

Dear Rabbi Lamm,

May Naomi and I wish you and the ganze Mishpacha - a belated gut Purn!

[redacted] has been in touch and stayed here for a weekend. She is a very fine young lady - just as you described her. Suffice it to say that she is now one of the family and after long sessions I feel as if I've known her for years. She's a searching soul + ח"ו She ~~will~~ see that searching + a joie de vivre are not necessarily incompatible. Anyway for the meantime she's got a few niggunim + stories to keep her going until she comes again. Have you got any other sensitive souls floating around these shores you would like us to put up for a while - please let's have the pleasure.

How is your book going? Perhaps I can take this opportunity to ask you for Ged on an issue that I sent to L. Jacobs for clarification recently. He answered (he always answers promptly but very concisely) that the matter needs further research + he'd let me know. - Here goes.

1. Within the literature חז"ל as an event in history is accorded great significance and qualitative influence on the Jew's spiritual life. The idea is developed that as a result of the covenant at Sinai, there was ~~the~~ + is a possibility (slightly impaired by the fact) of a fusion of the physical and spiritual worlds - the ideal.

To quote a text:

אמר משה תורה אף כח פלג נביא עולם ק"ן כל ואלה פארא"ן ציקס ז"ק נ"ג
חומות און ז' עבודת א"ב באלהאן נאר אין צעם אס זר ואלה זא נ"ג
נחצ"ן --- אדאר עס זא פלג ח"ח בפנימיות זא ואלהן קצנלעך אס
א"ב ואלהן ע"י יד מן תורה

To summarize, as I see it; with Mosaic Torah "Kedusha" permeates the world through the חז"ל. What does this mean and such heresies - how does it fit in with other Kabbalistic notions of history besides the idea of Avraham reversing the tide of ג'על from the 72 ש"ק. ~~that~~ until דוד brings G. back again. Has it anything to do with the ideas of a closer bond between a חז"ל + חז"ל - a qualitative change in the relationship because of Sinai - but why is it necessary to bring this almost magical idea of חז"ל (Hints 1"n of transubstantiation?)

2. According to the traditions that the חז"ל kept the חז"ל [L. Jacobs refers to a discussion in the introduction to חז"ל by Reb. A. Heller which is too hard for me.] these are to be understood חז"ל - that Avraham kept נח literally with חז"ל - fair enough

My question is this: why does the mystical school have to explain that e.g. דוד brought about the same חז"ל with his deed (misdeed?) with the feeling ~~that~~ as with חז"ל: Doesn't the Zohar agree he put on חז"ל? חז"ל
פלג א"ב ואלהן ע"י יד מן תורה



Ruth N. Lamm
131 West 86th Street
New York
N.Y. 10024
U.S.A.

POST CODE
TO USE THE
AIR MAIL

By air mail Air letter
Par avion Aerogramme

An air letter should not contain any enclosure

TABOR
2A Carmel Terrace
Carmel College
Wallingford
Oxon OX10 8BT.
England.

Sender's name and address (Please show your postcode)

...so much for theology!

Shoshana is a bundle of joy curiosity and fascination for us both. Naomi finds life by the kitchen sink and baby's nappy rather frustrating but that's the price you pay for the bliss of married life.... Shosh is such a handful I don't know how she'll manage in July with number 2 (P.G.). They say one gets used to it after a while - do the Lamm's agree?!

Dearest wishes for a Kosher Pesach and as for a reply -

Michael T.