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MARCHESHVAN 7th 5722.

RABBI _____

Greetings and blessings,

I received your letter of October 20th. It is surely unnecessary for me to express thanks to you for your personal interest in the young lady in question, for our sages declared that "the reward of a Mitzvah is a Mitzvah", for ~~there~~ there can be no greater reward than the fulfillment of G-D's will, especially as it is explained in the teachings of Chassidus. Even in human relationship, where a very great and outstanding person makes personal contact with a very simple and humble person, it is very rewarding and a great honor and pleasure. For the latter, although the difference between the two individuals is only a matter of degree, both being human beings. On the other hand, if we reflect on the difference ~~between~~ between the Creator and the created human being, even if the human being is the most perfect one that can be, there is still an absolute gap between the Infinite and the Finite. However, in His kindness, the Creator provides a bridge between Himself and his creatures, thus making known to His creatures His will, and giving them numerous opportunities to fulfill His will and commandments. Moreover, G-D said "It is a pleasure to Me that My will is done". Thus a Mitzvah makes it possible for the finite human being to establish contact with the Infinite and Eternal. This is also the inner meaning of the word "Mitzvah" from *מִצְוָה* *mitzvah*.

I referred to your effort as a "Mitzvah" for whichever thing will turn out, it is still a Mitzvah to give aid to a human being, even a non-Jew, especially when the person in question, according to your description, is one who is seeking the truth and the true way of life.

Now for the problem itself, I see from your letter that the intention of the young lady in question ~~is~~ to convert to Judaism is not a sudden or passing desire, but one which she has harbored for many years, despite difficulties and the objections of her parents. In such a case of course, it is possible to carry out the Geyrus in full accord with the Shulchan Aruch, which requires the candidate be made fully aware of all the duties and obligations incumbent upon a Jew. On the other hand, even if no persuasions should be used, the candidate should not, in this case, be rejected. Furthermore, there is a LIKELIHOOD that if she be rejected, she would turn to Conservative and Reform Rabbi, which would leave her neither here nor there.

You mention that she contemplates making a trip to Eretz Yisroel and would like to do that after going through Geyrus. Although normally, it might have been advisable to postpone the Geyrus after a visit to Eretz Yisroel, where her experiences would have helped her to reach a more resolute decision, but in this case it is necessary to bear in mind that she might come under undesirable influence, despite the fact that the matter of Geyrus in Eretz Yisroel is at present fully in the hands of the Orthodox Rabbinate. Yet it is difficult to foresee what might happen, all the more so, since there are all sorts of ways and means of circumventing existing regulations, etc. Therefore it seems advisable that she should undergo Geyrus in accordance with her desire.

With regard to the bitter opposition of her parents this, of course, complicates the situation. On the other hand, perhaps it may be advisable to meet with them and talk the matter over, and perhaps, even more, meet with the Pastor of the Church to which her parents belong. It is my understanding that non-Catholic clergy often take a more liberal and understanding view in such a matter.

As ~~XXX~~ for your personal participation in this matter, my opinion is, as mentioned above, that you should neither use persuasion nor should you reject her. But I don't think that the actual process of Geyrus ~~of~~ should be carried out by ~~you~~ Rabbonim who have performed Geyrus before. This is my long-standing policy for many reasons. At the same time, however, you could, of course, help her in ~~preparing~~ preparing herself for Geyrus, in the way of instruction, etc..

I don't think it advisable that she could come to New York, because this would obligate those directly concerned with this idea, and it might also call forth an undesirable reaction on the part of her parents, etc..

With regard to the question of a Shidduch ~~in~~ the ~~eventually~~ eventuality of her going through Geyrus, I know of many cases when this matter resolved itself satisfactory,

With blessings,

M. SCHNEERSON.