4817 4818 4819 4820 4821 4822 4823 4824 4825 4826 4827 4828 4829 4830 4831 4832 4833 4834 4835 4836 4837 4838 4839 4840 4841 4842 4843 4844 4845 4846 4847 4848 4849 4850 4851 4852 4853 4854 4855 4856 4857 4858 4859 4860 4861 4862 4863 4864 4865 4866 4867 4868 4869 4870 4871 4872 4873 4874 4875 4876 4877 4878 4879 4880 4881 4882 4883 4884 4885 4886 4887 4888 4889 4890 4891 4892 4893 4894 4895 4896 4897 4898 4899 4900 4901 4902 4903 4904 4905 4906 4907 4908 4909 4910 4911 4912 4913 4914 4915 4916 4917 4918 4919 4920 4921 4922 4923 4924 4925 4926 4927 4928 4929 4930 4931 4932 4933 4934 4935 4936 4937 4938 4939 4940 4941 4942 4943 4944 4945 4946 4947 4948 4949 4950 4951 4952 4953 4954 4955 4956 4957 4958 4959 4960

turning point (another one): he is really out now, so he is going to use his disengagement to achieve power of her, over the situation - what follows ~~is~~ is a series of strategies ^{both} to drive her away, to shift the blame for failure onto her, and to humiliate her

- 49 The pathetic tragedy of timing: she finally comes around - [again, her inner life & its workings are hidden from us & known only as they affect him and as he interprets them - one can only surmise that the natural thing happened: finding herself alone again (having been rejected in love) and facing the prospect of the further loss of the deep companionships with X, she has turned around and allowed herself to eroticize the previously taboo or undesired object -

The enforcement of revisionist history of the relationships: it was she who ruined the edenic state of brother-sister solidarity by rejecting erotic love ~~before~~ in anticipation of its arousal, and because the question was answered before it was asked, he was led to make demands which would never have arisen in him otherwise - total delusions; as we know; rather than having learned something, he is repeating

Coerced ritual of letter burning; wants to prove that she is unfeeling guilt by ~~order~~ ordeal - he demands & gets a self-justifying symbolic incendiary consummation of the relationships

Aggression against her: putting her down, demeaning her, evoking her lover as justified in rejecting her - public embarrassment - cursing of each other -

D⁷

50

2 months later: he holds his peace as she ~~is~~ suffers - sadistic impulse which is above & beyond tragic suffering - he could still reject her and be humane in his rejection - no - he makes her hurt - he is gratified in the knowledge that she has lost her beauty, that she is desolated, and that her suffering depends on him -

Reversal of control: he now dominates, though it is an imposition of will which has no joy or pleasure left, only the pain of the other - assertion borne out of powerlessness - resentment - Nietzsche: an emotion of impotence rather than the will to power

יוֹסֵף מִלֵּוֹי מִלֵּוִי: describes his actions without recognizing himself in them - how he could affect a stance of blasé indifference when she collapses in class - but there it is: viciousness, cruelty the opposite of all his self-regarding moralism -

51

The near-deathbed scene: Iwerichsen reaches climax - she is failing he is called but refuses - repeatedly appealed to & declines until what seems to be her last gasp, in which she thanks him - he is unmoved (הֵן נִשְׁמָה יְשִׁירָה)

meaning of last line about the well?

The historic construction of this scene; its cruelty & narcissism.

D⁷

51

preparation for move to Berlin (capital of Germany) - studies complete Attendance at her bedside, but only fleeting feelings of desire, which leave him when he leaves her room

Ready to move on; the past being put behind him & experienced as past

52. Tone of the last chapter: detached, musing, "wise," above the fray of ~~the~~ turbulent life, not truly wise but bemused, stunned, stance of emerging from an experience, knowing something significant has ~~be~~ happened but not understanding it - experience + interpretation disconnected [*overall question of learning] - here: summary: I came with ideas + left with emotions - new, other

Waking into dread: early morning, still in bed, he is defenseless against the momentary glimpse of absurdity: the cosmic winter, the finitude of consciousness in the face of the infinity of the unknown - but it passes when he rises, the sun shines, and he is ready to embrace the world - and in his strength he feels no need for the pleasures + pains of love
Time lapse: later... the move to Germany - from the mountains + valleys to plain - the beginning of a new chapter in his life - struggle

Time of indecision + watershed - at a crossroad: Though he has left the own id, when it comes to abst he can still only dream of it - but positive - tugged in all directions, wants all, not dispirited - desire has been displaced/returned - head is swimming with all plans + ^{schemes} programs for the people: renewal + decline - Zion + here + now - yearning for peace + rest rather than action -

Too much going on inside him to describe: conflict bet. ~~reced~~ reclusive impulses (just a desk, a reading lamp, and his books) ~~or~~ and the lust for life, ~~the~~ to enter the torrent of experience and feeling of exclusion from it (he is on the other side of the line; life is over there) + return to a longing for monastic seclusion (O! of Judaism only had provision for ...)

Reverie: He'll be reading at sunset and his book - thoughts will recede to reveal a ^{secret} door, which he opens & passes through - meets a dark man (27's J) - world is open like a book before him - the book is written in the divine script (12:86 & 23:2) - God stands before him as in the image of a woman - the H reaches out, embraces, kisses & dies - at this moment of passing bet. two worlds, an intimation of the hidden, unbounded life before Creation, where mence is sweet repose - eternal rest & cessation... (reverie seems to end here, followed by thoughts of escape from books; musings about what life will bring - whence? whither?)

God as woman -
delirance -
death

54

* *
* = supposedly the elapse of the remaining time, bringing the story ^{up} back to the time of the writing - the distance marked by the receipt of a letter saying that he was right, she (back in Switzerland) made him, desperately close, needed money, too - every phrase calculated to work on him & arouse his feelings, but nothing doing; with a bitter smile he sees through her whines - misogynist reflection on the craftiness of women - what they learned from eating of the tree of knowledge and then ruined things for men - now knows that all his feelings for her were obliterated at one stroke - nothing is left

55 For a 1/2 year and a half he was obsessed with her totally - an infinity of time lost to him over her, so much emotion spent / sacrificed on her account - an investment in nothing; she was nothing; worthless

Ambiguities + ironies:

1. an avoidance of a real question [Gemarah takes it up imm. afterwards]
one which has to be answered
2. The shaming of another who deserves better treatment
(in Rashi ? ונ'סא 18 ג' פ' , יא' 3 נוס')
3. The well-earned avoidance of one who has rendered taxing
service to the community -
4. avoidance of the spiritual-intellectual in favor of the sensual-material
5. an unseemly act by a father-teacher, which requires
explanation -

year-and-a-half as waste of his spiritual capital on a worthless investment - giving away his self to a stranger, an alien soul - only now he realizes how without merit she was -
 מִן הַיָּד הַזֹּאת: an imagined, temporary refuge, a shelter which disappoints hopes for permanent deliverance - not just a mistake but an avoidance, a detour from one's grand mission + its rigors -

Liberation from the burden of that waste; disencumbrance of the spirit - return to the intactness of the self - to the inviolateness of his being -

The removal of significance from experience; the cancellation of the past, the draining of its meaning, and its excision from the continuum of life -

«אֵין לוֹ עֵצָה» = something of no account, a meaningless thing, as if to say that the whole ~~or~~ 1½ yr. ordeal is out of his life as something meaningless

But the use of this grammatical phrase both as last ~~title~~ line and title begs the question + evokes the Talmudic locus of the phrase:

// Hullin 124b? Beitsah 21b, 2 parts: (1) Q asked of Rav Huna by Rav Avia the Elder ^{(concerning the} about the slaughter on Yom Tov of an animal half-owned by a Jew + half by a gentile; R. Huna answers: it is permitted; R. Avia pressed with another question about ~~the~~ split ownership in the case of אֵין לוֹ עֵצָה, and R. Huna puts him off by saying "אֵין לוֹ עֵצָה", i.e. look at that rooster flying, i.e. leave me alone, no answer

(2) Rabbah, his son, asks why he humiliated R. A., whom his father had praised as a great man; R. H.: I am exhausted and hungry from preaching on this festival day + he presses me with questions that require real intellectual application -