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לחברות

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B.H. 26th of Tammuz, 5733
Brooklyn, N.Y.

Mr. and Mrs. [REDACTED]

Calif. 91352

Greeting and Blessing:

I was pleased to receive your letter of 18th of Tammuz, following our conversation when you visited here. May G-d grant that just as your letter included good news, so you should be able to continue reporting good news in the same vein and in a growing measure.

You mention that you had some questions and doubts, etc. Of course one's must not feel any shame in asking clarification, and certainly should not keep any doubts within oneself, but seek answers. However, there is only one condition: Whatever the questions and doubts may be, this must not affect one's simple faith in G-d and in His Torah and Mitzvos, even if the answers have temporarily eluded one. This condition goes back to the day when the Torah was received at Sinai on the principle of Naaseh before v'nishma, the guiding principle for all posterity. But after naaseh follows v'nishma, for G-d, the Essence of Goodness, desires us to follow the path of Truth on the basis of faith, but then to follow it up with knowledge and understanding, for then the totality of the person is involved in serving G-d to the fullest capacity.

However, one must always bear in mind the limitations of the human intellect in general, and particularly in relation to the area of G-dliness, which is essentially beyond human comprehension. By way of analogy, even within the realm of human intellectual achievement, a small child cannot possibly comprehend an advanced mathematical or scientific formula conceived of by a great professor, though the latter was a small child at one time, and the former could one day surpass even the mind of the professor. It is quite different in the relation between the human mind and the Divine Mind, where the difference is not in degree but in kind; between a created being and the Creator. Therefore, the Torah and Mitzvoth, G-d's Wisdom and Will, can at best be comprehended only in a limited way. To the extent of a person's capacity, he is welcome to inquire and probe, but, as above, without losing sight of the basic condition.

What has been said above is especially pertinent in the present Three Weeks, commemorating the destruction of the Beth Hamikdash and our Exile. For, as we say in prayer: "Because of our sins we have been exiled from our land," etc. Hence, every one of us must do our utmost to rectify and reverse the cause, by studying

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more Torah and doing more Mitzvos, and spreading them throughout the environment, and thus hasten the reversal of the effect and the fulfilment of the Divine prophecy that these days shall be converted into days of joy and gladness, with our true and complete Geulo through Moshiach Tzidkeinu.

Enclosed is a copy of a general message which I trust will interest both of you. For, as mentioned during our conversation Mrs. [redacted] has also an important part to play in spreading the fountains of Torah and Mitzvoth among her friends and in her circles. In addition to the essential thing, this is also the way to widen the channels to receive G-d's blessings in all needs, materially and spiritually. May you both have Hatzloach in this and enjoy it in good health and with gladness of heart.

With blessing, *M. Schneerson*