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ברוקלין, נ. י.

By the Grace of G-d
8th of Adar, 5740
Brooklyn, N. Y.

Mrs. J. Lundy
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Blessing and Greeting:

I am in receipt of your letter postdated the 11th of Feb.

Needless to say, the general topic of your letter can hardly be discussed in a letter. But there is no need for it, since you can discuss it personally with an Orthodox Rabbi in your community. I note from your letter that you have already had such contact.

Nevertheless, inasmuch as you have written to me, I will attempt to answer some points within the limitations of a letter.

To begin with, it is not only a matter of belief, but also of common sense, that the world in which we live has a Creator that directs and supervises its affairs to the minutest detail. Suffice it to cite a simple illustration: When a person enters a highly complex industrial plant, with numerous machines, all working in harmony according to plan, each with its own specific purpose - there is no need to prove that someone has planned and coordinated the entire complex. Be it remembered that no man-made computer or industrial complex can compare in the slightest to the complexity of the world order, and one need only reflect on the infinite complexity of the human body, or the cell structure of even any part of it, to realize that there is a Supreme Being who created it all.

Herein is also the answer to the common question, If so, why are there phenomena that seemingly contradict the Divine order? One simple answer is that if something is 99% perfect, and 1% seems imperfect, common sense dictates that the seeming imperfection is undoubtedly in the eye of the observer, and that this "imperfection" is surely itself part of the overall perfection. Our Sages explain it, on the basis of a text in the Torah, that it was part of G-d's plan of Creation to leave certain aspects "unfinished" in order to enable man to participate in the act of Creation.

As to what part man should play in the universal order - it is also a matter of common sense that having created such a complex and perfect masterpiece, the Creator would not have entrusted it to man without giving him detailed instructions how to conduct his personal affairs and the affairs of the world in accordance with the Divine plan. Hence, there had to be a Divine Revelation - the Revelation at Sinai - when G-d revealed His Plan and gave a set of clear principles

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and a code of laws (the Torah) for man to order his life accordingly. Not only Jews, but people of many faiths, acknowledge the Divine Revelation at Sinai. However, because of one of G-d's greatest gifts to man, namely freedom of thought and action, there were people who, for one reason or another, chose to insert distortions, or to add to, or detract from, the Torah, disregarding the contradiction in terms: If the Torah is Divine, it is out of bounds to human interference; and if man presumes to tailor it to his convenience, it forfeits any claim to Divinity.

From what has been said, it also follows that G-d has fully enabled every person to carry out His instructions in the best possible way, for it would be illogical to think that G-d would give one a task beyond one's capacity to fulfill. Hence, if a person experiences extraordinary difficulties, it can only mean that that person has been endowed with extraordinary capacities to overcome them, and G-d desires that person to utilize his or her full potential, for his or her good, and as an example and inspiration to others.

The above applies to every Jew, and even more strongly to a Jewish mother, blessed with children, and blessed also with special qualities of love and devotion to bring up her children in the true Jewish way, while being the Akeres Habayis, the foundation of the home who largely sets the tone for the whole atmosphere of the Jewish home, and who has it in her power to illuminate the home with the light and warmth of the Torah and Mitzvoth.

With the approach of Purim, it is timely to remember the historic role of Jewish women in Jewish life, as exemplified in the festival of Purim, as related in the Book of Esther. The very name of this book of the Holy Scriptures - not being named after Mordecai, nor after Mordecai and Esther jointly, but solely after Esther - further emphasizes the important role of the Jewish woman.

Wishing you and yours a joyous and inspiring Purim,

With blessing,

My. Lundy