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ENGLAND.

23RD SHEVAT, 5729.
11TH FEBRUARY, '69.

Dear Rabbi Lamm, ייב"ר;

Some time ago I was shown an article of yours in "Tradition" (vol. 7 no. 4 - vol. 8 no. 1; Winter '65 - Spring '66) entitled "The Religious Implications of Extraterrestrial Life" and was, if I may say so, greatly impressed by the clear set-out, the learned understanding of the matter, but above all by the fearless and yet careful method of discussing topics into which, because of lack of knowledge or interest, most of us are sometimes loathe, or indeed afraid, to look.

However, I wonder if you would be kind enough to explain to me a point which you raise which I find a little difficult to reconcile with what I have been taught. Please excuse my disrespect, but ^{אולי זהו פשוט} You state, on page 37, "There is no fundamental of the Jewish faith that, for its own dogmatic integrity, requires or implies the belief that G-d is the EXCLUSIVE Creator of Life".

Please, Rabbi Lamm, I beg your good patience, but does not the ^{ענין} state as the first of the thirteen Principles of Jewish Faith: ^{אין מניין כאלו אלה ואלו אלה} ^{אין מניין כאלו אלה ואלו אלה} ^{אין מניין כאלו אלה ואלו אלה} and since this is so, how would we explain it if and when life is created in the Laboratory? I understood you

to mean that "There is no fundamental of the Jewish faith that, for its own dogmatic integrity [what does this mean, please?] requires or implies the belief that G-d is the EXCLUSIVE Creator of Life, who did not pass on to His creatures the gift of creativeness; but, if and when this gift is utilized — even by man — it is nonetheless the work of G-d Himself, being executed through His Own creatures."

Am I correct in reading this into your words, or would it detract from what you want to state? If so, could you please explain to me how to reconcile the *Y'N'K'N Y'K* with, if that eventuality should arise, life created in the test-tube.

The copy of "Tradition" is not mine; it was loaned to me by a friend. I would be very thankful, therefore, if you would be good enough to send me a copy of your esteemed article and any other work (preferably your own) which you think I would find helpful.

I am learning in Yeshiva (in America I think you call it a Mesivta,) but I have to do with people of my own age who are not so fortunate and who sometimes pose this type of question, and anyhow I myself find that sometimes I have to be explained a topic which is, to some of our people, "touchy".

I thank you in anticipation for your helpfulness and for allowing me to impose upon your time and patience.

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Osher Yitzchok Baddiel.