

"For your information -- why I too do not lose Paragon Road,
hope."
London E.9.

21.3.71.

Dear Rabbi Lamm,

I trust you are well and hope after this long absence you have not forgotten about me. Very much has happened in the last nine months⁹ that really I don't know where to begin. There is so much I want to say about my experiences in Yugoslavia and my inner growth and development that perhaps I must save it up until I meet you one day. I hope to be in New York in the summer to see the Rebbe and perhaps I'll see you then.

especially I thought you may be interested in a summary of the reports about the Yugoslavian trip that I made for WUJS and a copy of a short letter I wrote to the Rebbe just ~~when~~^{after} I returned. We still keep in touch and WUJS is sending another group this year. My memories are so exhilarating ~~and~~^{but} sad. My experiences were stimulating to an unimaginable degree and yet when I reflect on the situation of the 2 Czech students and 6 Rumanians ~~especially~~ and the look in their eyes when we finally said farewell, I feel terribly spiritually on edge, a numbness, a feeling of insignificant impotence. The discussions I had late at night with a most refined sensitive soul from Zagreb who was so ashamed about his ignorance of Judaism; the ~~best~~ mature student from Sarajevo who was born amongst Tito's partisans in the woods and had had no Bris etc, etc., all these memories fill me with both joy and sadness. I'll have to write a book one day. Even now when I talk about what was also a wonderful holiday, I soon become high and talk with Hislahavus about Klal Yisrael.

I also enclose a little article I had published about Chabad. It was in response to a rather negative letter that the editor asked me to reply to in 250 words. My involvement with Chabad has developed slowly but surely since I last wrote to you. ~~and~~ The more I learn for myself in the original Yiddish and Hebrew texts, the more I become amazed about the depths that exist within the Jewish tradition. In fact I feel annoyed ~~that~~ for so long I was deprived of the philosophy and poetic approach of Chabad. One hears so much talk amongst those who are, at least aware of the intellectual and spiritual problems that beset the Jew ~~and~~ the need to evolve a philosophy. I realise that a number of modern problems ~~that~~ Chassidus does not tackle and for that end the 'Tradition' type of approach is suitable. But if one's heart is aflame and one is not concerned with apologetics but wants to grow, to understand what spiritual living is all about, then surely there is within the thousands of Sichot and Maamarim and Kuntresim a wealth of ideas and a treasurehouse of insights. It's not good enough to read a learned article. Just as there is a rhythm of growth, there must be a rhythm of ideas, a constant orientation of depth, truly a way of life which is intoxicated with aspirations of Jewish spirituality that relates to one's own inner life. This I have found only in Chassidus. To sing a devekus nigun, to hear a story, to absorb and contemplate a deep maamar about man's existential crisis and our expected response--this is Yiddishkeit. And the wonderful thing about Chabad is that there is involvement at every level of Jewish life. Well, at last I have found

my niche. I am still interested in Tillich for his articulation but I don't need him. It makes me so sad to see intelligent orthodox Jews grappling with christian theologians to give them some depth to their Judaism which they cannot find in Hirsh or Musar or the rationalist philosophers even though somewhere hidden there is something, but usually one has to have it before one recognises it.

Anyway enough is enough. I hope that you will have time to write although my last letter to you has lost some of its meaning to me. I don't want a Jewish Tillich. I want to grow, man, grow, and at last I have found a Derech which talks about what I need and a group of people who accept me with all my mishigases and where I have found articulated the poetry of Jewish existence.

Radically Yours,

אברהם קרליב

ומה לא ברמקיה ואלוהי.