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2-28-71

Rabbi Dr. Norman Lamm
The Jewish Center
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Dear ~"~ Lamm :)

A letter written by you (an answer to a previous letter sent to you, is before me. The date: March 7, 1969, almost 2 years ago. In it you wrote that you "had not previously heard of the E^{N} which [I] quoted" and you found it "fascinating". You added: "What is its source?"

It took me a long time to find that that E^{N} beginning: ~"~ E^{N} R^{P} E^{N} E^{N} S E^{N}
(I think I wrote the R^{P} E^{N} S E^{N} full text in that letter. You may not have 'preserved' a letter which certainly was only one among hundreds of important communications coming to you. But now being able to let you know that the E^{N} is from R^{P} E^{N} under the R^{P} : " R^{P} 's fine" there will not be any problem for you to find a good word of which you wrote at that time that "there is a great message in the words."

Speaking of messages: while, unfortunately, we here are not privileged to listen to you, when you did and continue to, report on the received inspiring impressions received during your recent months spent in the R^{P} , we could at least get a R^{P} of what you saw and heard. I refer to the fine 'vignettes' printed in the Center's Bulletin.

Brief as they, necessarily, had to be, they give an insight (serious and in a lighter vein, too!) in what you experienced. Of course, there is so much, much more to it for one who, like you, gave and received, traveled and stayed, watched and listened, and that all

a time when unsolved problems, pressures from outside, controversies within, unanswered questions, many unanswerable by the human approach, weigh heavily on everyone, and not only on the shoulders of those who make, have to make the crucial decisions.

I remember your analysis of the 'religious' questions (article in a previous issue of "Jewish Life"). If I remember correctly you did not mention (or use) the term "conservative" efforts to gain official acknowledgement, halakhically speaking, in Israel. You stressed, I remember, the impossibility of acknowledging, of giving official recognition to, say, "Freeofian" ^{רְפֵאָנִים}, to Reform.

Now, you know much better than I do that "conservative" means one thing to the spiritual leader who leans strongly to traditional Judaism; it means, as we see it here (in Wash.) and everywhere something so different to others who call themselves with a certain ^{רְבָנִים}, "conservative" and are 'creative', day after day, in their reformistic 're-constitution' of Judaism.

What to do about those, in Israel, who are not following the strict rules ^{רְשָׁעָה, יְמִין}, to be enforced by the acknowledged authorities?

After all, ^{בַּיּוֹם}, the ^{יְמִין} is not only allowed every ^{רְבָנִים} to come, but invited each and everyone ^{... וְיַהֲיֵה} ^{לְפָנֶיךָ}, ^{לְפָנֶיךָ יְמִין} to come. While it would be awful to use the expression "it opened a Pandora's box", the fact remains, and today when brothers and sisters from Sovietland are coming, though only in tiny numbers, that the problem of somehow "acknowledging" all those who are invited to live in Israel, remains - an unsolved problem.

It may interest you that your suggestion, a very important one, to make every (or almost every) $\text{נ}'$, in addition to its traditional religious character a 'secular' day of recreation, was discussed approximately 500 years ago in a small Jewish village אַלְמָן , in Germany. The one who suggested it in informal talk was the late father-in-law of a man you probably know very well,

Mr. Ludwig Jesselson, New York! The father בֶּן

(1907), a dear friend of mine, left his ancestors' village in 1939, went to, lived and בָּיִס came to rest in 'k...

Let us hope that in normalized time we look forward to, such most valid suggestions will remove many obstacles now existing.

I realize that I who, for reasons too complicated to go into, was not yet privileged to see the רְשִׁינָה . Thus, I must be hesitant to express an opinion of one who lives אַלְמָן . But I envy all those who, like you, your family, were granted the great נֵס to apply to themselves the words

$\text{...לֹא תְּנַזֵּה נֵסֶת אֲלֵיכֶם}$ בְּנֵיכֶם

To conclude in the appropriate, hopefully legitimate, more joyous mood of אַלְמָן , you remember your little story told to your Center family once when you fulfilled the רְשִׁינָה of רְמָנָנִי . And I remember having mentioned my answer, a kind of 'reward' to you in that connected: Here is a "Wimpel", a דָּוִנָּה , seldom used in American synagogues; but such 'Torch bands' were the rule in Europe. They are certainly more meaningful, not as 'empty' as what is used here.

Let me send it to you as a רְשִׁינָה , as a token of my admiration for a רְאִיר , a leader who not only fulfills the רְשִׁינָה of רְמָנָנִי , but the other great one, רְמָנָנִי , literally, and in the highest sense of the word. I can certainly leave it to you whether to use the

SON for your own pi's, for one among the many in
the J.C.'s posse pi's or, once - in a ^{ס'גנ'ר'} pi of your
choice in Israel. When it will be received by you,
held in your own hand, it will be a ^{מִזְמָה} זענ' -
That, in a way, the name and memory of the unknown
born on "פִּי יְהוָה בְּנֵי יִשְׂרָאֵל" will be
will thus be perpetuated in a very unique way, is
my hope, and, I believe, a cause of zivne for you,
the recipient.

I am sure that you know the *zayin* connected with such *Nisim*: a piece of fine Linen was laid on the table where the *Zayin* was performed; then it was cut the way to be used for *Til'ah*; then, usually embroidered by the mother, in plain or more elaborate patterns; when the *zayin* was one (sometimes on his 3rd *Nisim*, pl.), his father took him to the *Shul*, and when it came to *Til'ah*, the "young man" was allowed to hand over "his" *zayin* to the gentleman who was given the *3moshav* *Til'ah*.

Would it not be beautiful to re-introduce such a ribbon instead of using (what I see too often) a not too beautiful, not too 'clean', often torn ribbon - - - ?

Even such minor innovations, renovations may contribute to ΔG_{ext} , ΔG_{int} הגדילו

I apologize. I am afraid this letter is much too long, requires too much time and patience on the part of the recipient. But, then, while I have the great loss of exchanging frequent communications with your colleague, your J.C.'s "Senior 27", my dear friend, 27 Dr. Leo Jung G-L-e, I do not write to you too often. To see you be it in New York, be it here - as an invited guest speaker - would be a great pleasure.

To hear from you - no four pages are asked for! - will bring ~~the~~ love to the writer.

בנין מילויים: מילויים מילויים מילויים

! pise p' re si pise

Cordially yours,
Rudolf Amstutz

R. A hearty "Welcome
home" to Dr. Jung
and fondest regards.
I will write to him.
K.D.J.