

Blessing and Greeting:

Your letter of October 23rd reached me with some delay. May G-d grant that the matters about which you write should be resolved in a satisfactory way. Needless to say you and your husband, on your part, should do everything possible, in the natural order of things to bring about this satisfactory development. One of the essential and first steps in this direction is to show a living example of what true Jewish life should be, by the daily conduct in accordance with the Torah and Mitzvoth, which are a source of life and true happiness for the Jew.

It sometimes happens that the kind of problem about which you write results from the fact that the parents had not observed fully the laws and regulations of Taharas Hamishpocho. Fortunately repentance is effective, even retroactively. Therefore you ought to try not only to rectify any shortcoming in this area, but also to spread and strengthen the observance of these laws, within the framework of the Jewish way of life as a whole, to the fullest extent of your influence. This will go a long way to bring about the hoped for results.

I suggest that your husband should have his Tefillin checked, and that before putting them on every weekday morning he should put aside a small coin for Tzedoko. No doubt you also know of, and observe, the good custom of putting aside a small coin for Tzedoko before lighting the candles.

May G-d grant that you should have good news to report, especially as we are now in the auspicious days of Chanukah. No doubt you know that Jewish women played an important role in bringing about the miracle of Chanukah through their dedicated adherence to the Jewish way of life in spite of all difficulties, and with real self sacrifice. May these auspicious days of Chanukah bring you and yours a growing measure of light, both materially and spiritually.

With blessing

By

Mrs.

P.S. I need hardly emphasize that when I wrote in the beginning of the letter that the matters about which you write should be "resolved in a satisfactory way," I plainly meant the absolute necessity to put an end to the matter of your daughter's marriage to a non Jew. As for details how to bring this about, these depend on the character and disposition of your daughter, and on other factors, and you should therefore consult with friends who know her personally.

(only) Needless to say a mixed marriage, G-d forbid, is not at all, as you have been told, a matter which is detrimental or painful to the parents of the couple concerned, but it is first and foremost one of the greatest tragedies that could possibly befall a Jewish girl (even if, because of being emotionally involved, or for other reasons, she does not recognize this, or does not want to admit it). Your attitude towards this situation should be the same as if, G-d forbid, your daughter wished to commit suicide. And this is not only from the religious viewpoint, but also from every viewpoint, since it is clear and a matter of general knowledge that when two persons of such different backgrounds are thrown together, there are bound to be endless frictions, disharmony, etc. The statistics, which only tell part of the story inasmuch as many frictions and broken homes are kept secret, certainly bear this out.

פשוט אשר Resolved in a satisfactory way [=לפתור באופן משביע רצון] היינו אך ורק הביטול החלטי של נישואי הבת לא"י [=לאינו יהודי] – בפרט איך לפעול בזה תלוי בתכונות נפש בתה וכו' ולכן יתייעצו עם ידידים המכירים אותה.

מובן שאין זה כמו שאמרו לה שנישואי תערובות היינו שמזיקים את ההורים, אלא שלכל לראש זהו האסון מהכי גדולים האפשרים בשביל הבת (אפילו אם מפני שהיא emotionally involved [מעורבת רגשית] או מטעמים אחרים אינה מכירה בזה או שאינה מודה בזה). ויחסם צ"ל [=צריך להיות] – שהבת רוצה suicide [=להתאבד] ר"ל ולא רק מבחינת הדת, אלא גם בנוגע לחיי מחלוקת תמידיות, פירוד הלבבות וכו'. וכידוע התוצאות מנישואי תערובות – אף שמפני הבושה ועוד משתדלים הנוגעים לכסות ע"ז [=על זה].