

Karl D. Darmstadter

#221

1336 Missouri Ave. NW.  
Washington, D.C. 20011

3-7-67

Rabbi Dr. Norman Lamm  
The Jewish Center  
131 W 86th St.  
New York, N.Y. 10024

Dear Rabbi Lamm: j

Thank you very much for your immediate answer to my letter. The more I see and read articles written by you, hear about your lectures, apart from your daily Rabbinical duties and your teaching load, the more one must appreciate that you take time out to deal with incoming correspondence.

Now I am glad that you found my suggestion referring to Gabirol's KETER MALKHUTH valuable enough to justify some searching analysis of the Philosopher-poet's approach to "see" the realm of the Infinite. I look forward to read in the not too distant future y o u r own study !

Between the arrival of your letter and this answer, I had the pleasure to read your fine "Message", together with our dear friend's, Rav Leo Jung's own words.

And I just finished your JEWISH LIFE article. A excellent synthesis of the Halakhic teaching and the secular aspects, not only of ~~the~~ the Kennedy-Manchester case, but of the far-reaching, almost ominous indications in our time (What about the future *ein* ?), how the dubious wisdom of technology may prove to be disastrous to individual and to society. I have an interesting illustration and experience of my own:

A neighbor whom we know very well, and a good man, is, it seems to me, "bitten" by a "bug". Whatever is new in the field of electronic devices, is of importance to him. He carries sometimes a hidden, "secret" "bugging" device on his body. He has devices that he can, secretly, tape-record my, or anybody's, any visitor's words.... It is frightening. Your article shows, should teach such an individual how he violates Jewish law (which does not mean anything to him) and secular law, which he ignores, let me say, without intending to harm anybody. Your article, most interestingly, goes indeed from the particular to the universal. And how can man be protected from such worsening, horrifying destruction of human privacy? Will the next (or already existing !) device be a LASER beam "seeing" the intimacy in another human being's home?



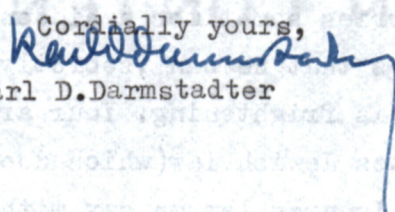
I have more than one reason to appreciate your article. It so happened that we just started the first DAFIM of BAVA BATHRA. Your remarks about the principle of "HEZEK RE'ITYAH SH'MEH HEZEK(6b) helped me not only to understand the passage itself much better, but also its interesting ramifications. Thank you !

May I add one remark, and I say it <sup>למה אני ואני</sup> and <sup>ע"פ</sup> On p. 10 in the "Jewish Life article) you write, "...History, for the Jew, is HEILSGESCHICHTE, sacred history, ...." Forgive me for expressing my doubt that "sacred history" is an adequate term for the German word. As I understand it, theologians, Christian theologians, use the term referring only to the story, as they believe, of J. bring "salvation" to man. "Heil" is not "heilig", though there may be a common root. "Heil" is <sup>על</sup> in the word which they use for their "saviour" ("Heiland"), is related to "heilen", to cure, to save. I do not know whether and where Jewish writers did or do use the "Heilsgeschichte" expression in the sense you interpreted it: "sacred history". But the best expert to know the correct answer (or refute my interpretation, if incorrect) would certainly be our beloved Rav, your colleague, Rav Jung!

To conclude, it would have been, though delicate, <sup>interesting</sup> to mention, couched in diplomatic language, the "private ~~life~~ of a certain public figure" - - - Adam Clayton Powell. Maybe if someone had brought to his attention your quotation (YOMA 22b) about the "public figure" of an elected leader, Parnes or Congressman, before it was too late, much that happened would not have happened, painful developments would have been avoided..

I see I strayed away from the real purpose of this letter. I come back to it by saying that, if your time will allow it, and it has not <sup>to be</sup> soon, I will be glad to hear from you again. In the meantime I remain, wishing you and yours <sup>עזרה, ברכה, חיים, טובה</sup>

Cordially yours,

  
Karl D. Darmstadter