

## The duality of nature

As human beings we inhabit the world and partake of her offerings, we utilize what unfolds before us, imparting order and meaning on her untamed nature<sup>1</sup>. Simultaneously, the world and its nature inhabit us, manifesting and expressing her<sup>2</sup> essence through the lived experience of human beings. We dwell in nature as nature dwells in us<sup>3</sup>. Of the essential aspects of the world's operation, the incessant sway of temporal change affects both being and beings in myriad ways. "As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease<sup>4</sup>." The natural cycle of seasonal change testifies to the continuity of the natural world. The passuk describes three binary oppositions that point towards the multifaceted impact of the seasons. "Seedtime and harvest", the objective necessities needed for life's continuation, "cold and heat", the subjective experience of comfort and discomfort, and "summer and winter", the spatial and temporal shifts which name the powerful transitions of lived experience.

## Summery wandering

During the summer, the world is astir. With the culmination of winter's hibernation, things are finished while new things open and begin to unfold<sup>5</sup>. What was once the comfortable solace of our sturdy dwellings, protecting us from the harrowing outside-ness

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<sup>1</sup> A full treatment of nature, or *tevah* and the interface between natural phenomenon and the presence of a supernatural Divinity is far beyond the scope of this essay. See however R. Moshe Chaim Luzzato, Introduction to *Sefer HaHigayon*, pp.115-117, where the RaMCh"l emphasizes the dual responsibility of world to human and human to world.

<sup>2</sup> I utilize the pronoun her when speaking about the natural world. This is based on the equivalence between the *sefira Malchus*, which represents the feminine capacity to receive within the Divine, while there are too many sources to cite regarding this notion see R. Yosef Gikkali, *Shaarei Orah, shaar alef*, with R. Michael Borenstein's commentary *Beis Shaar*, pp. 13-71. The physical plane of existence as a manifestation of *Malchus*, the revealed existential presence of things as they are, is in line with the colloquial term "mother-earth", see R. Nachman of Breslov, *Likkutei Moharan*, 1:216, regarding the term "*eim kol chai*".

<sup>3</sup> Regarding the dual modes of being-in-the-world, See R. Joseph B. Soloveitchik's, *The Lonely Man of Faith*, where the Rav depicts two archetypes of humanity. Adam I, or *man-natura*, partakes of the natural world in a utilitarian fashion, while Adam II, or *man-persona*, is engaged by the world through the world, evoking wonder and marvel.

<sup>4</sup> Noach, 8:22.

<sup>5</sup> The etymological root of *kayitz*, summer, is *keitz*, ending. Summer is marked by the end of the previous state. In this sense, summer marks the end of the year. The world is constantly looking towards summer.

of winter, slowly melts into walls of constriction. In this state of constriction we begin to pace. Slowly at first. The rooms feel a little bit smaller. The pacing, forward and backwards, backwards and forwards continues, suddenly the outside bursts into the inside, and one is exiled in their own home<sup>6</sup>. Leaving the home behind, we are exiled into the summer, wandering, hoping towards a new destination<sup>7</sup>. The deep nights of summer<sup>8</sup> create the nocturnal background through which we wander, lost, seeking newness, looking, peering, squinting towards a new redemptive space.

### Elusive Femininity

Rav Chaim Vital, quoting his master Rav Yitzchak Luria<sup>9</sup> bifurcates the twelve-month year into two categories, the winter months and the summer months. The winter months are anthropomorphized with masculine qualities, while the summer months are attributed with feminine qualities. The notion of the feminine, far from a physiological and essentialist description of traits, is a psycho-spiritual lived sense that is applied equally to both male and female subjects<sup>10</sup>. To be a feminine month is to be a month of wandering, a

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<sup>6</sup> This is based on R. Nachman of Breslov, *Likkutei Moharan*, 1:92. See there for how this process of internal exile has the capacity to reawaken the dead in a spiritual sense.

<sup>7</sup> Regarding wandering as a result of the spiritual climate of the summer, see R. Moshe Wolfson, *Emunas Itecha*, vol. 2, pp. 137, where he writes, "in these days, it is arranged from the cause of all causes that human beings wander from here to there, traveling from one place to the next..." On a more apparent level, the summer is a time where people travel, leaving the yearlong homes to sojourn in the summery mountains etc. Even the concept of summer-camp is marked by the sense of pacing and wandering, see the brief remark by R. Yitzchak Hutner, *Pachad Yitzchak, iggeros u'kesavim*, pp.4-5, "it is true that camp is the aspect of *sha'a'shuim* relative to city-life." *Sha'a'shuim*, or playfulness represents the involuntary movement of back/forth that it born out of embodied pleasure. On the aspect of *sha'a'shuim* as wandering to-and-fro, see R. Naftali Hertz Bacherach, *Emek haMelech, Shaar Sha'a'shuai haMelech*, pp. 111-121. See the succinct remarks of R. Shlomo Elyashiv, *Leshem Shevo v'Achloma, hakdamos u'shearim, shaar ha'poneh kadim*, pp. 124-127. For a lengthy discussion of this idea applied both to theosophy and psychology, see R. Dov-Bear Schneerson, *Maamrei Admor ha'Emtzaee, Sha'a'shuai haMelech b'Atzmutzo*, pp. 557-573. For a psychological manifestation of this notion, see D. Winnicott, *Playing and Reality*, pp. 51-56

<sup>8</sup> While many works posit a more positive view of summer due to the shortness of her nights, thus creating a space of light often associated with "clarity" or "vision", this is mainly from a quantitative perspective. From a more qualitative perspective, summer nights become more present and hyper-focused, manifesting the rabbinic idiom, "*mi'ut ha'machzik es ha'meruba*", the small point whose contents exceed the vessel, that represents the "assertion of essence", or "*tagvuros ha'atzmiut*". See R. Sholom Dov-Bear Schneerson, *Sefer ha'Maamarim* 5659, pp. 123-133.

<sup>9</sup> See R. Chaim Vital, *Shaar ha'Kavannot, Rosh ha'Shana*, vol. 2, pp. 211-212; R. Shalom Sharabi, *Nahar Shalom* (Barzani, 2005) pp. 78.

<sup>10</sup> The full treatment of the fluid nature of gender performativity in Jewish thought is far beyond the scope of this short essay. Of note, however, see R. Aharon Maharil, *Toameha Chayim Zachu al Eitz Chayim, shaar 12:1*, R.

month of silent steps on unpaved roads, seeking intimacy within the outside of exile. It is the, “secret presence, on the edge of invisibility, of these mothers, wives and daughters; with their silent footsteps in the depths and opacity of reality, drawing the very dimensions of interiority and making the world precisely habitable<sup>11</sup>”. The femininity of summer is, “the delicious weakness which, in the swoon of inner life, saves the human being from rootlessness, that takes place on the verge of letting go.<sup>12</sup>” Cast out and away from our prior security, we wander, exiled into the vastness of summer’s potential space. It is here, at the liminal threshold of presence and exile, home and wilderness, of day and night that we are tasked with the purpose of transforming exile into home. It is here, as we walk the serpentine pathways of night’s foreignness that we may uncover the light of redemption that can only be found through the coverings of exile<sup>13</sup>.

### **The paradoxical beauty of Shabbos**

It is with this sense that we find the specter of *motzei Shabbos* within summers murmuring depths. If summer is the time of wandering, the time of feminine concealment that hides the face of holiness; *motzei Shabbos* is the summer of the week. Having moved

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Schneir Zalman of Liadi, *Likkutei Torah, Tazria*, pp.38-40. For an extended treatment of this issue see, E. Wolfson, *Circle in the Square: Studies in the use of Gender in Kabbalistic Symbolism* (Albany, 1995)

<sup>11</sup> E. Levinas, *Difficult Freedom: Essays on Judaism*, pp. 30-31

<sup>12</sup> *ibid.*

<sup>13</sup> Emmanuel Levinas, the Jewish and French philosopher of radical ethics serves as the primary backdrop to this essay. His idea of wandering as an essential trait of the Jewish people, represents the primal distinction between the Greek archetype of Odysseus and the Jewish patriarch, Abraham, see E. Levinas, *Decourvrant*, pp.188-191; R. Cohen, *Elevations: The Height and the Good in Rosenzweig and Levinas*, pp.176-179. This is a central trope in the Jewish philosophy of Jacques Derrida as well; see J. D. Caputo, *The Prayers and Tears of Jacques Derrida*, pp. 188-211 and 263-280. The thought of Levinas is at times directly aligned with Jewish thought, and for this reason he has been referred to as “the most Jewish of the philosophers”. For the Jewish/Torah writings of Levinas see his *Difficult Freedom: Essays on Judaism; In the Times of the Nations*; and his famous *Nine Talmudic Readings*. Levinas was quite fond of Jewish Mystical writings as well, see *In the Times of the Nations*, pp. 105; *Difficult Freedom*, pp. 144, and “Prayer without Demand” in *The Levinas Reader*, pp.227 where Levinas quotes from R. Chaim of Volozshin’s *Nefesh haChaim*. Regarding Levinas’s introduction to the French translation of *Nefesh haChaim*, see N. Lamm, *Torah Lishmah: Torah for the Torah’s Sake*, pp. xv. Regarding the possible influence of Kabbalistic works on the philosophical thought of Levinas, see E. Wolfson, *Giving Beyond the Gift*, pp. 104-120, particularly footnote 83 (p.363). See E. Wolfson’s earlier work on this topic “Secrecy, Modesty and the Feminine: Kabbalistic Traces in the Thought of Levinas”, in *The Exorbinant: Emmanuel Levinas Between Jews and Christians*, pp. 52-73. See as well, O. Ajzenstat, *Driven Back to the Text: The Premodern Sources of Levinas’s Postmodernism*, pp. 139-170; S. Handelman, *Fragments of Redemption*, pp. 297-303, and R. Cohen, *Elevations*, pp. 241-270. For a non-mystical, Maimonodean influence of Levinas, see E. Wyschogrod, *Emmanuel Levinas: The Problem of Ethical Metaphysics*, pp. xxii and her *Crossover Quires*, pp. 29-45.

through and beyond the six days of mundane banality, we find ourselves within the sanctified time of Shabbos. Endowed with a newness of spirit, we live in a time-beyond-time, paradoxically moving forth infinitely within finitude<sup>14</sup>. Chazal refer to Shabbos as a “*nacha’la bli meitzarim*”, an inheritance without boundaries<sup>15</sup>. The coincidence of inheritance, a measured gift limited by nature, and the unbounded, the infinite unfolding of the horizon, encapsulates *Shabbos* in its paradoxical beauty. The individual capacity to transcend the limiting laws of logic, to live the time of *Coincidentia Oppositorum*, is through the gift of the additional-soul<sup>16</sup>.

### The additional-soul

R. Shimon ben Lakish (tb. *Beitza* 16a), describing the phenomenon of the additional-soul of Shabbos, states, “God endows the human being with an additional-soul on *erev Shabbos*, and it is removed from him on *motzei Shabbos*, as it is written, “*Shabbos va’yinafash*”, once it has ceased, woe to the absence of the soul”. Rashi<sup>17</sup>, commenting on the term additional-soul, writes, “A heart expanded for tranquility and joy, to be open to expansiveness, to eat and drink without ones soul becoming disgusted”. The additional-soul, or the carving out of new space within the soul<sup>18</sup>, is what gives Shabbos its sense of life. “*To’ameha chayim zachu*”, those who taste Shabbos, are meritorious of true-life. This reinvigoration of life, this affirmative gift spreads forth within the palace of time, spilling over the demarcations of limit.

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<sup>14</sup> The primacy of Shabbos-Time over Shabbos-Space is based on Avraham Yehoshua Heschel’s work of art, *The Sabbath*.

<sup>15</sup> Tb. *Shabbos*, 118a

<sup>16</sup> Regarding the additional-soul of Shabbos, a topic beyond the scope of this essay, see R. Chaim Vital, *Shaar HaKavanos*, vol. 2, *Drush l’leil vav* and his *Shaar haGilgulim, hakdamah Alef*. See R. Schneur Zalman of Liadi, *Siddur im Divrei Elokim Chaim*, pp. 168-71.

<sup>17</sup> sv. *Neshama yeserah*

<sup>18</sup> The term *nishmasin chadasin*, which implies a renewal of previous soul comes from the *k’gavna* prayer based on the Zohar, 2:135a-b, while the Gemarah (tb. *Beitza* 17a) refers to it as a *neshama yisera*, a new, extra soul. This contradiction can be resolved in terms of the surrounding lights of the soul, *makifin d’chaya u’yechida*, parts of the soul that have not be touched during the week, thus appearing as new, while in actuality they are a renewal of the previously held soul, see R. Yechezkiel Bing, *Nekudas ha’Kesef, chelek gimmel al kavannos ha’Shabbos*.

## Contingency of Shabbos

The gift, however, is contingent. The lived sense of Shabbos is temporary. Bracketed on each side by days of the mundane, by everydayness, Shabbos can only be grasped in its fleetingness. The hermeneutical gesture utilized by R. Shimon ben Lakish brings this notion into sharp focus. The gifting of the additional-soul by God is derived from the eventual departure of the additional-soul. The presence of Shabbos may only be lived from within Shabbos's absence. Furthermore, the "expansion for tranquility and joy", the "expansiveness" that Rashi so poetically describes, can only be felt through the woeful sigh of the soul's absence. It is here that we begin to sense the threatening gaze of *motzei Shabbos*. Within the tranquility of Shabbos-time, one is already aware of Shabbos's dissolution. To apply these terms on a different, yet similar register, Shabbos is static state of redemption, as *motzei Shabbos* is the dynamic space of exilic wandering. With the departure of the holy wholeness of Shabbos, with the removal of the surplus transcendent soul, we are faced with the task, the command to once again refigure ourselves in the mundane, exilic nature of the lowly week. Forcefully thrown from the silent world of unity to the deafening worlds of separation, the soul screams out from within its howling solitude, terrified and petrified by the prospect of leaving, being torn from its proper place, its necessary space.

### The wandering prophet: Eliyahu

Just as *motzei Shabbos* represents summery wandering from redemption to exile, so too, *motzei Shabbos* is represented by a wandering soul, by the "biblical figure which haunts Israel on the paths of exile, the figure that it invokes at the end of the Shabbos, in the dusk where it will soon remain behind without help<sup>19</sup>", this figure is Eliyahu. With the departure of Shabbos, we anxiously anticipate Eliyahu's arrival<sup>20</sup>. We sing the songs of Eliyahu, hoping that the sweet, broken melodies will diminish his distance<sup>21</sup>. Eliyahu, the prophet who bitterly weeps for the suffering of God's people<sup>22</sup>; Eliyahu, the wandering soul

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<sup>19</sup> E. Levinas, *Difficult Freedom*, pp. 38

<sup>20</sup> See R. Nachman of Breslov, *Likkutei Moharan*, 1: 117; R. Tzadok of Lublin, *Pri Tzaddik, Bereshis*, pp. 499-500

<sup>21</sup> *Shulchan Orach*, 1:299-300, see *Be'er Heitiv*, 299:14, for the Kabbalistic intentions of the songs of Eliyahu, see *Siddur Toras Chochom, chelek Shulchan Shabbos Kodesh*, published by the students of R. Yitzchak Meir Morgenstern (Yam haChochma, 2014) pp. 307-312

<sup>22</sup> Tb. *Brachos*, 3a

who waits by the entrance of dwellings once whole<sup>23</sup>. Eliyahu, the liminal figure who paces the boundary of time and eternity, of life and death<sup>24</sup>.

### Concealment and disclosure

As with any transitional stage, *motzei Shabbos* is the doorway through which we exit Shabbos and enter the time of separation. This departure, however, is doubly-marked by the departure of the additional-soul, a death of sorts. Deeply aware of the deathlike nature of transitioning from one stage to another, our Sages (Zohar, Idrah Rabba, 135b) wrote, “each and every individual who degrades from one level to the next is considered as dying”<sup>25</sup>. The removal of the additional-soul throws the entire Jewish nation into the aspect of death<sup>26</sup>. It is within these death throes that we look outwards- in anticipation of Eliyahu. Redeemed from the curse of death, this “man in the hairy dress who came from nowhere and who finally disappeared under a veil of mystery<sup>27</sup>” returns to help his nation “pass through frightful muting, pass through the thousand darknesses of deathbringing speech<sup>28</sup>”. Whenever Eliyahu arrives, death is muted<sup>29</sup>. Appearing unto the scene, Eliyahu enters through the doorways, the openings. The Jewish nation has been interminably waiting by the door, gazing out, expecting the unexpected guest to arrive<sup>30</sup>. We open the door for Eliyahu, as Eliyahu opens that which was closed, revealing that which was concealed<sup>31</sup>. Chazal (Ediyot, ch. 8) capture the liminal nature of Eliyahu’s arrival when they

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<sup>23</sup> *ibid.*

<sup>24</sup> *Melachim b*, 2:10-12; see R. Yitzchak Hutner, *Pachad Yitzchak, Pesach*, no. 52

<sup>25</sup> See the comments of the Vilna Gaon, *Safra D'tszniuta im Biur haGra, Perek kadmaah*, pp. 3b; R. Shalom Sharabi, *Hakdamat Rehovot HaNahar*, pp.3c-d-4a

<sup>26</sup> It is stated in the Zohar (3:204b), and brought down in the words of RaM”A (1:299) that on Shabbos the souls are removed from *gehinom*, only to be returned on *motzei Shabbos*.

<sup>27</sup> R. J. B. Soloveitchik, *Lonely Man of Faith*, pp. 75

<sup>28</sup> Paul Celan, see *Paul Celan: Poet, Survivor, Jew*, pp. 3

<sup>29</sup> *Tb. Bava Kamma*, 60b; *Melachim a*, 17:1-24

<sup>30</sup> *Haggadah Shel Pesach*, after bentching, before the *kos shel Eliyahu* the door is opened in anticipation of his arrival. See *tb. Brachos*, 3a, where Eliyahu is waiting for R. Yossi at the entryway to the destroyed building; and *tb. Shabbos*, 33b, where Eliyahu stands at the mouth of the cave announcing R. Shimon bar Yochi’s freedom. The introduction to the *Tikkunei Zohar* begins with the phrase, “*pasach Eliyahu*”, “and Eliyahu opened”. Eliyahu’s speech serves as an opening through which “the threshers of the holy field” may enter to “taste of the tree-of-life”. Regarding Eliyahu’s position as a transitional figure who is found at historical points of transition such as generational gaps, see R. Yitzchak Hutner, *Pachad Yitzchak, Purim*, 18 and *Pesach*, 52.

<sup>31</sup> Eliyahu is the guardian of the *bris*. See R. Yosef Chaim of Baghdad’s *Berit Yitzchak* for a collection of rabbinic sources. The *bris* is an act of cutting, concealment for the sake of revelation. Avraham is only considered *tamim*, whole, through an act of cutting away. The concealment of the body’s wholeness discloses the fullness of the soul,

state, “Eliyahu only arrives to distance those who are close, and to gather those who are distant”. When death and absence are close at hand, Eliyahu arrives to distance them; when redemption and presence are distant, he arrives to rein them in.

### **The nocturnal nature of Exile**

One of the distinct characteristics of summer is the depth of her nights. With the suns disappearance and the settling of darkness, the wakeful world falls away as “the beasts of the forest<sup>32</sup>” begin to rustle. The nocturnal nature of summer is intertwined with her feminine quality. The reflective-receptivity of the moon, the diminished luminary of primordial protest, creates the sense of feminine waiting<sup>33</sup>. Always waiting and anticipating the fullness of the sun, her masculine counterpart, the moon appears listlessly in the summer sky. The stillness of the thick summer air, the “crickets and cicadas” singing there “very different tune<sup>34</sup>” casts a nocturnal slumber upon the world. Historically, the summer months of *Tammuz* and *Av* are times of mourning, both personal and national<sup>35</sup>. It is the time wherein we commemorate the destruction and upheaval of our collective homes, the *battei mikdashot*<sup>36</sup>. It is the space in which we recall the *cheit ha'miraglim*, the tragedy of wandering which has become the wandering of tragedy<sup>37</sup>. Exile is a form of darkness. It is the contamination of the inside through the outside. Exile is the night. It is the numbness of inaction that encircles the individual, the thick air of silence. Analogously speaking, *Tammuz* and *Av* are to the calendar year, what *motzei Shabbos* is to Shabbos.

### **Those crying eyes, those seeing eyes**

Within each generation, there are a select few who take upon themselves the burden of mourning. In contradistinction to the melancholy of nostalgia, this mourning is pregnant

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see R. Yehuda Areyeh Leib Alter of Gur, *Sfas Emes, Lech-Lecha*, sv. *b'medrash*. For an extended treatment on this trope of circumcision as the dialectic between concealment and disclosure, see E. Wolfson, “The Cut that Binds: Time, Memory and Ascetic Impulse”, in *God's Voice From the Void: Old and New Studies in Bratslav Hasidism*, pp. 103-154

<sup>32</sup> *Tehilim*, 104:20

<sup>33</sup> A full overview of the moon's protest and eventual diminution that caused disunity in reality is beyond the scope of this essay. For a compilation of sources as well as a kabbalistic overview, see R. Shlomo Elyashiv, “Drush Mi'ut ha'Yareach”, in *Leshem Shevo V'achloma, Drushei Olam haTohu*, pp. 447-463.

<sup>34</sup> From “Terrapin Station”, Lyrics by Robert Hunter with music by Jerry Garcia.

<sup>35</sup> See R. J.B. Soloveitchik, *Out of the Whirlwind: Essays on Mourning, Suffering and the Human Condition*, pp. 9-30.

<sup>36</sup> See R. Tzvi Elimelech of Dinov, *Bnei Yissaschar, Chodshei Tamuz v'Av*

<sup>37</sup> See tb. *Taanis*, 29a

with anticipation for morning<sup>38</sup>. These righteous individuals, these *tzadikim* rouse themselves from slumber to cry upon the past and hope unto the future. These crying eyes are the same eyes that see. They gaze beyond the double-vision of tears<sup>39</sup>, beyond the darkness of exiles night, towards the redemption pulsating just out of sight. Upon awakening, in the depth-of-night, those who partake in *Tikkun Chatzos*- the rectification of night's mid-point<sup>40</sup>, the clarification of *chatzi*, broken-halves once whole<sup>41</sup>- pray with *kol be'chi*, "the voice of tears". The Seer of Israel, Rav Avraham Yitzchak ha'Kohen Kook, commenting on the apparent incongruous term, writes<sup>42</sup>, that

"There are times when negativity is so deeply ingrained within the individual, that tears are no longer an option. Even though the spirit is aware of its bitterness, the eyes have been hardened over...God, to whom all concealment is disclosed accepts the yearning to cry, even as it is devoid of tears."

Within the callousness of exile, the Jewish people are unable to cry. The catharsis of tears<sup>43</sup>, the transformation of harshness<sup>44</sup> that crying brings disappears, and only a silent echo remains. The tired eyes of sleepless souls, the tearless eyes of those who mourn, awaken and begin the process of redemption.

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<sup>38</sup> See *Shulchan Orach*, 1:1; for an extensive treatment of *Tikkun Chatzos* see R. Chaim Vital, *Shaar haKavanos*, vol.1, *Drushei haLayla*, *drush beis*. See R. Yitzchak Meir Morgenstern, *Yam haChochma* (2013), pp. 13-43

<sup>39</sup> See R. Nachman of Breslov, *Likkutei Moharan*, 1:51

<sup>40</sup> See tb. *Brachos*, 3b. On the spiritual potency of night's mid-point see R. Shlomo Elyashiv, *Leshem Shevo V'achloma*, *Hakdamos u'Shearim*, *likkut alef*.

<sup>41</sup> R. Avraham Abulafia, the tenth century master of prophetic kabbalah, writes of the need to unite the *chatzi* and the *shalem*, see *Imrei Shefer*, pp.64-65, 76-77, and 101-102; *Otsar Eden Ganuz*, pp. 80-81, 206, 223, 353, 378.

<sup>42</sup> R. A.I. Kook, *Olas Raaya*, 1:303-304

<sup>43</sup> On the cathartic nature of tears, similar to the Freudian notion of tears as physiological relief, see the evocative autobiographical remarks of R. Yitzchak Hutner, *Sefer ha'Zikaron*, pp.61-62 where he describes what took place the first time he visited the *kever* of Mahara"l. Of note, see the melancholic poem of R. Hutner's childhood friend, R. Avraham Elya Kaplan, "*Sh'aaka Chama Sh'aaka Nafshi*", in *B'Ikvos ha'Yirah*, where the author describes similar emotions.

<sup>44</sup> Crying represents the sweetening of judgments, or *mittuk ha'gevuros*. See R. Yitzchak Hutner, *Rosh HaShana*, 13:2; R. Moshe Chayim Luzzato, *Adir Ba'Marom*, pp.72-73; R. Moshe Dovid Valli, *Likkutim*, Vol. 1, pp. 366; R. Schneir Zalman of Liadi, *Likkutei Torah*, *drashos l'shabbos shuva*, pp.66a; R. Nachman of Breslov, *Likkutei Moharan*, 1:175; R. Moshe Shapiro, *Afikei Mayim*, *Succos*, no.3.



## Exilic questioning

Another psycho-spiritual facet of exile is the presence of doubt<sup>45</sup>. This nocturnal questioning, the “blind wandering<sup>46</sup>” that follows the Jewish nation into exile is born out of clarity’s disappearance. In the night, one is no longer able to discern between the real and the unreal. The moon, the feminine concealment of certainty is said to lack all inherent qualities, “*leis lah mi’garme klum*”<sup>47</sup>. This vacated space of absence is where doubt, questioning and eventually denial are conceived<sup>48</sup>. The summery exit from one’s dwelling, the new, unbounded potential of the outside creates the anxious space of mis/steps and mis/takes. During Shabbos, the time of unified oneness beyond the bifurcation of light and darkness, all questioning that stems from separation is removed. As Rashi stated regarding the additional-soul, Shabbos enables one “to eat and drink without ones soul becoming disgusted”. Generally, the spiritual ideal is aligned in sharp distinction with the pleasures of the flesh. The lived tension between the body and soul is the mark of the spiritual individual, constantly vacillating between the ascetic and the sybaritic<sup>49</sup>. The dissonance between these two polarized modes of being-in-the-world is the source of struggle, choice and thus confusion. On Shabbos, however, the separation of body and soul is written under erasure. The soul is no longer “disgusted” by the newly expanded capacity of “eating and drinking”. With the lack of distinction that Shabbos brings, one is no longer compelled to choose one path as opposed to another, and the confusion and doubt of repressed drives falls away. It is with this in mind that we may begin to understand the comments of Rebbe Yitzchak of Radvil<sup>50</sup>, when he writes, “with the seventh-day there is no appellation of night as we find by the days of the week, this is because Shabbos is devoid of darkness and night, as the concealed light shines forth on Shabbos”. As Shabbos departs, however, we are once again thrown into the worlds of confusion, with the return of *motzei shabbos’s* darkness.

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<sup>45</sup> See J. Rosenfeld, “Rebbe Shimon, RaM”a, and the Light of Certainty”, in *Nishmas Kol Chai: Lag ba’Omer* (5775), pp. 51-58

<sup>46</sup> *Isaiah*, 59:10

<sup>47</sup> See footnote 32

<sup>48</sup> See R. Nachman of Breslov, *Likkutei Moharan*, 1:64

<sup>49</sup> See E. Wolfson, *Language, Eros, Being: Kabbalistic Hermeneutics and Poetic Imagination*, pp. 296-332

<sup>50</sup> R. Yitzchak of Radvil, *Ohr Yitzchak*, pp. 38-40

## The opportunity of loss

On *motzei Shabbos*, referred to as *motzei menucha*<sup>51</sup>, the presence of tranquility's absence, one could expect an added emphasis on the mourning process. Reeling from the double loss of Shabbos-time and the additional-soul, it appears to be an apt time to weep over the root of our rootlessness, the temple's destruction. However, we find the opposite. Rav Chaim Vital<sup>52</sup>, in recording his teacher Rav Yitzchak Luria's acts of *motzei Shabbos* comments. "Regarding mourning for Jerusalem and the recitation of *Tikkun Chatzos*, my teacher and master informed us not to recite it, as we were still within the reverberating light of Shabbos".

It is here that we may begin to uncover the spiritual potency of *motzei Shabbos* and with it the unparalleled gifts of mourning, exile, wandering and the night's darkness.

## To sleep, perchance to dream

The gift of sleep is an essential aspect of human health as well as productivity<sup>53</sup>. The nocturnal action-of-inaction enables us to awaken, endowed with a newfound sense of newness, "*chaddasim l'bikarim*"<sup>54</sup>. The utilitarian nature of sleep notwithstanding, the imaginative flight of oneiric imagination carves out new space within the mind of the sleeper<sup>55</sup>, and thus opens upon "the royal road to the unconscious"<sup>56</sup>. Within the gift of sleep, however, a danger lurks. With the relaxation of the mind's defenses, the unthought thoughts of negativity, *machshavot ne'fulot*, begin to rustle, thus inhabiting a space not permitted to them during wakeful hours. Untruth or *sheker* mark the solace of sleep, thus plunging the individual into the dreamlike or nightmarish state of not-knowing. Exile can be compared to the more insidious form of sleep. Pushed out, beyond the comfort of wakeful thought, the Jewish nation wanders through the labyrinthine deserts of exilic life.

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<sup>51</sup> From the *zemer* "B'motzei yom menucha", written by Yaakov Manui Chazak.

<sup>52</sup> See R. Chaim Vital, *Shaar ha'Kavaanos*, vol.2, *drush va'yehi noam*; *Pri Eitz Chaim*, vol.2, pp. 64-66.

<sup>53</sup> See R. Chaim Vital, *Shaar ha'Kavaanos*, vol.1, *drushei ha'layla*, *drush alef*; *drushei Kriyas Shema Al ha'mitta*; R. Shlomo Elyashiv, *Leshem Shevo V'achloma*, *Klalei Hispashtus v'Hisklalus*, pp.24-27

<sup>54</sup> *Eicha*, 3:23. On the expansion of this idea through the lens of chassidus, see R. Menachem Mendel Shneerson, *Kuntreis Inyan Toras ha'Chassidus*.

<sup>55</sup> E. Wolfson, *A Dream Interpreted Within a Dream: Oneiropoiesis and the Prism of Imagination*, pp.16-27, 109-130, 203-217.

<sup>56</sup> S. Freud, *Interpretation of Dreams*. Regarding the possibility of Freud's dream theory being influenced by kabbalistic texts, see D. Bakan, *Sigmund Freud and the Jewish Mystical Tradition*, pp. 257-271.

Within this slumber, on the threshold of unconsciousness<sup>57</sup> it becomes difficult to distinguish the true from the false, the spirit from malevolent forces<sup>58</sup>. Rebbe Nachman of Breslov<sup>59</sup>, existentially aware of the doubtful nature of sleep, asks a simple, yet resonant question, “Why is it difficult to sleep on *motzei Shabbos*”? If night, particularly *motzei Shabbos* represents the mournful act of exilic slumber; shouldn’t sleep come easily, without struggle? To answer this question, we must open the text for Eliyahu, whose presence has been felt through his absence. Rebbe Nachman writes that,

“on *motzei Shabbos* the revelation of Eliyahu begins...Eliyahu comes to distance *sheker*, untruth, and herald *emes*, truth...Eliyahu arrives to distance *sheker*, the aspect of the primordial serpent, referred to as “cursed”. The serpent brought death into the world, and slumber is one-sixtieth of death, and because *motzei Shabbos* marks the beginning of Eliyahu’s arrival, *sheker* is dispelled, the aspect of the serpent, and it is therefore difficult to sleep...Furthermore, “*im eiyen daas, havdalaah meenayin*”, “if there is no knowledge-where can separation come from”, therefore on *motzei Shabbos*, where there is *havdalaah*, there is the aspect of *daas*, for if there is no *daas* there can be no *havdalaah*. It is therefore difficult to sleep, as slumber is the absence of *daas*.”

Eliyahu arrives, bursting unto the scene, precisely at the moment in which he is most unexpected. In a time colored by absence and separation, he arrives, unannounced in a state of mindlessness, or *heisech ha'daas*<sup>60</sup>. With the weight of a thousand slumbers upon the eyelids of the Jewish Nation, Eliyahu reveals the promise of falsehoods dispersal.

### **Two forms of ending**

The passageway through which he enters is the gate of *motzei Shabbos*. Like any entrance, or opening *motzei Shabbos* contains within itself a certain dialectical movement. On the one hand, it is the passage through which Shabbos and the additional-soul exit. Seen from a different angle, however, the opening of *motzei Shabbos* presents the intensity of the

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<sup>57</sup> Exile is compared to the various stages of slumber, ranging from sleep to the depths of unconsciousness, and redemption is the gradual process of awakening. See R. Menachem Mendel Schneerson, *Migdal Oz*, pp. 357, reprinted in *Keser Shem Tov, Hosafos- Imrei Kodesh*, no. 418, pp. 481-486

<sup>58</sup> See tb. *Brachos* 55b; *Zohar*, 3:25a; R. Nachman of Breslov, *Likkutei Moharan*, vol.2, 5:7

<sup>59</sup> *Likkutei Moharan*, 1:117

<sup>60</sup> Tb. *Sanhedrin*, 97a

ending, which has not-yet-ended. Rav Kook describes two stages of ending<sup>61</sup>. There is the final, ultimate closure of a totalized process that marks the impossibility of continuation. This ending affirms the full manifestation of the process while denying the possibility of addition or expansion. In contradistinction to this form of ending, there is the not-yet-finished. In this stage of not-yet-finished, the process has manifested nearly all of its potential. There is, however, a residue of potential, deep within the recesses of the process. When the final and ultimate ending appears at the edge of sight, this prior stage of not-yet-finished arouses itself from the depths of being and the residual potency of the process unfolds itself unto the not-yet-finished process. It is within this second, not-yet-finished stage that one can still experience and connect to the process at hand. One may say that this not-yet-finished stage is the beginning-of-the-end that moves towards the end-of-the-beginning. On an architectural register, the final and ultimate ending may be considered the path that leads beyond the exit, with the not-yet-finished being the doorpost through which one must traverse before exiting. The doorpost is a space of memory, affixed with the *mezuzah* that serves to remind the individual who has embarked on the path of forgetting. *Motzei Shabbos* represents the ending stage that is not-yet-finished.

### **The vanishing trace**

During this stage of ending that has not yet ended, the vanishing remainder of

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<sup>61</sup> This is based on R. A.I. Kook's comments in the small kuntreis *Reish Millin, Taamim, psik v'sof passuk*, pp. 35-36. *Psik*, for R. Kook represents the not-yet-finished, while *Sof passuk* represents the finalization of the process. For a corresponding idea, albeit on a different register, see the comments of R. Shalom Dov-Baer Schneerson, *Yom Tov Shel Rosh HaShana*, 5666, known as *Hemshech Samech-Vav*, pp. 24-27, and 32-35 regarding the concept (tb *Brachos* 16a) of *Ad v'Ad b'Klal*. For the Rebbe Rashab, *Ad* represents the not-yet-finished, while *Ad v'Ad b'Klal* represents the finalization. In terms of kabbalistic symbolism, the Rebbe Rashab aligns *Ad* with the *partzuf* of *Arich-Anpin* and *Ad v'Ad b'Klal* with the *partzuf* of *Atik-Yomin*. These two *partzufim* form the two interacting stages-oppositional in their coincidence- of the transitional stage of *Keser*. *Keser* marks the lowest aspect of the higher stage, which then becomes the highest aspect of the lower stage. It is the *yesh* of *ayin* that becomes the *ayin* of *yesh*. For this reason the *partzuf* of *Keser* is often referred to as *Keser-Malchus*, or *Ayin-Ani*. The phrase "*na'utz sofam b'tchilassam*", "their end is embedded within the beginning, and the beginning in the end" is applied to *Keser* as well for this reason, see R. Chaim Vital, *Eitz Chaim, Shaar Mem-Beis*; R. Shalom Sharabi, *Hakdamat Rehovot HaNahar*, pp.9a and *Sefer Nahar Shalom*, 12b. R. Moshe Chaim Luzzato, *Maamar HaGeulah* (Part I) describes the two stages of ending with regards to the eschatological and teleological aspects of the Messianic advent. Ramchal mentions two stages, *Pekida* and *Zechira*. *Pekida*, the initial awakening-from-below, represented by *Mashiach Ben Yosef*, corresponds to the not-yet-finished. *Zechira*, the reciprocal awakening-from-above, represented by *Mashiach Ben Dovid*, corresponds to the finalization of the process. Regarding the sefirotic representation of these two stages, Ramchal seems to align *Pekida* with *Yesod* and *Zechira* with *Malchus*. For an extensive treatment of *Atik* and *Arich* and their relationship with *Yesod* and *Malchus*, see R. Yitzchak Meir Morgenstern, Introduction to *Yam HaChochma*, (2009, 2013, 2015).

Shabbos, we are capable of reentering Shabbos through the shadow of its disappearance. Aware of the crumbling edifice of Shabbos-time, the reconnection to her gifts becomes all the direr. In the frantic and anxious hope to reenter the closure of the additional-soul, we throw ourselves into the bewilderment of this ending that has remained open with newfound strength and urgency<sup>62</sup>. This point in time is marked by the *havdalaah* process, the act of separation, which as Rebbe Nachman<sup>63</sup> wrote is predicated on *daas*, or knowledge. *Daas*, as a unique state of embodied-knowing represents the capacity of connectivity. The possibility of connection, however, is built upon its opposite, the risk of disconnection<sup>64</sup>. Whenever I connect to something with intimate attention, I am concurrently exposing myself to the risk of inattentive distance. The *havdalaah* act is an act of knowing the difference, as there can be no difference without separation. The duality of knowing's nature colors the *havdalaah* process. As I disconnect from Shabbos by knowing the difference of Shabbos and *chol*, I am simultaneously reaffirming the presence of Shabbos. For there can be no separation-act without the presence of two co-occurring aspects. Exiting Shabbos through the recognition of *moetzei Shabbos*, we become aware of Shabbos's reverberating light as it floods the space of *motzei Shabbos*. Rav Tzadok haKohen of Lublin<sup>65</sup> describes this phenomenon through a psychological lens when he writes,

“And this is the explanation of the Sages statement that, “whoever is *mavdil*, separates, over wine on *motzei Shabbos* will merit sons who are worthy of lawful discourse”, meaning to say that they experience a sense of joy through the withdrawal of Shabbos, as they sense a knowing-distinction, through *daas*, and therefor they merit sons who are worthy of lawful discourse. This is a reciprocal reward, as the aspect of lawful discourse is the capacity, through *daas*, to mark sharp distinctions between the pure and the impure... And one can say that for this reason we invoke Eliyahu the Prophet on *motzei Shabbos*, because Eliyahu, the guardian of the covenant that marks the distinction between the Jewish nation and the nations of the world, testifies to the Jewish nations continuation of this continuity, to reveal that “the whole nation is righteous”.

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<sup>62</sup> See R. Chaim Vital, *Shaar haKavannos*, vol. 2, *drush va'yehi noam*.

<sup>63</sup> *Likkutei Moharan*, 1:117

<sup>64</sup> For an extensive treatment of *Daas* and its epistemological contradictions, see R. Shlomo Wolbe, *Pirkei Kinyan Daas*. A full overview of *Daas* and its central theme in Jewish thought is beyond the scope of this essay.

<sup>65</sup> *Pri Tzaddik, Bereshis*, pp. 499-502

## **Daas and seperation**

The negative affirmation of *havdalaah* affirms the negation of Shabbos<sup>66</sup>, while simultaneously marking the trace of Shabbos through which we may reenter the absent presence, that is present through absence, of Shabbos's reverberating light. Much like the *bris milah*, upon which Eliyahu testifies, *motzei Shabbos* is a space which connects through an act of cutting away, disclosure through an act of concealment which is concurrently the concealment of disclosure<sup>67</sup>. The dark night of *motzei Shabbos* becomes the dark-light<sup>68</sup> of potent, directed connectivity. The wandering absence of *motzei Shabbos* transforms into the soulful balance of running and returning, *matti-v'lo-matti*<sup>69</sup>.

## **Stars of doubt**

Of the manifold laws dictating the *havdalaah*-act, the temporal contingency on the appearance of three stars stands out<sup>70</sup>. The *havdalaah*-act marking the transition from Shabbos to *motzei Shabbos* may not be performed until three stars appear in the night sky. Acknowledging the significance of the star's appearance, Rav Elchonon Wasserman<sup>71</sup> goes as far as to suggest the equivalence of night's ontological existence and the appearance of the stars<sup>72</sup>. Ordinarily, the signifying status of the three stars is quite simple, however, the difficulty arises when clouds blot out and occlude the stars presence. Commenting on this Halachik dilemma, Rav Yosef Karo<sup>73</sup> states, "when clouds occlude the stars, one must wait until all doubt leaves his heart before performing the *havdalaah*-act". Doubt, questioning and uncertainty cloud the space of *motzei Shabbos*. Exile is marked by confusion. The heart,

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<sup>66</sup> See R. Yitzchak Hutner, *Pachad Yitzchak, Shabbos, Kuntreis Reshimos*, no. 7.

<sup>67</sup> See footnote 30; I am greatly indebted to Professor Elliot Wolfson for this topology of thought.

<sup>68</sup> The "dark-light" is an allusion to the central kabbalistic idea of *Butzina D'Kardinusa*, the darkened light. For an extensive treatment of this topic see, J. Rosenfeld, *Schok D'Yitzchak: Chelek Butzina D'Kardinusa* (Netzech: 2014)

<sup>69</sup> See R. Chaim Vital, *Eitz Chaim, Shaar Matti v'lo matti*; R. Nachman of Breslov, *Likkutei Moharan*, 24:1

<sup>70</sup> *Shulchan Orach*, 1:293. See *meforshim* there.

<sup>71</sup> *Koveitz Shiurim, Pesachim*, vol.1, no.2

<sup>72</sup> The stars that point towards the advent of *motzei Shabbos*, far from a wandering signifier, represent an essential aspect of *motzei Shabbos*. See the comments of R. Yitzchak Hutner, *Pachad Yitzchak, Maamrei Succos*, 9:4-9, where he writes, "There is a darkness that is in truth, light, and it is loftier than the light we experience now. However, this light is so concentrated, it would damage existence; therefor we refer to it as darkness. We find that our night is darkness, but it contains a trace of the darkness that preceded the light of day, which is in essence the supernal light. The trace of this great light is hinted to in our night's darkness through the stars that appear as sparks of light." On the kabbalistic significance of the stars, see R. Yaakov Tzvi Yallish, *Kehilas Yaakov*, vol.2, *Erech-Kochavim*

<sup>73</sup> *Shulchan Orach*, 1:293:2

the seat of subjectivity is filled with doubt and the capacity of knowing, *daas*, is disabled<sup>74</sup>. One may not enter the space of *motzei Shabbos*, the potential space of the not-yet-finished until “doubt has left the heart”.

### The arrival

Eliyahu haNavi, Eliyahu haTishbi<sup>75</sup>, appears on *motzei Shabbos* to appease a broken nation, thrown from loftiest of heights to the depths of the deep. He arrives to return to us that which we have lost. *Tishbi*, is etymologically rooted in the word *teisheiv*, to return. As the Jewish Nation is struggling to recapture the lost soul, the lost sense of pride that comes with Shabbos, Eliyahu comes to uncover points of positivity<sup>76</sup>. Rav Avraham Yitzchak haKohen Kook writes<sup>77</sup>,

“Every *motzei Shabbos*, Eliyahu sits beneath the tree-of-life, inscribing the merits of Israel. Therefore, it is incumbent upon all those who are connected to yearning for the secrets of Torah, that is the trait of Eliyahu’s revelation, on any level, even on the imaginative level alone, or sensual, or on the level of human intellect, all the more so if one has merited, through Divine kindness, to be elevated to loftier levels, that on every *motzei Shabbos*, they too should act like Eliyahu, and engage with the merits of Israel. To recognize, in a clarified and purified recognition the holiness of the Jewish nation, their delicate elevation, and to connect oneself to the holy-body of the nation.”

To sit and uncover the light of *motzei Shabbos*, to think and speak positively about a people caught up in the whirlwind of disappearance, is to partake of the potent act of uncovering<sup>78</sup>. Uncovering the husks that occlude the essence of truth, shattering the clouds of doubt that cover the kernel of light. That is why; along with his arrival on *motzei Shabbos*, Eliyahu is tasked with answering and clarifying all the unanswered/unanswerable questions. *Teyku*,

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<sup>74</sup> See R. Nachman of Breslov, *Likkutei Moharan*, 7:1; 21:11

<sup>75</sup> *Melachim a*, 17:1.

<sup>76</sup> See R. Nachman of Breslov, *Likkutei Moharan*, 1:282

<sup>77</sup> *Olos Raya*, vol. 2, pp. 211-212.

<sup>78</sup> The act of uncovering positive points, counter-intuitively, is considered an action connected to the *sefirah* of *gevurah*. See tb. *Shabbos*, 88a, regarding the patriarchal attempt to speak positively and favorably about the Jewish nation. In the end only Yitzchak, the patriarch associated with *gevurah* is able to find positive aspects with which to combat God’s accusatory stance. See R. Yehuda Loewe, *Netzach Yisrael*, ch.13, where Maharal deals extensively with this issue, ending with “the true points of positivity can only be found through the harsh judgments of *gevurah*.”

*T'ishbi Y'itaretz K'ushyos U'abayos*<sup>79</sup>. Eliyahu haTishbi arrives to answer all the questions and difficulties. The doubt that marks exile, the forgetfulness that opens unto apathy is dispelled through Eliyahu's appearance.

### **The gift of exile**

Just as *motzei Shabbos* is a time fraught with anxious anticipation, yet capable of opening the door towards newfound spiritual potency, exile is the existential night that enables the Jewish nation to reengage with God on a unique level. *Kein ba'kodesh chazi'zicha lir'os uzcha u'kevodecha*<sup>80</sup>, *I have seen You in your sanctuary, and gazed upon Your glory and honor*. Rav Schneir Zalman of Liadi<sup>81</sup>, through an act of hermeneutical inversion explains this *passuk* as follows, "if only we would merit perceiving the Godly presence in the times of redemption, with the holy temple built, as we perceived You while we were in a state of exile." The exilic state of wandering, homeless, through the labyrinths of foreign lands provides the drastic need to cleave to God in a wholly new and newly whole fashion. In the stateless state of exile, we no longer find solace in our previous structures of certainty<sup>82</sup>, and we are thrown into the lap of God, with the harrowing realization that there is nothing else but Him. This phenomenon applies, as well, to the summery months of destruction, *Tammuz* and *Av*, wherein the Jewish nation observes a three-week mourning period referred to as *Bein HaMitzarim*, between the straits. The *passuk*<sup>83</sup> regarding the dire situation in which the Jewish nation finds itself, states, "*Kol rod'feyha hisiguha bein ha'mitzarim*", *all those who chase her, grasp her between the straits*. Rav DovBear, the *maggid* of Meziretch redeeming the *passuk* from its depressive sentiment, creatively misreads as follows<sup>84</sup>, "*Kol rod'feyha*" becomes *kol rodef-y*"<sup>h</sup>, all those

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<sup>79</sup> See R. YomTov Lippman, *Tosfos Yom Tov, eidiyut*, chapter 8, sv. *sh'nemar*; R. Nachman of Breslov, *Likkutei Moharan*, 1:247; See R. Yaakov Tzvi Yallish, *Kehilas Yaakov*, vol. 3, *Erech-Teyku*; *ibid.*, vol.1, *Erech-Eliyahu*

<sup>80</sup> *Tehilim*, 63:2

<sup>81</sup> See

<sup>82</sup> See R. Tzadok of Lublin, *Resisei Layla*, no. 2, regarding the *passuk*, "For my father and mother have forsaken me, and God has collected me". Of note, see R. Chaim Vital, *Pri Eitz Chaim, Purim, drush gammel*, regarding the existential strait that *Esther* found herself in as she entered the palace of *Achasverosh*, and her proclamation of, "my God my God, why have you forsaken me".

<sup>83</sup> *Eicha*, 1:3

<sup>84</sup> See



who seek God, depicted by the letters *yud-heh*, “*hisiguha bein ha’mitzarim*”, will grasp Her<sup>85</sup> during these days of *Bein HaMitzarim*. The dark days of summery mourning are transformed to become days of spiritual potency, wherein one may develop a stronger and more mature sense of Godliness.

### Prayful questioning

All spiritual and existential questions are rooted in the destruction of the *battei mikdashot*, which symbolize the concealment of God’s presence. In this sense, all questions are a form of prayer, a prayful questioning beseeching God to disclose His presence, to end the suffering that has filled the void of His apparent absence<sup>86</sup>. In response to suffering both personal and national, Jewish authors and poets have written various *Kinot*, or elegies to be chanted on the ninth of *Av*, the apex of summery mourning. These *Kinot*, however, are temporary, awaiting the arrival of Eliyahu who will transform the mournful sighs into redemptive prayers. Rebbe Nachman of Breslov describes this transformation with no air of evocation, rather, as a matter of fact when he writes,

“It is written in the Zohar that “*Teyku*”, which is stated in the *Gemarah*, is the aspect of lacking rectification, which means that it (*Teyku*) is lacking the *nun* of “*Tikkun*”, and it becomes “*Teyku*”. And know, that this extended *nun*, that “*Tikkun*” is lacking, and which then becomes “*Teyku*”, is in a low and diminished state, and becomes the aspect of “*Kinot*”, which is the same letters as “*Tikkun*”, only; the *nun* is now low and diminished. May God redeem us and transform the “*Kinot*” to “*Tikkun*”, and rectify the “*Teyku*”.”

Eliyahu, the wandering prophet, armed with the capacity to dispel the darkness and *sheker* of this-worldly suffering, appears, unseen on *motzei Shabbos* to awaken the trace<sup>87</sup> of Shabbos, of redemption, within exile itself.

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<sup>85</sup> See footnote 2.

<sup>86</sup> See R. Nachman of Breslov, *Likkutei Moharan*, 2:46, where he notes that *kasha* is *roshei teivos S’hema K’oleinu H’ashem E’lokeinu*; R. Gershon Henoch of Radzyn, *Sefer ha’Zmanin al Haggadah shel Pesach*, pp. 10-11. The Jewish philosopher/poet Edmond Jabes, who himself held exilic wandering to be the muse of his writings, operates with this motif of questioning as questing and prayer, see for example his work, *The Book of Questions*; see R. Waldrop, *A Lavish Absence: The Life and Thought of Edmond Jabes*, pp.13-48.

<sup>87</sup> The *sugya* of *moetzei Shabbos*, Eliyahu, exile and summery wandering would not be complete without a foray into the world of *Dovid HaMelech*, “the hated stone that becomes the crowing jewel”, *melevah malka* and the elusive *luz* bone, the trace of life that remains in being-after-death. However, for the sake a brevity this will wait for a future essay.

