

Dear Rabbi Lamm,

Hello. About two weeks ago I returned from a trip to Japan, and by [redacted] request I am now writing you an account of her current situation. She had wanted to write you in the last three months, but she has been afraid of your reaction, or perhaps I should better say ashamed to face your reaction, and so she didn't write.

During the first year after her return to Japan she observed all the מצוות she had observed previously, but after about a year her will-power was no longer strong enough, and her observance of certain מצוות began to slacken.

Furthermore, she finally despaired of finding a Jewish husband ever, and since she felt she must marry and have

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a family, she began to look for a non-Jewish husband.

The man that [redacted] found, [redacted], is a pleasant fellow, but (of course) far from anything Jewish; and I can see by various reactions of his that any attempts to bring him closer to Judaism at this time would be doomed to failure. Much less is there any chance of conversion.

I spent a long time discussing the marriage with [redacted]. I warned her of the Halachic consequences of such a marriage, and I could see that although she ^{had} known the 1's before too, she had known it only in her mind and not in her heart. After I finished she said that if somebody had spoken to her in the same way before she got engaged, she would not have gotten engaged to a non-Jew. But now she can't get out of it.

In Japan, she says, a woman

who breaks an engagement gets a terrible reputation and is scorned by all.

Furthermore, divorce is also dishonorable in Japan. She is Jewish, but she is also Japanese, and as such she feels there is no way she can get out of this marriage.

I have no doubt about her sincerity, and I have no doubt that my words penetrated deeply into her heart. She cried several times during our conversation, especially when I told her the *halakot* regarding her marriage, but when I paused for a while and thought whether perhaps I had been too harsh in my *halakot*, she asked me to continue.

Realizing that I could not prevent her from marrying a *Yid*, I then reminded her that violating one *halakot* in no way necessitates her to give up the rest of

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the *mitzvot*, and that she must try to observe all the other *mitzvot*. Being removed from any Jewish community and having no Jewish environment it is understandable that her will-power to observe has weakened, but, I told her, there is a way to restore vigor to her will, i.e. the study of *mitzvot*. Therefore I suggested to her that above all she should be sure to say the *Shema* every day and to study *mitzvot* every day without fail, even if only a few *mitzvot*, because doing so will spark her desire to observe the *mitzvot*.

Knowing [redacted] and knowing her present situation, it is difficult to condemn her, as wrong Halachically as her actions are. Fortunately it is not my job to judge her; it is only my duty to warn her, as I have done. *אשר יצאנו ממצרים* and fortunately God created this world not only *לנו* but also *לכל*.

[redacted] asked me to write you about her and to include in my letter

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anything that I thought would be appropriate, and so I have done.

There are various other things that I would like to tell you, but I feel these other details need not be related just now, and so their telling will have to wait until I return to the world.

In closing I just want to add that right now there is not a burning love between [redacted] but just a mutual respect and perhaps fondness. I hope that as this respect grows into love, [redacted] will be able to prevail upon him to become Jewish. So I told Yuki too.

Please write to [redacted] as soon as possible: she would like to hear from you very much. (I should like to hear from you as well.) Also, please don't tell my mother about this letter.

שלום לך ושלום לכולם
עדיין

P.S. The wedding will take place in less than 2 weeks from now.