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2<sup>A</sup> CARMEL TERRACE  
CARMEL COLLEGE  
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OXON.

AND ZYK ??

Dear Rabbi Lamm,

Greetings. After a break of about 6 months I thought it was time to renew our correspondence.

Trust you + your family are well and that you have had an enjoyable nos. life in Carmel remains hectic but a constant challenge. One day I'll discuss the strange paradoxes of Carmel, but suffice it to say that it is possible and rewarding to '313' z'man here - - -

I enclose a z'male on nos which I think you will enjoy - it gives an unusual mystical twist to question of the job - the need for a p'sukei z'marot and the primacy of ordered living.

Also enclosed an 'et' to add to your collection. It's one of my old favourites and I have used it recently as a fairly successful lullaby for Shoshana!!

How is your book on M'zot getting on? ~~?~~

Looking forward to hearing from you.

With love & gn

In K'deshah

P.S. There is some mention in the z'male of  $\text{אַנְסָרֶת}$  =  $\text{גִּבְעָה}$

This is a central theme in "הַלְּבָב" - how do you understand it? Also, I wrote to L-Jacobs<sup>65</sup> another idea I have come across in the literature quite frequently. The Alter Rebbe often speaks about the superiority of man over the angels by virtue of his potential of transforming the mundane world. To perform this task his neshama derives from a higher source - not "merely" from נֶפֶשׁ but אֲנָנוֹת - the phrase used is קִיּוֹת אֲנָנוֹת פְּלַנְגֵן יְהָה. I asked L-Jacobs about the meaning of this idea from within the literature - whether symbolic or an actual fact that the sefirah is derived from the brain (physical) of man. He wrote back and said that it was quite common until modern times to assume the latter to be true. Again, any further comments?

Lastly an interesting observation of the previous Rebbe on the ethos of American society and how it differed from the values that permeated the former days in S. Europe

לְקַיְמָה וְאַלְפָה כְּלָמָדְתָּה בְּרַבְּתָה  
בְּרוּלָה אֲלָמָן 'ז אַקְלָה אֲלָמָן כְּלָמָדְתָּה  
לְעַד תְּנַחַן כְּלָמָדְתָּה לְעַד תְּנַחַן כְּלָמָדְתָּה  
לְעַד תְּנַחַן כְּלָמָדְתָּה לְעַד תְּנַחַן כְּלָמָדְתָּה

כְּלָמָדְתָּה לְעַד תְּנַחַן כְּלָמָדְתָּה

כְּלָמָדְתָּה לְעַד תְּנַחַן כְּלָמָדְתָּה