

Paragon Road,  
London E.9.

29.4.70.

20 1704

Dear Rabbi Lamm,

Thank you for replying so promptly. I am sorry for imposing but I am glad to be reassured that our correspondence will continue.

I am enclosing two small articles that I have written recently for publication and part of a letter to L. Jacobs. I would welcome any comments you may have. The letter to Maurice is a response to a rather critical letter he wrote in the Sussex University Jewish society magazine 'Exodus' after a talk given by my dear friend Smuel Lew. His theme was the irrelevance of <sup>משינה</sup> <sup>לדן</sup> the narrowness of Judaism. Like every "with it" student, he came out with the superficial cliches that instead of worrying about donning Tephillin, we should concern ourselves with the true problems of life like Vietnam. It's the usual stuff students talk about, often to evade the responsibility of daily living which, by comparison, is not nearly so exciting—doesn't this comment sound rather reactionary!? Anyway, I have since met Maurice—he is a charming chap—and we had a nice long chat and we are good friends. Last week he went to Lubavitch centre to arrange for the sale of his Chametz and to collect some hand-baked matza. How's that for quick work?

I was invited to speak at a weekend at Carmel College for 30 six formers from the J.F.S.. Manny Klein is an orthodox teacher at the school and he organised the seminar and asked me to write ~~an~~ a 800 word article for the school magazine.

The extract from a letter to L. Jacobs elicited no reply. He usually replies within about a week <sup>but</sup> ~~and~~ the correspondence between us has since continued on other topics. It seems he doesn't want to discuss this particular subject by letter. I felt I had to tell him exactly how I felt about a number of his opinions.

I am also including an article reprint written by Rabbi Lew some time ago. I would like to tell you about my attitude and attraction towards Chabad in some future letter. Although it doesn't completely satisfy me, I do derive tremendous inspiration from the Derech and the people. In fact on every level, both intellectual, emotional and social, I find it very satisfying. Perhaps an extract from a letter to L. Jacobs will give you some idea <sup>of</sup> how I feel. There is also in it an implied criticism of armchair philosophers, whom Dr Jacobs knows





## University News

# Lubavitch really does care about you

By SHMUEL LEW, Lubavitch student counsellor

"Chasidim on the campus? A Lubavitch student counsellor? If so, this must be geared to the committed ('froomers'). Or perhaps it's a fraternity for like-minded stereotypes?" If your train of thought runs thus, then you've been misinformed.

Lubavitch is a Chasidic group, but with a positive, outward-looking approach. We meet all Jewish students, regardless of their background or feelings towards Jewish religion and Jewish identity. We try to establish a dialogue, where candour (on both sides) is the key-word. Lubavitch is aware of the challenge of today's students, but does not shrink from it. We throw out our own challenge instead.

The inner warmth, the spirit of Torah, is largely unknown or ignored today. Chasidic philosophy and experience highlight this essence, and enrich one's appreciation of Judaism. Lubavitch tries to introduce students to this quality in Judaism, and genuine rapport has been established once the student is made aware that Lubavitch relates to all Jewish students, whatever their knowledge or commitment.

### Personal contact

Our programme is based on personal contact. We plan this year to revisit most of the two dozen or so universities at which we were guests over the past few terms. Ideally, these visits take the form of "Shabbatons," when there is an opportunity to open up a dialogue in the framework of joint praying, eating, singing and/or discussion. We also provide speakers or discussion leaders for afternoons or evenings at the campus.

This term, Lubavitch begins a number of fortnightly discussion groups at some London colleges, at Cambridge, and in a private home in North-West London.

The doors of the Lubavitch Community Centre are wide open to all students. During the winter and spring holidays there will be a series of "Encounter with Chabad" week-ends at Lubavitch, with organised seminars and discussions. The students will spend the week-end as guests of Lubavitch, and the theme will be *experiencing* Chasidic living, where mitzvos are performed with a feeling of love, and where all are welcomed, in the true spirit of ahavas Yisroel. A similar "Evening with Chabad" programme will also be held.

We shall endeavour to accept all invitations from Jewish student societies to organise week-end visits, speakers, or regular discussion groups. The encounters will encompass the entire gamut of topics of Jewish interest, as fired by the "soul" of Torah, in Chasidic philosophy.

We invite every student and group to respond to our challenge. Lubavitch cares, and we offer ourselves to the entire student community. We ask individual students to accept our invitation to contact us, to be on our mailing list, to visit us, or to ask us to visit them. We ask all Jewish and Israel societies to place us on their mailing lists and to inform us of their meetings.

We pledge ourselves to meet any challenge with dedication. We would be delighted to provide further details: Lubavitch Council for Universities and Colleges, Lubavitch House, 109 Stamford Hill, London, N.16 (phone 01-800 0022).

.....suffice it to say that although you appreciate the supra-rational and mysticã element in religion, your whole conception of the Torah pattern of living is the Jew's profound quest for God; whereas serious Jewish thinkers have always seen it as God's search for man. Certainly there has been a human development, adaptation and embellishment.... You refuse to accept as objective that God broke through in history and gave the Jewish people certain Mitzvot, especially Hukim. I can appreciate your dilemma. F. Rosensweig was in the same boat. M. Kaplan in an article 'The future of religious symbolism' develops your theme but is less charitable about the origins of those mitzvot not directly linked with ethical monotheism. But I must admit that he is more logical than you and is unequivocal about his thesis. I don't like the smug glib style of much orthodox thinking, but it does appear to me that you have wholeheartedly accepted the Reform adoration of moral autonomy. To the surprise of the orthodox right and the progressive left, you have included certain mitzvot within its ambit and embraced them with conviction..... I do not wish to fall into the ad hominem fallacy, but I have met a number of people, both students and adults, who are faithful subscribers to your views and I wonder about the efficacy of your approach to Judaism... I do not feel they have a rich inner life derived from traditional Judaism. When they are not spouting negative criticism of orthodoxy, they seem to reduce Torah to ethical monotheism and a little ceremony. Kierkegaard said there are three stages in the spiritual life, all different but complementary: aesthetic, ethical and the religious.... prayer must be with kavannah, not ~~thee~~



cold detached phlegmatic church like mechanical recitation of prayers in the latest abridged and modern enlightened prayer books...Does your approach inspire you<sup>r</sup> youth to learn Torah deeply, not just the theology but also the intricacies of the theonomy; to enjoy an argument between a rashi and a tosphos; an explanation of a difficult rishon by a reb Hayim? Or is the only intellectual and spiritual titillation you can offer, the unanimous insights of the mystics of many races and creeds in matters pertaining to the perennial philosophy? In short, does your brand of Judaism live? I do not mean in the naive B.Graham fashion, but is it vibrant at every level? Does it ~~relate~~ relate to man in his totality..Jung talks about the ~~un~~ unbalanced intellectual.....Please do not misunderstand me. I am not criticising your integrity and I respect you highly and listen eagerly and receptively to what you write and say. Nevertheless, your approach does not satisfy me .I want and hope to be intellectually honest, but I also wish to associate with a community of people where there is dedication, and a warmth and aspiration for those religious values which I consider necessary and vital to being a Jew. I am aware that at times, there is conflict, but the mystics say we live in the world of imperfection. But I feel if one can only see the wood for the trees, a synthesis is possible. One must at least try..."